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डा० रामकरण शर्मा

भूतपूर्व कुलपति, सम्पूर्णानन्द संस्कृतविश्वविद्यालय, वाराणसी; नयी दिल्ली

डा० रामचन्द्र नारायण दाण्डेकर

भण्डारकर प्राच्यशोधसंस्थान; पुणे

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पुराणम्—PURĀṆA

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[February 3, 1987

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(Critically edited by *Dr. Ganga Sagar Rai*)

देवीस्तोत्रम्

नमो देव्यै महादेव्यै शिवायै सततं नमः ।
नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम् ॥४४॥

तामग्निवर्णां तपसा ज्वलन्तीं
वैरोचनीं कर्मफलेषु जुष्टाम् ।
दुर्गा देवीं शरणमहं प्रपद्ये
सुतरसि तरसे नमः ॥४५॥

देवीं वाचमजनयन्त देवास्
तां विश्वरूपाः पशवो वदन्ति ।
सा न मन्द्रेषमूर्जं दुहाना
धेनुवर्गस्मान् उप सुष्टुतैतु ॥४६॥

कालरात्रीं ब्रह्मास्तुतां वैष्णवीं स्कन्दमातरम् ।
सरस्वतीमदितिं दक्षदुहितरं नमामः पावनां शिवाम् ॥४७॥

महालक्ष्म्यै च विद्महे सर्वशक्त्यै च धीमहि ।
तन्नो देवी प्रचोदयात् ॥४८॥

नमो विराट्स्वरूपिण्यै नमः सूत्रात्ममूर्तये ।
नमोऽव्याकृतरूपिण्यै नमः श्रीब्रह्ममूर्तये ॥४९॥

यदज्ञानाज् जगद् भाति रज्जुसर्पस्रगादिवत् ।
यज्ज्ञानाल् लयमाप्नोति नुमस्तां भुवनेश्वरीम् ॥५०॥

नुमस्तत्पदलक्ष्यार्थां चिदेकरसरूपिणीम् ।
अखण्डानन्दरूपां तां वेदतात्पर्यभूमिकाम् ॥५१॥

पञ्चकोशातिरिक्तां तामवस्थात्रयसाक्षिणीम् ।
नुमस्त्वम्पदलक्ष्यार्थां प्रत्यगात्मस्वरूपिणीम् ॥५२॥

नमः प्रणवरूपायै नमो ह्रींकारमूर्तये ।
नानामन्त्रात्मिकायै ते करुणायै नमो नमः ॥५३॥

(देवीभागवत ७।३।४४-५३)

NOTES ON THE DEVĪTOTRA

(Verse 44) This is the same as Mārkaṇḍeya-p. 85.7—one of the verses in the eulogy addressed to the Devī by the gods who were defeated by the demons Śumbha and Niśumbha. It occurs in Devī-up. 8 also.

‘Mahādevī’, according to commentators, means either ‘the mother of the three gods, namely Brahmā, Viṣṇu and Śiva’, or ‘one who compels the great gods (Brahmā and others) to act.’

Since she is the cause of *maṅgala* (well-being) or identical with *maṅgala*, she is called Śivā. According to Devī-p. 37.3 Devī is called Śivā on account of her bestowing emancipation to yogins. Some explain it as *cidrūpiṇī*.

Devī is *prakṛti*—the equilibrium state of the three *guṇas*, namely Sattva, Rajas and Tamas. It is regarded as a form of Devī by the teachers of the Śākta school; see Devībhāgavata 7.32.9 (केचित्तां तप प्रकृतिं शक्तिमप्यजाम्). She is Bhadrā—one who is the seat of all noble qualities or possess the power of protection.

(Verse 45) It occurs in the Rātrisūkta in Ṛgvedapariśiṣṭa 26.12 with the reduplication of the fourth foot¹, in Devī-up. 9 (with the reading सुतरां नाशय ते तमः) and in Tai. Ār. 10.1.65.

Vairocanī means ‘one who is full of lustre’. Sāyaṇa however explains it as ‘one who is perceived by Virocana i. e. the supreme self.’

Sāyaṇa remarks that Durgā Devī is a wellknown deity in the mantraśāstra (येयं नवदुर्गाकल्पादिषु मन्त्रशास्त्रेषु प्रसिद्धा). *Śaraṇa* means *rakṣitr*, protector; thus ‘śaraṇamaham prapadye’ refers to one of the aspects of *śaraṇāgati* called *gopītvā-varaṇa* (acceptance of the deity as the protector).

1. The following note given by the editor in the Khilasection of the Ṛgveda (vol. IV p. 959 Vaidic Samshodhan Mandal, Poona) is interesting: “जूनागढलिखितपुस्तके वैरोकिनीं चन्द्रसहस्रदीप्तिम् । देवीं कुमारीं ऋषिभिश्च पूजितां तां दुर्गामातां शरणं प्रपद्ये ॥ इति पञ्चमो मन्त्रः.” दुर्गामाताम् must be analysed as दुर्गाम् आताम्; आ signifies स्मरण, recollection.

Sutarasi—One who can make others cross or transcend the transitory existence (सुष्ठु तारयित्वा तुभ्यं ते नमोऽस्तु, *Sāyaṇa*). The reading सुतरां नाशय ते तमः in the *Devī-up.* is explained by the commentator as सुतरां ते तव अदर्शनात्मकं तमो नाशय.

(Verse 46) It is read in RV. 8.100.11, Tai. Br. 2.4.6.10, Nirukta 11.29, *Devī-up.* 10 and *Sarasvatīrahasya-up.* 29.

The verse speaks of the divine or bodyless speech (*Vāc*) with which *Devī* is identified. Speech is said to be generated by the gods and to be employed by all kinds of beings. Speech is like a cow giving milk of the nature of *iṣ* (food) and *īrj* (vigour, strength). *Vāc* is prayed to approach those who praise her (सुष्ठुता सुष्ठु स्तुता वाक् अस्मानुपैतु प्रत्यागच्छतु). The comm. of the *Devī-up.* however takes उप with सुष्ठुत and explain उपसुष्ठुत as भजत taking वाग्विमूतयः as the agent of the verb.

According to the Nirukta the deity of this *mantra* is *mādhyamikā Vāc*. Some take *iṣ* (in the sense of 'desired') as qualifying *īrj* meaning 'results of actions'.

The word *paśu* is taken in the sense of 'all sentient beings' (पश्यतीति पशुः, one who perceives). Some however take it in the usual sense of animal and explain it as 'even the animals'.²

The conception of वाग्-धेनु is found in Br. Ār. 5.8 (वाचं धेनुम् उपासीत). An elucidation of this passage is to be found in *Mārkaṇḍeya-p.* 29.6-11 and *Skanda-p.* *Dharmāraṇyakhaṇḍa* 6.5-10.

The word मन्त्रा is explained to mean हृष्टा or हर्षकरी (glad, rejoiced or causing gladness). It is derived from the root मद स्तुतिमोदस्वप्नकान्तिगतिषु. According to some the *mādhyamikā Vāc* gladdens all by bestowing rain. They explain उपैतु as वर्षणाय उद्युक्ता भवतु.

(Verse 47) It occurs in *Devī-up.* 11 also (with the reading कालरात्रि). Teachers of the Śākta school usually take the word *Kālarātri* in the sense of दैनन्दिनप्रलयरूपा or कल्याणरात्रि. Since *Devī*

2. Cp. वाचं देवा उपजीवन्ति विश्वे वाचं गन्धर्वा पशवो मनुष्याः (Tai Br. 2.8.8.4).

has been eulogized many a time by Brahmā, she is regarded as Brahma-stutā. A number of derivations of the name वैष्णवी have been given in the Devīpurāṇa : शङ्खचक्रगदाधारी विष्णुमाता तथोरिहा । विष्णुरूपाथवा देवी वैष्णवो तेन गीयते ॥ (37.86).³

Bhāskararāya showed the significance of the root *sr* in the word Sarasvatī by quoting a passage from the Yoga-vāsiṣṭha (सरणात् सर्वदृष्टीनां कथितैषा सरस्वती) (Lalitāsahasranāma-bhāṣya, p. 147 .

Aditi—According to Devī-p. 37.69 Devī is called Aditi since she is the *ādi* (source) of all. The word is explained also as ‘one that cannot be divided or one that is not distressed or afflicted’. Dakṣa, father of Devī (sati) is to be known as Svāyambhuva Dakṣa and not Prācetasā Dakṣa.

(Verse 48) This is the same as Devī-up. 12. There seem to be two readings in the Upaniṣad—one almost identical with the Puranic verse (with the reading *siddhyai* for *śaktyai*) and the other slightly different (see the Adyar edition of the Śākta Upaniṣads). A *mantra* of somewhat similar form is read in the Khila section (6/26) of the R.V. (महालक्ष्मी च विद्महे विष्णुपत्नी च धीमहि तन्नो लक्ष्मीः प्रचोदयात्). The wording of this *mantra* reminds us of the *mantras* occurring in Tai. Ār. 10.1.

Mahālakṣmī is sometimes regarded as the deity of the whole Devīmāhātmya (Saptaśati)⁴. The expression *sarvasakti* not only shows that Devī is omnipotent etc. (Devī-p. 37.81) but also refers to the wellknown Śākta view that Devī exists in the form of *citśakti* in all creatures.⁵ *Śakti* means capability or power—the

- 3, Commenting on this verse (with the reading शङ्खचक्रगदा धत्ते) Bhāskara remarks : “अत्र चतस्रो व्युत्पत्तयः सूचिताः । तथारिहेत्यत्र विधुरिव दैत्यान् हन्तीत्यर्थः । विष्णुरूपेत्यस्य तदभिन्नेत्यर्थः । तेन न प्रथमव्युत्पत्त्या गतार्थता । (p. 78).
4. इयं महालक्ष्मी कूटस्था प्रथममध्यमोत्तमचरित्रत्रयसमष्टिरूपा सकलदेवी-माहात्म्ये देवतेति बोध्यम् (प्रयोगविधि of Nāgoji). The verse is also read in D. Bhāg. 4.19.13.
5. वर्तते सर्वभूतेषु शक्तिः सर्वात्मना नृप । शववत् शक्तिहीनस्तु प्राणी भवति सर्वथा । चिच्छक्तिः सर्वभूतेषु रूपं तस्यास्तदेव हि ॥ (Devī-bhāgavata quoted in Lalitāsahasranāma-bhāṣya, p. 109).

natural attribute of a substance.⁶ The use of the word *śakti* along with the word Mahālakṣmī in one and the same sentence is significant, for Lakṣmī is sometimes described as 'vibration in the form of the world.' (प्रस्फुरत्ता जगन्मयी).

(Verse 49) Here the four forms, namely *virāj*, *sūtrātman*, *avyakta* and *brahman* (associated with *Śrī*) are said to be identical with Devī. Cp. Devībhāg. 7.46.5-6.⁷

In the name Śrī-brahman Śrī signifies *śakti* and *brahman* is Devī; cp. ब्रह्मैव सातिदुष्प्रापा (Devībhāg. quoted in the bhāṣya on LSN. (p. 106). Here Devī is regarded as the entity possessing powers of creation etc. According to the Śākta school *śakti* is not different from the entity possessing power as the burning power is not different from fire.

The *avyākṛta* (undifferentiated) is the seedy and potential state in which the phenomenal universe existed before its manifestation as has been stated in the Br.-Up. तद्धेदं तर्ह्यव्याकृतमासीत् (1.4.7). Cp. Devībhāgavata 7.32.24 (अव्याकृतं तदव्यक्तं मायाशबलमित्यपि । प्रोच्यते सर्वकार्येषु सर्वकारणकारणम् ॥).

Sūtrātman is the state in which Consciousness (*caitanya*) pervades all as the thread runs through a garland.

Virāj—The cosmic egg is called *Virāj* and the Consciousness associated with the gross elements (or with *brahmāṇḍa*, the product of the elements) is also called by the same name. See Devībhāgavata 7.32.35 (तत्कार्यं च विराड्देहः स्थूलदेहोऽयमात्मनः).

(Verse 50) This verse speaking of the illusoriness of the phenomenal world is against the established Tantric view that 'the world is not originally a false experience but the expression of Citśakti and that the world is really spiritual in essence'. It

6. शकनं शक्तिः सामर्थ्यम् । वस्तुगतः स्वभावसिद्धो धर्मः शक्तिरिति रूपम् । तेन शक्तिः प्रतिवस्तु प्रतिनियतार्थक्रियाकारित्वं वस्तुधर्म इत्येके । वस्तुस्वरूपमेव शक्तिर्नतु वस्तुनोऽन्यो धर्म इत्यन्येऽभ्युपजग्मुः (Comm. Śāntanavi on Saptasati 5.18).
7. Cp. सूत्रात्मवपुषे नमः । यस्मिन् सर्वे लिङ्गदेहा भोतप्रोता व्यवस्थिताः ॥ नमः प्राज्ञस्वरूपायै नमोऽव्याकृतमूर्तये । नमः प्रत्यक्स्वरूपायै नमस्ते ब्रह्ममूर्तये ॥ (D. Bhāg. 7.46.5-6).

appears that the doctrine of māyāvāda was upheld by some section of the Śākta school. The name मिथ्याजगदधिष्ठाना⁸ lends strong support to this conjecture.

The verse says that as through the ignorance of the rope, the rope appears like a snake, so through the ignorance of Devī the phenomenal world appears. Again as the illusory perception of a snake disappears as soon as the rope is perceived, so the apprehension of the world comes to an end as soon as Devī is realized.

It is needless to say that the illusoriness of the objective world is one of the three fundamental doctrines of the Advaita school; cp. ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः (Brahmajñānavālimā, 21).

(Verse 51) The expression तत्पदलक्ष्यार्थ requires some explanation (cp. चित्तितत्पदलक्ष्यार्थ, Lalitāsahasranāma, verse 131). The Advaita school holds that the statement तत् त्वम् असि (Chāndogya-up-6.8.7) shows identity between the two entities namely *tad* (īśvara) and *tvam* (*jīva*) (prātipadika—*yuṣmad*). But since the expressed or primary (*vācya*) senses of these two terms are different (one is omniscient, omnipresent; the other is ignorant, possessing a little power etc.) their identity cannot be conceived. That is why the teachers of the Advaita school take the implied senses of these two terms. While the implied sense of the former is Consciousness (*Caitanya*) dissociated from the limiting adjunct (*upādhi*) in the form of omniscience etc., that of the latter is Consciousness dissociated from the limiting adjunct in the form of ignorance etc. Thus identity between *tad* and *tvam* is established since one and the same consciousness exists in *īśvara* and *jīva*.⁹

8. See Lalitāsahasranāma, verse 193. For a discussion on the analysis and the gender of the word, see the comm. by Bhāskara.
9. For this explanation of तत्त्वमसि see Devibhāg. 7.34.19–24. The Svātmanirūpaṇa (25–28), Vākyaवृत्ति (37–48), Tattvopadeśa (21–42) (all by Śaṅkarācārya), Pañcadaśī (1.44–48), Vedāntasāra etc, contain lucid exposition of this sentence, usually called a *mahāvākya*.

The expression *Cidekarasarūpiṇī* shows that Devī is nothing but changeless *cit* which is self-illuminating (*svayamprakāśa*). Devī is described as *sarvacaitanyarūpā* (in Devībhāgavata 1.1.1); Cp. the names Cit-śakti and Cetanarūpā in Lalitāsahasranāma, 141. Devī has no parts (*akhaṇḍa*). According to some *akhaṇḍa* does not mean that Devī is a whole; it simply means that Devī has no parts implying that Devī is eternal. She is *ānandarūpā*. According to the Śākta school *ānanda* is not a negative entity (absence of miseries) but positive in nature as has been expressly stated in the Devībhāgavata 'आनन्दरूपता चास्याः परप्रेमास्पदत्वतः,' (7.32.17).

(Verse 52) The five *kośas* (sheaths, coverings) are called *annamaya* (physical body), *prāṇamaya* (vital forces), *manomaya* (discriminative faculty) and *ānandamaya* (ignorance); see Tai.-Up. 2.1.1. That Devī transcends the five *kośas* has been expressly stated in Devībhāg 7.34.31. She pervades the *kośas* also as is known from the name पञ्चकोशान्तरस्थिता (Lalitāsahasranāma, verse 142). The three states (*avasthās*) are the waking, dream and sleep. For one of the earliest descriptions of these three states see Māṇḍūkya-up. 3-5.

The word *pratyac* (*prati* + the root *añc*) has two senses : (1) 'one that knows its opposites' and (ii) 'one that pervades every thing'. Both the senses are applicable as has been aptly shown by teachers of the Śākta school.

(Verse 53) *Pranava* (from the root *nu*, to praise, to eulogize) is the sound *Om*.

The *mantra* *hrīm* is one of the highest *bījamantras* used by the Tāntrikas. Cp. the name *hrīmkārī* in Lalitāsahasranāma, verse 121. *Hrīm* is known to be *māyābīja* and is called *hrllekhā*; see Tripurātāpinī Up. 1.1. For the component parts and other details of this *mantra*, see D. Bhāg 7.34.41-42, 7.35.32, 7.40 28-29, Devī-Up. 20.

All the *mantras* are regarded as describing Devī in different ways. That is why she is called *nānāmantrātmikā* (Cp. the name *Mantrasārā* in Lalitāsahasranāma, verse 209). *Karuṇā*—Compassion embodied; cp. Devī-p. 37.68 (कृपया च कृपा मता).

THE AVATĀRA MYTHS OF THE ŚĀṆKARA GĪTĀ
IN THE VIṢṆUDHARMOTTARA PURĀṆA

By

PAOLO MAGNONE

The *Viṣṇudharmottara-purāṇa*¹ (VDh), which embeds the *Śāṅkara-gītā* (ŚG) as a part of its first *khaṇḍa*, from *adhyāya* 51 to 65, is a vast composition in 3 *khaṇḍa*-s, dealing with a majority of subjects, in full conformity with the encyclopedic nature of this class of works. By the very reason of such a nature, attempts to establish a date of these texts in their entirety are progressively losing significance as the recognition of their composite character gains ground. Scholars have been at wide variance as to the date of the VDh: to make but a passing mention of their views, Bühler² was first of the opinion that its composition should be placed before 500 A. D., based on the report of the Arabic traveller Al-Bīrūnī quoting from the VDh around 1030 A. D., and more on the assumed derivation of the *Sphuṭabrāhmasiddhānta* composed by Brahmagupta in 628-629 A. D. from the *Paitāmaha-siddhānta* occurring in the second *khaṇḍa* of the VDh. The same view is advocated by Hazra³ after a minute survey of the text, pointing out among other things the seeming dependence of several passages of the *Matsya-purāṇa* (Mt) from parallel *loci* of the VDh. This subordination of the Mt is indignantly rejected by Kane⁴ as a "most astounding proposition", without, however, assigning any reason. On the other hand, he remarks the occurrence in the VDh

1. The present paper is based on the text of the only printed edition of the *Viṣṇudharmottara-purāṇa*, published by the Veṅkateśvara Press, Bombay s.d.
2. See G. Bühler's review of *Al-Bīrūnī's India* ed. by Sachau, in *Indian Antiquary*, 1890, p. 407 ff.
3. R. C. Hazra, *Studies in the Upapurāṇas*, vol. I, Calcutta 1958 (Calcutta Sanskrit Research Series 2, 22), p. 197 ff.
4. P. V. Kane, *History of Dharmaśāstra*, Poona 1977, vol. V, part II, p. 876 ff.

of three verses from the *Bṛhatsamhitā* by Varāhamihira and concludes thence that we should abide by the date of Al-Bīrūnī as the only reliable *terminus ante quem*. Taking up the matter once again in his recent study on Paraśurāma, Gail⁵ has brought out more such concordances with the *Bṛhatsamhitā*, composed in 587 A. D., the VDh (and the Mt as well) appearing beyond doubt as the borrower, and has consequently proposed 587-628 A. D. (acceding to Bühler's view of the derivation of the *Sphuṭabrāhma-siddhānta* from the *Paitāmahasiddhānta*) as the most probable date of the VDh.

All of the above conclusions have been gained from the analysis of individual sections of the *purāṇa*: whatever may be judged of their cogency within their pertinent domain, it would be unwarrantable to extend those conclusions to different parts of a work which has so much of the nature of a compilation as a *purāṇa* in general, and the VDh in particular. Its third *khaṇḍa*, namely, is devoted to the doctrine of arts, and very loosely connected to the former two;⁶ the second deals chiefly with *rājanīti*⁷, whereas the first has a more narrative character. One of the main sections of the latter is constituted by an extensive Bhārgava Rāma legend, consisting of *adhyāya*-s 23 to 73, which embodies the ŚG as a digression from the central theme.

Searching for some pervasive tokens of organization which would enable him to extend his own conclusions, based on passages from the second *khaṇḍa*, to the whole of *khaṇḍa*-s 1-2, Gail⁸ has laid stress on the consistent employment throughout of specific vocatives; such as *Rāma*, *Bhārgava-nandana*, *Bhṛgu-kulodvaha*

5. A. Gail, *Paraśurāma Brahmane und Krieger. Untersuchung über Ursprung und Entwicklung eines Avatāra Viṣṇus und Bhakta Śivas in der indischen Literatur*, Wiesbaden, O. Harrassowitz, 1977, p. 6 ff.

6. A critical edition with a study of this section has been provided by Priyabala Shah, *Viṣṇudharmottara-purāṇa. Third Khaṇḍa*, Baroda, Oriental Institute, 1958 (vol. I (Text)); 1961 (vol. II (Study)) (Gaekwad's Oriental Series 130; 137).

7. See O Botto, "Intorno ad alcuni temi di Rājanīti del Viṣṇudharmottara-purāṇa", in AAVV., *Mélanges d'Indianisme. A la mémoire de Louis Renou*, Paris 1968 (Publications de l'Institut de civilisation indienne 28), pp. 161-170.

and so on. By the same touchstone he views the ŚG as “fully integrated in the context”, although he admits that it results in spinning out the story quite considerably; and, we may add, with little bearing on its circumstances. On the whole, the criterion of the uniformity of vocatives, if of some use, does not seem sufficient to prove by itself the homogeneity of a text; of course, the editor of a compilation can be expected to adapt the individual pieces so that they fit well in the whole, and if his failure to do so occasionally, through oversights, misinterpretations etc. can often constitute a useful hint at the independent origin of the pieces, on the contrary nothing can be presumed from the perfect integration of the vocatives, which can result from an original state of affairs as well as from a careful edition of originally disconnected texts.

On closer inspection there come to light some elements which leave the integration of the ŚG in the Bhārgava Rāma legend open to doubt. Firstly, it must be recalled that the contents of the ŚG are of no consequence whatsoever to the events narrated in the legend⁹, which reaches its climax with the description of Rāma’s victorious fight against the demons (adh. 47-48) terminated by the beheading of the demons’ king Śālva. Rāma is thereafter triumphantly brought to Kailāsa, Siva’s abode, where the god heals his wounds, promises him a lot of excellent weapons, endows his axe with the magical power of being restored to Rāma’s hand after each throw and announces that Rāma shall return to his father after a stay on Kailāsa to be instructed in the science of weapons. The final strophe, uttered by Mārkaṇḍeya, the speaker of the VDh, by way of epilogue, rounds up the story by conferring upon it a stylistically accomplished turn :

इत्येवमुक्तः परिपूर्णकामो रामो महात्मा जितसैन्यनाशः ।

उवास तत्र प्रमथैः समेतः सर्वाण्यथास्त्राण्यनुशिक्षमाणः ॥¹⁰

The thread of the narration is resumed, with apparently no gap in between, by adh. 66, which begins thus :

कैलासशिखरे रम्ये रामस्य रमतः तदा ।

आजगाम हरं द्रष्टुं देवदेवः पुरन्दरः ॥

8. Gail, *op.cit.*, *ibidem*.

9. Cf. Gail’s analysis in *op.cit.*, p. 55 ff.

10. VDh 1,49,28. I read *jitasainyanāśah* for *jistasainyanāvah*.

There is no place in this scheme for the religious and ritual teachings of the ŚG which constitutes the intervening adh. 51-65; of course, it might still be there as a digression, though rather too lengthy, of the sort which is so appealing to the exuberant Indian genius. However, even from a formal point of view, the transition to the ŚG is not so smooth as might have been expected if such a digression had been originally planned to occupy its place in the story.

It is preceded by the short adh. 50 (9 str.) which follows adh. 49 quite incongruously, the first seven strophes consisting merely of a several enumeration of the weapons which had been hinted at collectively in the preceding *adhyāya*. The enumeration was in all semblance not anticipated, nor does the subsequent narration take any notice of it. For instance, when it comes to a new battle between Rāma and the demons (adh. 70) none of the individual weapons listed in adh. 50 are mentioned: there are mentioned, indeed, besides the axe, the inexhaustible quiver that Śiva had bestowed on Rāma in adh. 66, and the wonderful *vaiṣṇava* bow that the same god had directed Rāma to obtain from his father, to whom Śiva had entrusted it formerly; there are mentioned, in addition, other conventional or unspecified weapons. All this is well in tune with the concluding passages of adh. 49, where Śiva promises a likewise unspecified bundle of weapons and announces that Rāma shall return to his father, the reason for which becomes clear when we learn in adh. 66 that the latter is holding in trust the *vaiṣṇava* bow. Also, Śiva's promise is fulfilled in the same *adhyāya* when he gives Rāma the quiver (and indirectly the bow): as for other less important weapons, they might well pass without further express mention, as they are never distinctly mentioned afterwards.

Indeed, the enumeration of adh. 50 seems quite redundant, and gives scope to the surmise that the whole *adhyāya* might have been inserted¹¹ to smoothe the transition to the ŚG which immediately follows, the opening 7-strophe list of weapons serving as a loose link to the foregoing to introduce the final two strophes which constitute the *raison d'être* of the entire *adhyāya*: while being

11. As well as VDh 1,49,27, which providently if rather offhandedly advances the theme of Rāma's *samśaya*, which the ŚG will solve.

instructed in the use of the various weapons, Rāma happens to see Śiva deeply intent on meditation, and becomes eager to know the object thereof. The conclusion of adh. 50 paves thus the way for the question posed by Rāma in the following chapter, which originates the ŚG.

We may add one more remark which, if not an argument, may furnish an additional clue to the later insertion of the ŚG (with the introductory adh. 50) in the Rāma legend. Adh. 66 resumes the narration after the ŚG, as recalled, thus :

कैलासशिखरे रम्ये रामस्य रमतः तदा

The coincidence of the first *pāda* of the opening verse of the ŚG :

कैलासशिखरे रम्ये नानाधातुविचित्रिते

can hardly be accounted for by mere chance : the writer must certainly have been reminiscent of the one passage while writing the other. However, the passage of adh. 66 can be independently explained by the paronymasy *ramye rāmasya ramatos*, which may well have prompted the choice of the adjective *ramya* : and so it has a better claim to be regarded as the original one.

On the other hand, that the extant ŚG may have been borrowed from a different context is suggested by a couple of correlative words occurring in its first and second *adhyāyas*, which may not be explained away as random choices exactly in that they are correlative to each other. After the opening brief description (6 *pāda*-s) of mount Kailāsa, the first *pāda* of which we have just pointed out as apparently framed after VDh 1,66,1, ŚG 1,2cd reads :

देवदेवं महादेवं पर्यपृच्छत मार्गवः

i. e., Rāma questioned Śaṅkara *once again*, whereupon ŚG 2,1 accordingly follows :

त्वदुक्तोऽयमनुप्रश्नो राम राजोवलोचन

i. e., “this *further* question of thine” etc. However, nowhere in the preceding text ever since Rāma’s arrival on Kailāsa is there any mention of questions posed by Rāma. Even though we may guess that reference may be made to Rāma’s apprenticeship of *astra-yoga*, still the quoted passages are hardly justified in expressly mentioning the superaddition of a question although none had been mentioned

as yet. The supposition is evidently that the extant ŚG might have been part of a more extensive unit from which the present text might have been extracted to be included in the Rāma legend of the VDh.¹²

* * *

The substance of the ŚG is in the main similar to that of other works of the same class, partaking of some characteristic features which are common to the majority of them, thus broadly individuating the 'genre' of the *gītā-s*.¹³ It is written in the form of a dialogue between Rāma Bhārgava and his divine master, god Śāṅkara (=Śiva)¹⁴, after whose name the *gītā* is entitled, in the course of which the latter expounds various spiritual teachings in response to Rāma's questions. Besides this conformity to the outward structure of the *gītā-s*, the ŚG agrees with the canon of such compositions in more substantial respects. It pays allegiance to the upanisadic *brahma-vidyā* with a view to establishing the supremacy of its own *iṣṭadevatā*—god Viṣṇu—by identifying him with the supreme *brahman*. It distinctly imitates, or even literally borrows, several passages from the prototype of all puranic *gītā-s*—

12. On the other hand, irrespective of its seemingly separate origin the ŚG must have been part of the VDh since quite an early date, for it is referred to not only by VDh III, 101 and III, 115, as pointed out by Hazra, *Studies...*, cit., p. 213 (who incorrectly has III, 116 instead of III, 115), but is indirectly acknowledged by several other places mentioning the *nṛ-varāha* incarnation which is narrated in the ŚG (see *infra*), such as VDh I, 121; I, 182; I, 190 etc. Cf. also my paper "Osservazioni su alcuni miti di avatāra del Viṣṇudharmottara-purāṇa" read at the IV National Congress of Sanskrit Studies held in Turin on 24th Jan. 1984. in *Atti del Quarto Convegno Nazionale di Studi Sanscriti*, Torino, A.I.S.S. (forthcoming).
13. Cf. U. C. Bhattacharjee, "The Gītā Literature and its Relation with Brahma-Vidyā", *Indian Historical Quarterly* II, Calcutta 1926, pp. 537-546; 761-771; J. Gonda, *Medieval Religious Literature in Sanskrit*, in *A History of Indian Literature*, ed. by J. Gonda, vol. II, fasc. 1, Wiesbaden, O. Harrassowitz, 1977, pp. 271 ff.
14. Cf. Gonda, *op. cit.*, p. 85 : "Attaching an obvious meaning to name-giving, Visnuites [...] often avoid pronouncing the principal name of the rival god, and so Śiva is very often called by the name of one of his 'doubles', Śāṅkara".

the *Bhagavad-gītā* (BhG)—as well as from the *upaniṣad-s*.¹⁵ It also shows, however, some peculiarities of its own, the most striking being the circumstance that the speaker—the teacher—and the divinity whose worship is taught *do not* coincide in the eponym as in most sectarian *gītā-s*: god Śaṅkara does not preach his own worship, nay he professes his devotion to Vāsudeva-Nārāyaṇa. A brief survey¹⁶ of the contents of each *adhyaḥya* will help draw out more clearly both the concordancies and the discrepancies with respect to the general scheme,

The ŚG opens, after a concise description of the scenery of mount Kailāsa, with Rāma's eulogy of Śaṅkara, extolled as the supreme Lord, cause of the creation, permanence and dissolution of the universe. On account of Śaṅkara's excellence Rāma wonders who might be the object of his meditation (adh. 1). Śaṅkara avows that he meditates upon his own supreme abode, the immutable immanifest beyond which nothing exists, that can be known and attained only by metaphysical knowledge, seated at the heart of the whole: "I meditate upon thee (viz. Rāma), the lotus-eyed Janārdana".¹⁷ There follows a celebration of the greatness of Viṣṇu-Nārāyaṇa which profusely draws upon BhG passages and generally echoes upanisadic lore and images¹⁸ (adh. 2). The three subsequent *adhyaḥya-s* are devoted to the narration of the Lord's manifestations as a boar, a man-lion and a dwarf; their occasion,

15. See *infra*, n. 18 and 19.

16. An annotated Italian translation of the first six *adhyaḥyas* in P. MAGNONE, *La teoria degli Avatāra nel Viṣṇudharmot-tarapurāṇa con particolare riguardo alla Śaṅkara-gītā*, Milan 1983 (Thesis), app. II, pp. 126-166.

17. ŚG 2, 2af-3ab :

यत्तत्परमकं धाम मम भार्गवनन्दन ।
यत्तदक्षरमव्यक्तं परं यस्मान्न विद्यते ।
ज्ञानज्ञेयं ज्ञानगम्यं हृदि सर्वस्य चाश्रितम् ॥
त्वामहं पुण्डरीकाक्षं चिन्तयामि जनार्दनम् ।

In my dissertation, cit., p. 86, I have advanced the suggestion that *tvām* in the last verse may have to be amended to read *tam*: this is in keeping with the whole of the interpretation of Rāma's nature therein delineated, which cannot even summarily be referred to here.

18. See *infra*, app. 4.

according to a common pattern, lies in the recurrent usurpation of the heavenly kingdom by the demons successively led by Hiranyākṣa, Hiranyakaśipu and Bali; the mundane interventions of the Lord are called for in order to reprimatinate the right order by restoring Indra to his domain and the celestials to their preeminence (adh. 3-5). A description of the Lord's theophanies (*vibhūti-s*) after the well known adh. 10 of the BhG, which it often quotes literally¹⁹, forms the substance of adh. 6. The subject of the two succeeding *adhyāya-s* is devout love (*bhakti*) for Viṣṇu : the first deals with *bhakti* itself, its value as an integral path of self-realization, its amazing achievements in its different forms, of which a rudimental distinction is attempted; whereas the second contains general precepts of behaviour that are meant to represent the practical objectification of *bhakti* (adh. 7-8). Further on are expounded the fruits of abstinence on the different days of the week (*dina*), in the different periods of the lunar zodiacal year (*nākṣatra*), on the different days of the light fortnight of the lunar month (*tithi-s* of the *śukla-pakṣa*) and lastly in particular periods endowed with great ritual efficacy (adh. 9-10). The last five *adhyāya-s* are about the daily ritual observances prescribed to *pāñcarātrins*, i. e. the "five times" (*pañca-kāla*) : approaching the temple (*abhigamana*), collecting materials for worship (*upādāna*), cult (*ijyā*), study of the scriptures (*svādhyāya*) and meditation (*yoga*).

As appears from the above, the scheme of the composition exhibits a clever and coherent architecture aimed at providing the devotee with a compendium, exhaustive enough for all practical purposes, of *pāñcarātra* theology and ethics.²⁰ Indeed, mostly of the latter : the most conspicuous section of ŚG is actually taken

19. See *infra*, app. 3; a collation of the *vibhūti*-lists of the BhG, ŚG and *Bhāgavata-purāṇa* in Suresh Prasad Gupta, "Vibhūti-s of Viṣṇu as mentioned in the Epic and the Purāṇa-s", *Purāṇa*, XX. 1, Varanasi 1978, pp. 131-135.
20. The VDh is considered by Hazra as belonging to the *Pāñcarātra* sect (v. *op. cit.*, p. 216 f.); as for the ŚG itself, it attaches great importance to the *pañca-kāla* ritual, which is typical of the *Pāñcarātra* (v. Hazra. *ibid.* and Gonda, *Medieval Religious Literature* ..., cit., p. 72); moreover, ŚG 8,10 [lec, MS *kha*] expressly has it :

पञ्चरात्रविधानेन यो विष्णुं पूजयेत्सदा ।

देव वद्भृगुशार्ङ्गल तस्य तुष्यति केशवः ॥

up by minute ritual prescriptions and enumerations of the results attainable through the different cult practices, thus manifestating the concrete and immediate finality of this and other similar works of popular Hinduism. According to such tutorial purpose, the ŚG unfolds with perfect formal coherence from universal to particular: from the generic profession of the vedantic creed, as the common foundation of all Indian orthodox thought, to the elaboration of two such specifically visnuite tenets as the doctrine of incarnations (*avatāra*) and theophanies (*vibhūti*), the former treated in the form of narrations of the myths pertaining to the three most ancient and well-known figures²¹, the latter in compliance with the canonic scheme established by BhG 10; further, to the position of the ground-principle of the whole visnuite morality, i.e. *bhakti*, and to the more general rules of behaviour issuing therefrom; to end with the more concrete prescriptions of cultural practice, from the periodical, occasional, special observances to the daily and ordinary ones.

The contents of the ŚG are thus found to agree in the main with the general pattern. For some individual features, however, the ŚG can claim originality of its own; among these, the way the *avatāra*-motive is treated, both from a narrative and from a doctrinal point of view, deserves some special consideration.

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The three *avatāra* myths of the ŚG are remarkably parallel in structure : they all fit into the general frame of *daivāsura*, the never-ending struggle between gods and demons (or rather, between good and evil), unceasingly revived and fatally unsettled, by which symbolic imagination has exemplified the cosmic pendulum between *dharmā* and *adharma* within the all-embracing cyclicality of aeons. The Lord's mundane manifestations serve the purpose of *dharmā-saṁsthāpana*--actually, by curbing the inordinate sways they help perpetuate the ever-lasting oscillation of the pendulum : for, as has been pointed out²², intervention, while it reinstates the

21. Cf. D. C. Sircar, *Studies in the Religious Life of Ancient and Medieval India*, Delhi, Motilal Banarsidas, 1971, p. 45 f.

22. Cf. R. M. Huntington, "Avatāra-s and Yuga-s : an Essay in Puranic Cosmology", *Purāṇa*, VI. 1, Varanasi 1970, p. 13; pp. 30-33.

gods' power, at the same time sows the seed of the demons' imminent rise.

In the ŚG the cosmic dualism of good and evil, uranic and telluric is traced back to its mythical origin in the rival progenies issuing from a common stock, Kaśyapa, through two wives of his, Aditi and Diti. The celestial realm is bestowed by Brahmā upon the offspring of Aditi, whereas the descendants of Diti are vouchsafed the domain of the subterranean regions. This being the rightful state of affairs, the three *avatāra* myths are occasioned by so many upheavals of the demons, which only the supreme Lord is capable of restraining, coming in support of Indra's and the other gods' helplessness. The reason why the gods themselves are worsted lies in the three myths alike in some safety boon extorted from Brahmā by the chief demon by dint of fierce austerities; the core of the stories is therefore constituted by one of the most prominent forms of magic occurring in the *purāṇas*, the 'grant of boons'²³, its typological features may be best outlined by reviewing the myth of the man-lion, where the standard structure of the 'grant of boons' stands out most neatly.

Here are the characteristic points : an anti-divine being becomes master of enormous power by means of relentless penances; Brahmā acts as an intermediary, performing the transmutation of the latent energy accrued from 'accumulated' (as it were) *tapas* into manifest attributes of glory and power; because of the ensuing imbalance of the set order the gods are deprived of their prerogatives; Indra, dethroned, resorts to the supreme Lord for help, who, being himself unable to abrogate the efficacy of the *vara*, finally thinks out some way to outwit his titanic antagonist by means of incarnations *ad hoc*²⁴. Thus in the ŚG version the

23. Cf. P. Hacker, "Magie, Gott, Person und Gnade im Hinduismus. Einige Bemerkungen", *Kairos*, 4., Salzburg 1960, p. 225 ff. The author points out and briefly describes four forms of magic of common occurrence in the epics and *purāṇa-s*, namely the 'grant of boons' (Wunschgewährung), the 'curse' (Fluch), the 'spell of truth' (Warheitszauber) and finally *tapas*, often an indispensable factor of the former three.
24. On the aspects of trickery and 'loophole in the law' technique, as well as of transformism and liminality, which are characteristic of Viṣṇu's *avatāra-s* see A. SOIFER, "Toward an Understanding of Viṣṇu's Avatāra-s", *Purāṇa*, XVIII. 2, Varanasi 1976, pp. 128-148.

demon Hiraṇyakaśipu engages in severe penances for 11,000 years till Brahmā, accompanied by all the heavenly beings, appears before him, expresses his satisfaction with the demon's devotion and bids him choose a boon. Brahmā seems to act out of benevolence towards the demon : in reality, as in other similar circumstances, his complaisance is barely perfunctory and he himself cannot choose but formally ratify a *de facto* situation; for as he explicitly declares at v. 21ab :

अवश्यं त्रिदशास्तेन प्राप्तव्यं तपसः फलम् ।²⁵

However, after the fatal fulfilment of the boon Viṣṇu will think of some effective plan to kill the demon. This is no easy task, since the boon includes safety from assaults by gods or *asura-s*, *gandharva-s*, *yakṣa-s*, *uraga-s*, *rākṣasa-s*, men or *piśāca-s*, as well as from *ṛṣi-s*' curses, and further from deadly offences through sword or missile, mount or tree, dry or wet stuff.²⁶ Viṣṇu accordingly assumes a hybrid shape, half man and half lion, and slaughters the demon by clawing his breast open without recourse to weapons.

25. Cf. Hacker, "Magie....", cit., p. 226 : "Zwischen der Magie der Askese und der Magie der Wunschgewährung steht die Person des obersten Gottes nur wie ein verwalter oder vermittler von anonymen unpersönlichen Mächten. Die Askese zwingt den Gott zur Wunschgewährung, und die Erfüllung des Wunsches ist wiederum unausweichliche Notwendigkeit, selbst wenn, wie meistens, die Götter darunter zu leiden haben". Thus, the purport of Brahmā's intervention is merely to divert the demon from further pursuing his penances lest his magic power should no longer be amenable to control.

26. ŚG 4, 10-12 :

न देवासुरगन्धर्वा न यक्षोरगराक्षसाः ।
 न मानुषाः पिशाचा वा हन्युर्मां देवसत्तम ॥
 ऋषयोऽपि न मां शापं क्रुद्धा लोकपितामह ।
 शपेयुस्तपसा युक्ता वरमेतद् वृणोम्यहं ॥
 न शस्त्रेण न चास्त्रेण गिरिणा पादपेन च ।
 न शूष्केन न चाद्र्रेण वर्धं मे स्यात्कथञ्चन ॥

The conditions made by Hiraṇyakaśipu bear an evident resemblance to those in the myth of Indra and Namuci narrated in *Satapatha-brāhmaṇa* 12,7,3,1-4 :

[....]शिवानोऽस्मि नमुचये । न त्वा दिवा न नक्तं हनानि न
 दण्डेन न धन्वना न पृथेन न मुष्टिना न शूष्केन नार्देणाथ म ईदमहार्षीत् ।

Textual comparison with other versions of the myth occurring in the puranic literature testifies the relative antiquity of the ŚG version (= ŚG-N[arasimha]). Hacker, in his survey of the development of the myth of the man-lion in connection with the legend of Prahlāda,²⁷ after tracing its origin back to the scanty mention of *Mahābhārata* (MBh), 3, 272, 56-60²⁸ (= MBh-N), where however the demon's killing is merely put forward without any contextual justification, recognizes the source of the puranic tradition in a text proximate to the version extant in *Harivaṃśa* (Hv) 1, 41, 40-78²⁹ (= Hv₁-N) and *Brahma-purāṇa* (Br) 104, 37-72, (= Br-N) on which he also holds ŚG-N to depend. The latter does indeed agree with the Hv/Br text literally—save trifling variations, with one important exception³⁰—up to str. 34ab. The original integrations on the part of the ŚG author are confined to the lavish description of the man-lion's appearance and to the narration of the assault of Hiraṇyakaśipu's court and of the slaughter of king with his subjects; besides, ŚG-N does not contain significant innovations as compared to the antecedent tradition, which quickly finishes off by condensing the apparition of the man-lion, the assault and the massacre in very few strophes.

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27. P. Hacker, *Prahlāda Werden Wandelungen einer Idealgestalt. Beiträge zur Geschichte des Hinduismus*, Mainz, Verlag der Akad. d. Wissenschaften u. d. Literatur, 1960 (Abhandlungen d. Geistes—u. Sozialwissenschaftlichen Kl., Jahrgang 1959, Nr. 9, 13), spec. pp. 24-32.
28. Hacker refers to Poona and Bombay editions; the passage has been subsequently excluded from the critical text and is recorded in app. 27 (interp. after MBh 3,256,28), l. 53-62.
29. Corresp. to Hv 31,32-69 in the crit. ed.
30. Cf. Hacker, *Prahlāda....*, cit., p. 28: "Hiraṇyakaśipu wird hier jedoch von dem Mannlöwen nicht mit den Krallen zerrissen, sondern "mit einer Hand erschlagen", und der intelligente Redaktor von Br (und Hvl) hat den Titanen sich von Brahmā under anderem auch wünschen lassen, dass nur derjenige sein Tod sein dürfe, der imstande sei, ihn samt seinen Dienern, seinem Heer und seinen Reittieren mit dem Schlag einer Hand umzubringen (Br 104,48-/49Hv 1, 41, 52)". However, the latter strophe (*pāṇi-prahāreṇaikena sa-bhṛtya-bala-vāhanam/yo māṃ nāśayitum śaktah sa me mṛtyur bhaviṣyati*) has been excluded from the critical text and recorded as interp. 466.

The following myth of the dwarf, though basically akin, differs for a more complicated structure, which appears to be partly the result of derangement of the tradition as well as of subsequent tampering with the original text. After Hiranyakaśipu's death, his great-grandson Bali is enthroned; thanks to a boon obtained from Brahmā by the usual means of *tapas*, to the effect that Bali shall be both invulnerable and invincible by all beings. It is worth noticing that Bali is by no right entitled to the succession, and is manifestly invested with the royal dignity, "with Prahlāda's consent"³¹, only because of the *vara*, which makes him best suited to successfully wage war against the gods. Thus the centrality of the 'grant of boons' is clearly evinced also in this myth, although its circumstances are not quite so emphasized as they were in the preceding one.

As a consequence of Bali's prowess thus strengthened by the boon the gods are defeated and Indra has to resort to Brahmā, then to Kaśyapa and finally to Viṣṇu to seek succour against the invincible demon, who now holds sway over the three worlds. The reason for the inclusion of Kaśyapa in the scheme is that the incarnation *ad hoc* for the present purpose shall take place in Aditi's (viz. Kaśyapa's wife's) womb. Even before his birth Viṣṇu bereaves the demons of their lustre; then, born as a *brāhmaṇa* dwarf, he betakes himself together with Bṛhaspati to the place where Bali is engaged in the performance of an *aśvamedha* and praises the sacrifice. In doing so, he is actually praising "himself by himself, like embers covered up with ashes" :

यज्ञवाटं स संप्राप्य यज्ञं तुष्टाव वामनः ।
आत्मानमात्मना ब्रह्मन् भस्मच्छन्न इवानलः ॥³²

for Viṣṇu is himself the sacrifice, this identification being one of the most ancient traits of the god, and probably a determinant factor of the god's rise to supremacy in later times.³³

31. Cf. also HACKER's observations in *Prahlāda....*, cit., p. 37 f. (n.).

32. ŚG 5, 15.

33. See e. g. *Śatapatha-brāhmaṇa*, 1.2,1 ff. cf. also J. Gonda, *Aspects of Early Visnuism*, Utrecht, N. V. A. Oosthoek Uitgevers Mij, 1954, p. 77 ff.

Bali, delighted by the dwarf's aspect and words, lets him into the sacrificial enclosure and invites him to ask for a gift, as was customarily offered to *brāhmaṇa-s* attending a sacrifice. The dwarf asks for just three steps (viz. of land); no sooner has the grant been sanctioned by *pratigraha-jala* than he grows into a giant, the demons looking up in amazement.³⁴ He crushes under his feet the hordes of monsters flying at him, whose different faces, weapons and garments are depicted in a list showing clear signs of textual confusion. As he strides forward, the sun and the moon are placed amidst his breast, then by his navel, by his knees and lastly by his feet.³⁵ Having conquered the whole earth and killed

34. ŚG 5,21cd-22ab :

प्रतिजग्राह च जलं प्रवालयेव तदा हरिः ॥

उदङ्मुखैर्देवैर्वीक्ष्यमाण इवाम्बुदः ।

G. Ch. Tripathi, *Der Ursprung Entwicklung der Vāmana Legende in der indischen Literatur*, Wiesbaden, O. Harrassowitz, 1968 (Freiburger Beiträge zur Indologie, Bd. 1), p. 108 renders the passage thus : "Vamana fängt es [viz. das Wasser] schon in der Luft auf und beginnt zu wachsen. Die Götter sehen zu ihm hinauf." In a footnote at next page he notices that "21cd und 22ab sind identisch mit dem vers 27. An der ersten Stelle sind diese Pādas aber völlig ohne Bedeutung." Quite the reverse, the second occurrence is meaningless, unsuitably intruding in the description of demons, which is immediately resumed after it. Moreover, the verses are not identical, but str. 27 reads thus :

प्रतिग्रहजलं प्राप्य व्यवर्धत तदा हरिः ।

ऊदङ्मुखैर्देवगणैर्वीक्ष्यमाण इवाम्बुदः ॥

Unfortunately, Tripathi seems to have retained and pasted together all the incorrect readings of both couples, such as *pratijagrāha ca jalam pravāty (?) eva* etc., which must obviously be discarded for *pratigraha-jalam prāpya vyavardhata* etc.; on the other hand, *daitya-varair* must be retained instead of *deva-gaṇair*, which is wholly inconsistent with the circumstances.

35. Viṣṇu's three steps encompassing the universe are an essential feature of the vedic god (cf. Gonda, *Aspects...*, cit., pp. 55-72), who is often characterized by the appellatives *urukrama*, *urugāya*, *trivikrama*. Their pregnancy is emphasized by the fact that, e. g., MBh 5,68,12cd (*viṣṇur vikramanād eva jayanāj jiṣṇur ucyate*) and MBh 12,328, 38cd (*kramaṇāc cāpy aham pārtha viṣṇur ity abhisamjñitah*)

the foremost among the *asura-s*, Viṣṇu gives up his *vāmaua* form and addresses Bali, blaming him for the non-fulfilment of his promise : “In thy sacrificial enclosure here at Sāligrām, O great *asura*, placing my feet I have measured out this earth; my first step took place on mount Naurbandha, the second on mount Meru, but the third did not take place anywhere : do thou choose for me, O king of demons, what I have obtained from thee as a gift.” Bali protests his inability to comply with the request : “As much earth as thou hast created, O god, so much hath been filled out by thy striding; what thou hast not created, O god, whence could that be mine, O great Lord ? nor could it verily be anyone else’s”. But Viṣṇu is satisfied with finding Bali formally at fault : “Thou hast not fulfilled, O king of demons, as I had been promised by thee; do thou dwell there in the underworld named Sutala, duly bound up by fetters”³⁶; the last part of the sentence might as well be

trace to them the very etymon of his name. Pervasiveness is, on the other hand, regarded as one of Viṣṇu’s central features by Gonda, who points to “the frequency of the terms conveying the ideas of permeating and penetrating, of distribution and spatial expansiveness, the identification with *virāj*, i, e. the idea of ruling far and wide” as essentially connected with the god’s striding activity (*op. cit.*, p. 172). W. Kirfel, *Purāṇa-pañcalakṣaṇa* 185, 144 *Vāyu-purāṇa* 66, 137; *Brahmāṇḍa-purāṇa* 2, 3, 120) connects the name Viṣṇu to pervasiveness :

यस्माद्विष्टमिदं सर्वं वामनेनेह जायता ।

तस्मात्स वै स्मृतो विष्णुर्विशोर्धातोः प्रवेशनात् ॥

(cf. also Ppañc 280, 34, from *Kūrma-purāṇa* 51, 36 and *Viṣṇu-purāṇa* 3, 1, 46).

36. ŚG 5, 41-46ab :

श्रीभगवानुवाच ।

यज्ञवाटे त्वदीयेऽस्मिन्सालिग्रामे महासुर ।

मया निविष्टपादेन मापितेयं वसुन्धरा ॥

प्रथमं तु पदं जातं नौर्बन्धशिखरे मम ।

द्वितीयं मेरुशिखरे तृतीयं नाभवत्क्वचित् ॥

तन्मे वरय दैत्येन्द्र यन्मयाप्तं प्रतिग्रहम् ।

बलिर्वाच ।

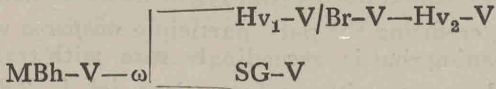
यावती वसुधा देव त्वयैव परिनिर्मिता ॥

तावती ते न संपूर्णा देवदेव क्रमत्रयम् ।
 न कृतं यत्त्वया देव कुतस्तन्मे महेश्वर ॥
 न च तद्विद्यते देव तथैवान्यस्य कस्यचित् ।
 श्रीभगवानुवाच ।
 न मे त्वयापूर्यते मे दानवेन्द्र यथा श्रुतम् ॥
 सुतलं नाम पातालं वस तत्र सुसंयतः ।

Tripathi, *op. cit.*, p. 109, translates v. 43ab : "Ich habe von dir ein Geschenk erhalten, wähle daher einen vara"; he feels, besides, that Viṣṇu's stern words at v. 45cd do not tally with Bali's courteous protest of devotion; he accordingly surmises that the two verses must have been exchanged by accident. By restoring them to their proper place there results that Viṣṇu remarks the non-fulfilment of the promise. Bali pleads his inability to keep his word and Viṣṇu finally invites him to choose a boon, as if satisfied with the demon's plea. However, besides that the proposed interpretation of v. 43ab seems to me scarcely admissible, the above altogether misses the real point of Viṣṇu's course of action as is testified by many later versions (cf. Gangasagar Rai, "Vamana Legend—in the Veda-s, Epics and Purāna-s", *Purāna*, XII 1, Varanasi 1970, p. 135 ff. for a quick synopsis) : which is not just to regain Indra's domain *de facto* from an inculpable Bali, rather to find Bali at fault and so oust him of his kingdom *de jure*. The above passage does therefore not seem to me really questionable in that respect; it does, on the other hand, respecting v. 44ab, which Tripathi freely translates : "Wieviel Erde du eben geschaffen hast, soviel reicht nicht für deine drei Schritte", crediting the past participle *sam̐pūrṇa* with an active meaning that is exceedingly rare with transitive verbs, and more so with *-na* formations (cf. L. RENOUE, *Grammaire Sanskrtie*. Paris 1975 (2e ed.), p. 197 f.). I rather believe, as is suggested by my rendering, that the passive *sam̐pūrṇa* must have regularly governed an instrumental; that *te na* should accordingly be construed as *tena* and something like *kramaṇena* supplied, the assumed corruption of the last *pāda* having in all semblance ensued from the misreading of the first; whereas the resulting sense is more conform both to the meaning of *sam̐-pr* and to the circumstances.

interpreted as “well restrained”, i. e. practising self-restraint. The former interpretation is in accordance with the ancient motive of Bali’s binding, which occurs already in the MBh, the *Rāmāyaṇa* and the *Purāṇa-pañcolakṣaṇa*³⁷; the latter is, on the other hand, more attuned to the remainder of the myth, where Viṣṇu, as if to make up for the unfair treatment, grants Bali various boons which shall make his subterranean abode more excellent than the celestial regions, and goes so far as to promise him the dignity of Indra in the future *manvantara*, as well as his intimacy and alliance in the nether world.

The somewhat detailed account was necessary to help us assess the contrasting views held by some scholars on the subject of the chronology of the myth. According to Hacker,³⁸ whose opinion we have already referred to in connection with the myth of the man-lion, the origin of the puranic versions of the *vāmana* myth (which he likewise surveys in view of their bearing on the Prahlāda legend) is similarly found in a MBh passage, 3,272, 61-69³⁹ (=MBh-V[āmana]). Starting therefrom he reconstructs a tradition parallel to that of the *nṛsimha* myth, according to which the ŚG version (=ŚG-V) would stem from a lost archetype which would also be the source of Hv 1,41,79-103⁴⁰ (=Hv₁V) and Br 104, 73-98 (=Br-V). The lengthy recension of Hv 3, 48-72⁴¹ (=Hv₂-V; 1499 strophes !) is regarded by Hacker as a development of Hv₁-V on the grounds that it incorporates all the verses of the latter, which it is believed to reflect a theological background characteristic of later times. The relations of the four versions can therefore be represented like this :



Quite the reverse is true according to Tripathi⁴², who in his study about the origin and development of the *vāmana* myth

37. See Tripathi, *op. cit.*, p. 50, 65, 72, 75.

38. Hacker, *Prahlāda* ..., *cit.*, p. 33 ff.

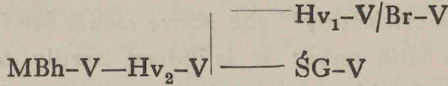
39. Corresp. to app. 27 (interp. after MBh 3.256,28), 11. 64-80 in the crit. ed.; see *supra*, n. 28.

40. Corresp. to Hv 31, 69-91 in the crit. ed.

41. Corresp. to app. 42B in the crit. ed.

42. Tripathi, *op. cit.*, p. 81 ff., spec. pp. 103-116.

strongly asserts the opposite view, i. e. that apart from the insufficient sketch of the MBh the common source of the whole puranic tradition is the longer Hv₂-V, the shorter Hv₁-V (with Br-V) and ŚG-V being two independent abridgements of it, like this :



The archetype is postulated by Hacker⁴³, as for the preceding myth, to account for the coincidences between Hv₁-V/Br-V and ŚG-V. Hv₁-V/Br-V itself is according to him "clearly the result of textual corruption and confusion"; indeed, it abruptly begins with a name-list of demons assailing the giant-turned dwarf without a word about the antecedents. Remarking that v. 69ab of MBh 3, 272 :

विक्रमैस्त्रिभिरक्षोभ्यो जहाराशु स मेदिनीम् ।

is apparently found split in Hv 1, 41, 80c[d] :

विक्रमैस्त्रिभिरक्षोभ्याः क्षोभितास्ते महासुराः ॥

and respectively Hv 1, 41, 99[c]d :

रूपं कृत्वा महाभीमं जहाराशु स मेदिनीम् ॥

he conjectures that a poorly readable *akṣobhyo* misread as *akṣobhyāḥ* at the end of a leaf of the source MS through effacement of the connection with *jahārāśu sa medinīm* at the beginning of the next leaf might have misled the copyist to assume the lack of one intervening leaf, which he would have striven to patch up with puranic stereotypes (lists, descriptions, battle of a god against demons etc.)⁴⁴. The lack of the initial circumstances seems

43. Hacker, *Prahlāda* ..., cit., p. 35-39.

44. Hacker, *Prahlāda*..., cit., p. 35: "Man denkt unwillkürlich: hier könnte ein Manuskriptblatt, das dem Redaktor vorlag, mit *akṣobhyo* geschlossen haben, das Wort was aber schlecht, er las es als *akṣobhyāḥ*, konnte es aber mit dem Anfang des nächsten Blattes (*jahārāśu sa medinīm*) inhaltlich nicht in Einklang bringen, nahm daher den Ausfall eines Blattes an und ergänzte die Lücke durch puranische Schablonen [...] bis er dann am Schluss der Geschichte zu den Worten seiner Vorlage zurückkehrte: *pramathya sarvān daiteyān pāda-hastha-talair vibhuhṛīrūpaṁ kṛtvā mahābhīmaṁ jahārāśu sa medinīm.*"

furthermore to argue an acephalous source MS. The ŚG-V text is hence posited by Hacker to depend directly on the archetype still sound and incorrupt, while the extant Hv₁-V/Br-V text is believed to be the result of a futile attempt of emendation of a marred copy moreover missing the important initial events.

Tripathi is right in criticizing⁴⁵ the above rather far-fetched speculations on the split MBh verse: it is indeed hardly conceivable that the copyist should have worked up no less than 19 strophes only to bring together the two half verses; moreover, the presumed original *akṣobhyo* would not agree grammatically with the foregoing. On the other hand, the isolated occurrence of the two MBh half verses can be very well ascribed to a natural phenomenon of reminiscence, which is quite understandable in literature based to such an extent on oral tradition.

He has failed to notice, however, an important circumstance which make Hacker conjecture wholly untenable, but at the same time contradicts his own assumption of the independent stemming of Hv₁-V and ŚG-V from Hv₂-V. As a matter of fact, if the first *pāda* of the MBh verse is absent in ŚG-V, the second is actually there, incorporated in v. 4,37[a]b which is nearly identical to Hv 1, 41, 99[c]d :

रूपं कृत्वा महाभीमंजहाराशु स मेदिनीम् ।

furthermore, the *pāda* : *kṣobhitās te mahāsuraḥ* supposedly supplied by the Hv author to fill in the seeming gap after the reading *akṣobhyāḥ*—highly questionable to Hacker and a symptom of corruption in that it depicts the demons as impassive, yet flustered by Viṣṇu's striding—is adumbrated by ŚG 4, 22ab :

उदङ्मुखैर्देत्यवरैर्वीक्ष्यमाण इवाम्बुदः ।

which likewise portrays the *daitya*s astounded by the look of the prodigious dwarf. Right after this verse there begins a list of demons featuring their aspects, garments, ornaments and weapons, which exhibits literal coincidences, though in distorted arrangement, with the Hv 'interpolation'⁴⁶.

45. Tripathi, *op. cit.*, pp. 105-107.

46. See *infra*, app. 2.

To sum up, neither the split MBh verse nor the lists of demons are peculiar to Hv_1-V , as both are (partially) found also in $\acute{S}G-V$: Hacker's conjecture for that matter is therefore definitively disproved. However, by the same token Tripathi's opinion is called in doubt about the independent stemming of $\acute{S}G-V$, resp., $Hv_1-V/Br-V$ from Hv_2-V . Indeed, even a cursory glance over the appended table of concordances will evidence that Hv_1-V agrees with the corresponding Hv_2-V portion nearly throughout and mostly in sequence; that Hv_1-V also agrees with the central section of $\acute{S}G-V$, although the order is often heavily deranged (in the lists of demons): finally, that $\acute{S}G-V$ sparingly agrees with Hv_2-V : however, in all such cases it also agrees with Hv_1-V , whereas in no instances is it found to agree with Hv_2-V while differing from Hv_1-V ; on the other hand, in a couple of instances Hv_1-V agrees with $\acute{S}G-V$ either exclusively or more thoroughly than it does with Hv_2-V .

We can gather from the above, firstly, that a close kinship exists between $Hv_1-V/Br-V$ and Hv_2-V , almost all the verses of the former being incorporated in the latter; secondly, that a looser affinity exists between $\acute{S}G-V$ and $Hv_1-V/Br-V$, a section being common to both, including some verses which are not found in Hv_2-V . This quite contradicts the stem proposed by Tripathi, while it substantiates Hacker's reconstruction, obviously implying that $\acute{S}G-V$ and $Hv_1-V/Br-V$ must have drawn on a common source, which has either been supplemented by $\acute{S}G-V$ or curtailed by $Hv_1-V/Br-V$; the latter has then become (one of) the source(s) of the lengthier Hv_2-V .

This view is further corroborated if we turn our attention from form to substance, i.e. if we take into account the gist of the discrepancies between the three versions. To this end, we may get back for a while to the *nṛsimha* myth, which is of the utmost significance in this connection.

On the whole, the situation is much the same as with the *vāmana* myth, except that the three versions overlap to a greater extent, $\acute{S}G-N$ substantially coinciding with $Hv_1-N/Br-N$ —whence with Hv_2-N —from almost the beginning some 30 strophes deep; thus, the greater part is common to all three versions, save a few initial verses and the final section, where $\acute{S}G-N$ diverges; when

they do not coincide, the closest agreement is usually found sometimes between Hv_1-N and Hv_2-N , sometimes between Hv_1-N and $\acute{S}G-N$: whenever it is found between $\acute{S}G-N$ and Hv_1-N —the rarest case of all—this condition is either balanced or reversed by taking variant MS readings of the $Hv-N$ versions into account.

All this does not afford us any new elements for judgement. One major discrepancy between Hv_2-N and the other two versions however, is constituted by str. 41,15-16⁴⁷ of the former which are lacking in the latter. Already this common lacuna definitely refutes Tripathi's hypothesis, it being utterly impossible for $\acute{S}G-N$ and $Hv_1-N/Br-N$ to have missed out exactly the same verses from a common, coherent whole without any apparent reason.⁴⁸

Moreover, the substance of the verses at issue calls for some additional observation. We are at the point where Hiraṇyakaśipu is setting forth his request on Brahmā's invitation; after saying that the demon shall not be killed by different classes of beings through different kinds of weapons Hv_2-N goes on as follows :

न स्वर्गे ऽप्यथ पाताले नाकाशे नावनीस्थले
 न चाभ्यन्तररात्र्यङ्घ्रिर्न चाप्यन्येन मे वधः
 पाणिप्रहारेणैकेन सभृत्यबलवाहनम्
 यो मां नाशयितुं शक्तः स मे मृत्युर्भविष्यति

The pith of these strophes obviously lies in that they introduce new restrictions to further inhibit Hiraṇyakaśipu's antagonist's freedom of action, whose exploit is all the more magnified by the excessive difficulty of the task. Because it was functional to the exaltation of the Lord's greatness, this idea of the multiplication of restrictive clauses was retained and developed subsequently, culminating in the *Bhāgavata-purāṇa* version which adroitly works them into so impervious a web that a much more complicated solution is called for : Hiraṇyakaśipu is not liable to be killed by any being

47. Corresp. to app. 42B, 11. 27-30 in the crit. ed

48. At least there would come into consideration a stem like this :

$$MBh-N-Hv_2-N-\omega \begin{cases} -Hv_1-N/Br-N \\ -\acute{S}G \end{cases}$$

which, however, fails to account for the closer relationship between Hv_2-N and $Hv_1-N/Br-N$, in that the latter is actually included in the former in its entirety.

created by Brahmā, neither inside nor outside, neither by day nor by night, neither in heaven nor on earth, nor by any weapons, neither by men, nor beasts, nor gods, nor demons; Viṣṇu accordingly kills him as a man-lion by clawing his breast open on the threshold of his palace (neither inside nor outside) at dusk (neither by day nor by night) after putting him on his lap (neither in heaven nor on earth).⁴⁹

It is extremely unlikely that verses so meet for the purpose as the above quoted should have been left out by successive versions, or even abridgements, once they had been first invented. The conclusion seems warranted that the verses are an original innovation of Hv₂-N on Hv₁-N, and the stem proposed by Hacker is established beyond further dispute⁵⁰.

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49. *Bhāgavata-purāna* 7, 3; 8.

50. It still deserves notice that the final section of the *vāmana* myth which is particular to ŚG-V, quite unlike the altogether negligible final section of ŚG-N, represents a substantial addition to the story, which ends up in Hv₁-V/Br-V with the threefold striding of the dwarf, who wins back the whole earth and makes it over to Indra. A thorough discussion of it would bring us too far, while being of no avail to our purpose, which was merely to establish the correct relationship between the different versions; yet some brief remarks may be permitted here. One striking point of the ŚG-V final section is that the dwarf's striding is apparently fourfold, one verse having been added to the three in the other versions, thus :

तस्य विक्रमतो भूमिं चन्द्रादित्यौ स्तनान्तरे ।

परं प्रक्रममाणस्य नाभिदेशे व्यवस्थितौ ॥

ततः प्रक्रममाणस्य जानुदेशे व्यवस्थितौ ।

ततोऽपि क्रममाणस्य पद्भ्यां देवौ व्यवस्थितौ ॥

This is all the more surprising as we learn further on that the dwarf actually only strode twice, no space being left for the third stride. Tripathi attaches great importance to the twofold striding of the dwarf, holding the motive of the missing step as a pretext for Bali's dethronement as a token of later development; and accordingly goes out of his way to show that the our

verses are actually meant to depict just *two* steps (*op.cit.*, p. 113 f.). We need not go into details of this interpretation ; suffice it to observe that the fourth verse is not just *interpolated* in our text, it is actually *substituted* for another verse. Had the ŚG author purposely introduced it, he need not have dropped another, especially as the addition of one verse would have been welcome to match the strophes of the extant text (the last *śloka* is left with only two *pāda*-s). Above all, I fail to see why the ŚG author should have felt the need to introduce one more verse to adapt the description of the dwarf's striding to his new conception of the missing step; it would have obviously been more appropriate to delete one verse to suggest a twofold striding rather than add a fourth with the odd implication that three verses should refer to a single step. / An awkward attempt it would indeed seem, if considered (with Tripathi) a deliberate innovation on the ŚG author's part to provide a link for the final section borrowed from a *bhakti* source; so that I would rather regard the verse in question as the casual outcome of a corruption of the original one occurring in the other versions. As for the final section itself, both Hacker (*Prahlāda....*, cit., p. 38 (n.)) and Tripathi (*ibi dem*) agree in ascribing it to a late origin, mainly on account of Viṣṇu's extravagant attitude towards Bali, imputed by both to the demon's newly acquired condition of *bhakta*, which must have prompted the attempt to mitigate Viṣṇu's behaviour towards him. This is consistent with Tripathi's hypothesis of a late origin of ŚG-V as a whole, which has already been refuted. In Hacker's scheme, however, where ŚG-V is rightly held to represent a comparatively early stage of the myth, the supposedly late final section is consequently regarded as a posterior interpolation, originated when once Prahlāda's (and Bali's) *bhakta* characters—*ex hypothesis* still unknown to the VDh—had developed after the pattern of the Vs Prahlāda legend. However, Hacker's theory is scarcely warranted by a more thorough review of the VDh text, evidencing more instances of the presumedly later Prahlāda's and Bali's *bhakta* characters : cf. my paper "Osservazioni...", cit.

No such problems of relative chronology as we have encountered with the *nṛsiṅha* and *vāmana* myths will detain us with the *varāha* myth, for surprisingly enough here the ŚG departs from its models to follow a course of its own. The parallel Hv₁/Br versions of the myths so far dealt with are part of an *avatāra* list of ten : the lotus flower (viz. sprung from Nārāyaṇa's navel at creation), the boar, the man-lion, the dwarf, Dattātreyā, Rāma Jāmadagnya, Rāma Dāśarathī, Kṛṣṇa, Vyāsa and Kalkī⁵¹. The SG, while coming so close to those versions with respect to the *vāmana* and especially the *nṛsiṅha* myth as to postulate a common source, discards them altogether in the present instance, apparently to work up the narrative theme anew, notwithstanding that a *varāha* myth was in all likelihood readily available in the same source, from which it was borrowed by Hv₁/Br. The reason of such seeming oddity becomes manifest by comparing the contents of the ŚG and the Hv₁/Br versions.

As is known, the figure of the boar is of very early occurrence in Indian mythology in connection with the creator god Prajāpati⁵², hence with cosmogonic and ritual implications. When the

51. The reference list is one of the more ancient to enumerate ten *avatāra*-s, as appears from its divergence from the standard list which later became generally accepted :

मत्स्यः कूर्मो वराहश्च नरसिंहो ऽथ वामनः ।

रामो रामश्च रामश्च कृष्णः कल्की च ते दश ।

(MBh, interp, 853, 11. 4-5, after MBh 12,326,71), allowing Kṛṣṇa, Balarāma and Buddha in various combinations as alternatives for the 8th and 9th incarnations, after Rāma Bhārgava (= Paraśurāma) and Rāma Dāśarathī as 6th and 7th. The composition of the *avatāra* lists may provide a useful means to determine the antiquity of a text (cf. R. C. Hazra, *Studies in the Puranic Records on Hindu Rites and Customs*, Delhi, Motilal Banarsidas, 1975, p. 84 ff.; Magnone, *La Teoria degli Avatāra....*, cit., p. 2 ff.).

52. The scanty mentions of the boar Emuṣa in the Ṛg-veda (1,61,7; 8,77,10; 10,86,4) do not warrant any definite conclusions as to possible anticipations of future developments. In this connection, it may be worth briefly referring to a suggestive *Atharva-veda* passage, which seems to foreshadow the *Brāhmaṇa* myth of the uplifting of the earth, although unfortunately too obscure to establish anything certain :

boar was later on (in the epic-puranic period) adopted as one of Viṣṇu's *avatāra-s*, it nevertheless retained those ancient traits derived from the symbolic speculations of the original brahmanical milieu. In its pristine puranic form, the boar is the protagonist of a cosmogonic myth in which the Lord, incarnate as *yajña-varāha* whose body is an allegory of the elements of sacrifice, retrieves the earth lying deep beneath the primeval waters lifting it up on

मल्वं बिभ्रती गुरुभृद्भद्रपापस्य निधानं तितिक्षुः ।

वराहेण पृथिवी संविदाना सुकराय विजिहीते मृगाय ॥

(12,1,48), Gonda (*Aspects....*, cit. p. 137) translates: "Bearing the fool, bearer of what is heavy (or : important, wise, venerable?), patiently enduring the settling down (or : distruction) of the excellent and of the evil (or, rather, of the prosperous and of the infortunate) the earth, in concord with the boar, opens itself to (or : becomes expanded for) the wild pig", and comments : "What are we to understand by the *varāha*, what by the *sūkara*? Are they the same animal? What does the verb *vijihīte* mean precisely? Anyhow, the stanza cannot be made an early piece of evidence for proving the existence of something like the *varāha-avatāra* in 'Atharvanic' times". Gonda's translation is obviously irreproachable and sticks perfectly to the text—so much so that it resists the temptation, sometimes happy, to explicate it. K. Pandey (*Madhyakālīn Sāhitye mē Avatāravād*, Varanasi, The Chowkhamba Vidyabhawan, 1963 (Vidyabhawan Rashtrabhasha Granthamala 60, p. 412), on the other hand, indulges in a less accurate, yet more stimulating translation : "śatru [?] ko bhī dhāraṇ karne vālī, puṇy aur pāp karne vāle ke śav [?] ko sahne vālī, bare bare padārtho ko dhāraṇ karne vālī aur varāh jisko dhūrḥ rahe the vah pṛthvī varāh ko prāpt huī thī." "[....] That which the boar was tracing, that earth was gained by the boar": could the pres. part. *atman. samvidānā* admit of a passive interpretation, the meaning of the whole strophe would be definitely enlightened, and reduced to the well-known developments of the *varāha* myth (*Śatapathabrāhmaṇa* 14,1,2,11; *Taittirīya-saṁhitā* 7,1,5,1; *Taittirīya-brāhmaṇa* 1,1,3,5 :

आपो वा इदमग्रे सलिलमासीत् । तेन प्रजापतिरश्वाम्यत् ।

कथमिदं स्यादिति । सो ऽपश्यत्पुष्करपर्णं तिष्ठत् । सोऽमन्यत् ।

अस्ति वै तत् । यस्मिन्निदमघित्तिष्ठतीति । स वराहो रूपं

कृत्वोपन्यमज्जत् । स पृथिवीमघ आच्छत् । तस्या उपहत्योदमज्जत् ।

तत्पुष्करपर्णं ऽप्रथयत् । यदप्रथयत् । तत्पृथिव्यै पृथिवीत्वम् ।

the tip of his tusk(s)⁵³. This version is commonly found in all the more ancient *purāṇa-s* (or *purāṇa*-sections), including Hv₁/Br and also the VDh (outside the ŚG)⁵⁴.

This version, however, was not germane to the true character of the more recent *purāṇa-s* as canonic works of sectarian Hinduism; rather it was a relic of the fading sacrificial brahmanical religiousness progressively yielding to the spreading personal *bhakti* cults. Like many other old myths, the *varāha* myth had therefore to undergo a thorough transformation in the process to bring it up to the new religious conscience. The *purāṇa-s* are increasingly concerned with the Lord's deeds, causing welfare to all beings, and with the practices to propitiate him, as they approach us in time. A favourite way to express and exalt such positive quality of the Lord's actions on a cosmic level has been the mythology of *daivāsura*, as recalled above. In such a frame, an evil antagonist was later introduced also in the *varāha* myth, the purpose of the Lord's incarnation being equally shared between the need to uplift the collapsed earth and to vanquish the indomitable demon Hiranyākṣa for the sake of the righteous.

A first glimpse of this development is already found in a passage of the *Nārāyaṇīya* of the MBh (12,326, 71ef-73ab) mentioning side by side the uplifting of the earth and the demon's killing :

तथा बलादहं पृथ्वीं सर्वभूतहिताय वै ।
सत्त्वैराक्रान्तसर्वाङ्गां नष्टां सागरमेखलाम् ॥
आनयिष्यामि स्वं स्थानं वाराहं रूपमास्थितः ।
हिरण्याक्षं हनिष्यामि दैतेयं बलदर्पितम् ॥

This passage is interesting in many a respect : besides introducing Hiranyākṣa, it also puts forward the foundering of the earth under the burden of creatures to account for the necessity of the retrieval. According to the prevailing *yajña-varāha* version, however, the bottom of the primeval ocean appears to be the proper place of the earth, whence the boar originally raises it to the surface of the waters, spreading and flattening it so that it would not sink

53. Cf. V. S. Agrawala, "Yajña-varāha—an Interpretation", *Purāṇa*, V 2, Varanasi 1963, pp. 199-236.

54. VDh 1,3 "varāha-prādurbhāva."

again⁵⁵. The change is functional in that it transfers the myth from a cosmogonic context in a primordial scenery to a providential one down the stream of aeons. The rescue of the earth goes hand in hand with the Lord's solicitude *sarva-bhūta-hitāya*, and naturally reminds us of the oft-cited BhG passage⁵⁶ which is the veritable foundation stone of the whole *avatāra* doctrine.

Even the representation of the burden of beings as responsible for the collapse is singularly felicitous in the new context, and was subsequently metamorphosed to convey the symbolic meaning of the burden of ill-doings as responsible for the decay of *dharma*. Hacker has demonstrated⁵⁷ how the very choice of the word *avatāra* to specifically denote *Viṣṇu's* incarnations, as compared to the neutral and generic terms formerly employed, such as *prādurbhāva*, *vapus* and the like, is to be traced back to its connection with the congenial theme of *bhārāvatarāṇa*, 'throwing off the burden'. Typically, *Prthivī* oppressed by the weight of beings proliferated beyond measure and nearly about to founder resorts to the supreme divine hierarchies for help: *bhārāvatarāṇa* is the redeeming action of the Lord, who 'descends' (*avatarati*, i. e. enters the world), and 'makes descend' (*avatārayati*, i. e. throws off the burden symbolizing *dharma* imbalance)⁵⁸.

55. Cf. e.g. *Viṣṇu-purāṇa* 1,4.

56. BhG 7,7-8 :

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

57. P. Hacker, "Zur Entwicklung der Avatāralehre", *Wiener Zeitschrift für die Kunde Südasiens und Archiv für indische Philosophie*, IV, Wien 1960, pp. 47-70.

58. It is worth noticing, in this connection, that although the theme of *bhārāvatarāṇa* does occur in the VDh (1,23,29cd ff.; 25,16cd ff.; 26,20 ff.; 27,20 ff.; 28,16cd; and esp. 30,20cd ff. :

स्थावरैर्जङ्गमस्थैर्वा भूमिभरिभिपोडिता ॥
कदाचिज्जङ्गमैर्भूमिभूरिभारेण [Iec. MS kha] पीडिता ।
कदाचित्स्थावरैरद्य भारद्वितयपीडिता ॥

Conspicuous though the passage is, it however fails because of its brevity to account for the association of the uplifting of the earth and the killing of Hiraṇyākṣa. Still in a much later text, *Bhāgavata-purāṇa* 3, 18-19, the situation has not changed, the two themes being merely juxtaposed without trying to assign a reason why Hiraṇyākṣa should be killed by the Lord in the form of a boar; the demon eager for fight simply comes across the *varāha* engaging in his task and assails him, claiming that he is stealing the earth allegedly bestowed by the creator on the dwellers of the nether world by means of the flood. The killing comes at the end of a bold fight without any special connection with the Lord's *varāha* form. The obvious implication is that Hiraṇyākṣa is hindering the Lord's action, but there is no compulsion for him to be slain by a *varāha*, as was the case with his brother Hiraṇyakaśipu and the man-lion.

A like solution was not fit for the ŚG, which is bent upon stressing the climate of *daiivāsura*, the magic of the 'grant of boons' and the need for clever contrivances on the Lord's part to get over his task. Nor could the ŚG author, for the same reason, cling on the old *yajña-varāha* myth as is recounted in the Hv₁/Br version, which would not have matched in the least the other two myths of the trilogy. He was therefore under the necessity to remould the myth to align it with the other two, which he did, as we shall see, by framing an altogether new story, where the

etc.; in these passages the oppression of the earth constitutes the cause for Rāma's birth to clear it of the *kṣatriya* caste (as well as for the *brāhmaṇa* to consume overgrown trees by fire), the technical term *bhārāvatarāṇa* does not, neither does the closely related *avatāra*, except for a couple of instances (1,172,56 and 3,353,8, according to Hazra, *Studies in the Upapurāṇa-s*, cit., vol. I, p. 212), of which the second, represented by the compound *kṛṣṇāvatāra*, is particular in its specific reference to Kṛṣṇa (cf. (HACKER, "Zur Entwicklung der Avatāralehre", cit., p. 50 : "[...] das 'Herabsteigen' [*avatarāṇa*] im mythologischen Bewusstsein einer relativ frühen Zeit ein Sonderfall eines 'Erscheinens' (*prādurbhāva*) Viṣṇu's war, nämlich sein Geborenwerden als Kṛṣṇa"); the regular term to denote Viṣṇu's incarnations being *prādurbhāva* throughout. This lexical usage is to be regarded as an additional token of the comparatively early date of the VDh (as well as of the ŚG).

cosmogonic element is almost entirely lost, there coming to the foreground the Lord's fight against the demon, which is basically fashioned after the model of the *nṛsiṃha* myth.

At the outset are recalled the common circumstances of the three myths : Kaśyapa begets Indra on Aditi and Hiranyākṣa with Hiranyakaśipu on Diti; Indra receives the heavenly, Hiranyākṣa the subterranean realm. Then the demons' citadel is flooded because of an earthquake provoked by the soaring of the winged mountains; Hiranyākṣa, suspecting Indra's hand, wages war against the gods and conquers the heaven. The allusion to the cataclysm is all that is left of the old cosmogonic myth of the *yajña-varāha*; no more notice will be taken of the predicament of the earth in the following, nor will any measures be described to retrieve the flooded regions. Instead, the piece continues along the line of the *nṛsiṃha* myth : the gods ousted resort to Vāsudeva, who dismisses them with a promise of help. He now thinks about the shape he should take on to overcome the demon :

किं तु रूपमहं कृत्वा घातयिष्ये सुरार्दनं ।
 तिर्यङ् मनुष्यदेवानामवध्यः स सुरान्तकः ॥
 ब्रह्मणो वरदानेन तस्मात्तस्य वधेप्सया ॥
 नृवराहो भविष्यामि न देवो न च मानुषः ।
 तिर्यग्रूपेन † चौवाहं † घातयिष्यामि तं ततः ॥⁵⁹

Even here, the need for a specific incarnation is rooted in a boon granted by Brahmā, to the effect that the demon shall not be killed either by beasts, or by men, or by gods. The grant of the boon itself is nowhere narrated in the myth, nor are the circumstances which eventually led to it. They are, however, by no means obvious in this place at the beginning of the trilogy, and the very fact of assuming them transparently points at the derivation of this myth from the following one, where the grant is set forth in all details.

The same conclusion can be drawn from the *nṛ-varāha*, manifestly a duplicate of the *nṛ-siṃha*, not departing from its model for any distinctive features of its own. A *nṛvarāha* was not nearly so

familiar to Indian mythology as was the *nṛsimha*⁶⁰, and the ŚG author must have been well aware of the peculiarity of the myth he was substituting for the usual *varāha* myth, if he felt the need to mark the difference in the *colophon*. In fact, whereas the *colophons* of the other two myths plainly state “*narasiṃha-*”, resp., “*vāmana-prādurbhāva-*”, the *colophon* of the present one explicitly adds the distinctive features : “*nṛvarāha-prādurbhāve hiraṇyākṣa-vadhaḥ*”.⁶¹ ŚG 2,67ab likewise reads : *varāha-śiṛṣaṃ nara-siṃha-rūpaṃ deveṣvaram vāmana-rūpa-rūpaṃ*, where the more specific *śiṛṣa* instead of the usual *rūpa*, *vapus* etc. may be interpreted as a device to differentiate in the same terms as above.

Further on, however, Rāma indiscriminately questions Śaṅkara on the three *prādurbhāva-s* thus :

वराहं नरसिंहं च वामनं च महेश्वर ।
त्वत्तो ऽहं श्रोतुमिच्छामि प्रादुर्भावान्महात्मनः ॥⁶²

This course was actually followed by subsequent literature, which ended up in altogether effacing the distinction, merging into one the motives of the killing of Hiraṇyākṣa and of the retrieval of the sunken earth.

If the *nṛ-varāha* feature was apt to be dropped or blurred afterwards, it is a necessity in the ŚG in order to cope with the magic of the boon, which forbids any of the three main divisions of living beings. This observation can help us extricate the puzzling

60. Although the *nṛ-siṃha* myth is essentially a puranic creation, we come across the figure already in a *mantra* of the *Taittirīya-āraṇyaka* (10,1,6) :

वज्रनखाय विद्महे । तीक्ष्णदंष्ट्राय धीमहि । तन्नो नारसिंहः प्रचोदयात् ।
after the sacred *gāyatrī* of *Rg-veda* 3,62,10 (*tat savitur vare-nyam bhargo devasya dhīmahi|dhīyo yo naḥ pracodāyat*). The man-lion plays furthermore the central role in the *Nṛsiṃha-pūrva* and *uttara-tapanīya-upaniṣad*, constituting the sacred books of a southern sect specially devout to the man-lion (cf. P. Deussen, *Sechzig Upanishad-s des Veda*. Aus dem Sanskrit übersetzt und mit Einleitungen und Anmerkungen versehen von..., Leipzig, F. A. Brockhaus, 1897, p. 752 f.; J. Gonda, *Die Religionen Indiens. II Der jüngere Hinduismus*, in *Die Religionen der Menschheit*, hrsg. von Ch. M. Schroeder, Bd. 12, Stuttgart W. Kolhammer Verlag, 1963, p. 119; Pandey, *op. cit.*, p. 424 ff.).

61. By the *colophon* “*varāha-prādurbhāva-*” had been sealed, instead, the *yajñavarāha* myth of VDh 1,3 (v. *supra* n. 54).

62. ŚG 3,1.

v. 14, which after the apparently obvious amendment *caivāham*→*caivāham* quite contradictorily purports that, the demon being invulnerable to beasts, men and gods, Viṣṇu shall become a *nṛ-varāha*, neither god nor man, and *indeed* (?) in a beastly form shall kill him. On the contrary, here as in the parent *nṛ-siṃha* myth, stress is intended to be laid upon the amphoteric nature of the incarnation, whereas it is utterly inconceivable that the text should imply a deliberate infringement on the conditions of the boon. I might advance the suggestion to read *cordhvo 'ham*, which illuminates the choice of the *nṛ-varāha* form as a crafty subtlety so suited to the character of the present incarnations—and possibly the only original feature of this myth as compared to the following one : namely, by conveying the implication that the *nṛ-varāha*, though being *tiryāñc* = 'beast' in a sense, is not such in another sense, i. e. is not *tiryāñc* = 'lying athwart', for he is *ūrdhva* = 'standing upright'. thus finding the loophole to evade the law of the boon.

We need not dwell on the rest of the myth, which is taken up by a description of the man-boar approaching Hiraṇyākṣa's court and fighting the demons, and by the narration of the fiery duel with Hiraṇyākṣa who is finally beheaded by the Lord's discus.

* * *

One impressive feature which has emerged from the foregoing brief analysis of the three myths is the predominance of a common pattern, which pervades the narrative material throughout, by furnishing its theme, its motive and its conclusion, even bringing about the replacement of the time-honoured sacrificial boar with the newly invented *nṛ-varāha*. At the root of this pattern there lies a conception that could be rightly termed as magic, were not such term apt to mislead on account of its cumbersome 19th century heritage of evolutionistic prejudice. More than a shade of the latter does indeed peep through the pages of Hacker's "Magie, Gott, Person und Gnade...", which has, however, the great merit of pointing to the original cognation of such mentality with vedantic speculative impersonalism, of which it represents the practical counterpart. The same *tad ekam* beyond person is the true substance of both intellect and will, by realizing which both perfect knowledge and efficacious action is attained. It is because *tad ekam* is the very essence of the self that appeals to it can never be in vain : or, as the *purāṇa-s* are wont to put it, that "Brahmā is pleased" and helplessly grants a fatal boon over and over again.

APPENDIX I

TABLE OF CONCORDANCES BETWEEN THE ŚG, Hv₁ AND
Hv₂ VERSIONS OF THE NARASIMHA MYTH

(N. B.—In the following table the mark '=' means 'identically equal'; the mark '—' means 'nearly equal'; the mark '**' means 'similar'; the mark '/' means 'different'. Further shades have been expressed whenever desirable by the superaddition of '**' to any of the former three to indicate approximation to the value of the next one. Closer concordance with variant readings has been recorded between brackets on either side of the main mark according to the text where the variant occurs).

Hv ₁ (31, 31-67)	ŚG (4=VDh 1, 54)	Hv ₂ (App. 42A)	Hv ₁ (31, 31-67)
31	....	1-2	= 31
32ab /	1ab /	3	* 32ab
32cd **	1cd **	4 [=]	— 32cd
33ab [=] *	2ab * [=]	5	= 33ab
33cd *	2cd *	6	* 33cd
34ab —	3ab *-	7	— 34ab
34c =	3c —	8a	— [=] 34c
34d	....	8b	= 34d
35a	....	9a	— 35a
35b *	3d —	9b	* 35b
35cd =	4ab =	10	= 35cd
36ab *	4cd *	11	= 36ab
36cd —	5ab — [=]	12	= 36cd
37a [=] —	5c — [*-]	13a	— 37a
37b **	6a **	13b	= 37b
37c =	6c =	14a	= 37c
37d =	5d =	14b	= 37d
....	6b,d	....	....
38a *	7a **	15a	** 38a
38b =	7b =	15b	= 38b
38cd =	7cd —	16	— 38cd

39a	=	8a	=	17a	=	39a
39b	[—] *	8b	** [—]	17b	[=] **	39b
39cd	=	8cd	=	18	=	39cd
40	=	9	=	19-20	=	40
41ab	=	10ab	=	21	=	41ab
41cd	=	10cd	*- [—]	22	[—] *- [—]	41cd
42ab	—	11ab	*- —	23	*- —	42ab
42cd	=	11cd	—	24	—	42cd
43ab	*- —	12ab	*- —	25	*- —	43ab
43cd	*- —	12cd	*- —	26	[=] —	43cd
....		....		27-8		....
....		....		29-30	[= Int.]	466]
44	=	13	=	31-2	=	44
45ab	=	14ab	=	33	=	45ab
45cd	—	14cd	—	34	=	45cd
....		....		35-6		....
46ab	=	15ab	=	37	=	46ab
46cd	—	15cd	*- —	38	*- —	38
47ab	—	16ab	—	39	—	47ab
47cd	—	16cd	—	40	=	47cd
48ab	=	17ab	—	41	—	48ab
48cd	=	17cd	=	42	=	48cd
49ab	—	18ab	*- —	43	— [=]	40ab
49cd	—	18cd	—	44	— [=]	49cd
50ab	—	19ab	*- —	45	*- —	50ab
50cd	*- —	19cd	*- —	46	=	50cd
51ab	[=] —	20ab	=	47	— [=]	51ab
51cd	—	20cd	/	48	/	51cd
52ab	=	21ab	=	49	=	52ab
52cd	*- —	21cd	*- —	50	=	52cd
53ab	—	22ab	—	51	=	53ab
53cd	[=] —	22cd	—	52	*- [—]	53cd
54ab	*- —	23ab	—	53	—	54ab
54cd	=	23cd	=	54	=	54cd
55ab	*- —	24ab	*	55	[—] *	55ab
55c	=	24c	=	56a	=	55c
55d	**	24d	***	56b	*	55d
56	=	25	=	57-8	=	56
57a	=	26a	*- —	59a	*- —	57a

57b	[-] **	26b	/	59b	/	57b
57cd	[-] =	26cd	*	60	*-	57cd
58ab	**	27ab	**	61	—	58ab
....		27cd	/	62		
58cd	=	28ab	=	63	=	58cd
59ab	*-	28cd	*	64	—	59ab
59cd	—	29ab	*	65	*-	59cd
59ef	=	29cd	*-	66	*-	59ef
60ab	=	30ab	[* Int. 9	67	—	60ab
60cd		....		68	—	60cd
60ef	.-	30cd	=	69	[-] *-	60ef
61ac	[-] *	31ab	—	70	[=] *-	61ab
61cd	=	31cd	*- [=]	71	=	61cd
62ab	=	32ab	=	72	—	62ab
62cd	=	32cd	—	73	=	62cd
63ab	—	33ab	—	74	[=] — [=]	63ab
63cd	[=] —	33cd	=	75	*- [-] *-	63cd
64ab	[=] —	34ab	*- [*- -]	76-8		64ab
....		....		79	**	....
64cd		....		80		64cd
....		....		81	[=] —	....
65ab		....		82	=	65ab
65cd		....		516a	=	65cd
66a		....		16b	*-	66a
66b		....		17a	*-	66b
66c		....		17b	*-	66c
66d		....		18a	**	66d
67a		....		18b	/	67a
67b		....		[Int. 46	=]	67b
67c		....		[Int. 46/7	—]	67c
67d		....				67d

APPENDIX 2

TABLE OF CONCORDANCES BETWEEN THE ŚG, Hv₁
AND Hv₂ VERSIONS OF THE VĀMAṆA MYTH

(N. B.—In the following table the mark '=' means 'identically equal', the mark '—' means 'nearly equal'; the mark '*' means 'similar', the mark '/' means 'different'. Further shades have been expressed whenever desirable by the superaddition of '*' to any of the former three to indicate approximation to the value of the next one. Closer concordance with variant readings has been recorded between brackets on either side of the main mark according to the text where the variant occurs).

Hv ₁ (31,68-92)	ŚG (5 = VDh 1,55)	Hv ₂ (App. 42B)	Hv ₁ (31,68-92)
68	....	1-2	** 68
69ab	....	3	= 69ab
69c	....	4a	— 69c
69d	....	4b	/ 69d
70(af)	....	2857-9	= 70(af)
71	....	60-1	= 71
72ab	....	62	= 72ab
72cd	....	66	— 72cd
73	....	67-8	— 73
74	...	69-70	= 74
75	....	71-2	— 75
76ab	....	73	— 76ab
76cd	....	74	= 76cd
77	...	75-6	* 77
78a	= 33a	= 80a	= 78a
...	31-32ac	...	....
78b	= 32d	= 82b	= 78b
....	33b	....	...
78cd	= 33cd	....	78cd
79a	= 34a	[= 81a	=] 79a
79b	= 34b	— 81b	— 79b

79c		...		2882a	* - [=]	79c
79d		...		...		79d
80a	*	34c	**	83a	[* -]**	80a
80b	/	34d		83b	* -	80b
80c		...		87a	=	80c
80d		...		87b	- [= [	80d
81a		...		88a	=	81a
81b		...		88b	[=] /	81b]
81cd		...		89	=	81cd
82a	-	24a	*-	90a	=	82a
82b	=	24b	/[*-]	90b	[*-] /	82b
82c	=	24c		...		82c
82d	=	24d	- [=]	93b	[=] -	82d
83a	=	25a	-	91a	- [=]	83a
83b	/	25b	/	91b	**	83b
83c		...		97a	*	83c
83d	-	25d	- [=]	97b	=	83d
84a	=	25c	-	94a	-	84a
84b		...		94b	-	84b
84cd	=	23cd	=	92	=	84cd
...		26-30ac		...		...
85a		...		900a	=	85a
85b	-	30d	-	00b	=	85b
85cd		...		01	[=] -	85cd
86 (af)		...		02-4	=	86 (af)
87ab		...		05	*	87ab
87cd	=	35ab	* [-]	06	[-] *	87cd
...		35cd-36ab		...		...
88ab	-	36cd	-	07	-	88ab
88cd	-	37ab	--	08	-	88cd
89ab	=	37cd	=	09	=	89ab
89cd	*-	38ab	*	10	[-]i* -	89ce
90ab	*-	38cd	-	11	*- [-]	90ab
90cd	/	39ab	/	12	=	90cd
91ab	-	39cd	--	13	[=] *	91ab
91c	=	40a	=	14a	=	91c
91d	=	40b	/	14b	/	91d
92		...		3062-3	--	92

APPENDIX 3

TABLE OF CONCORDANCES BETWEEN THE BhG AND ŚG VIBHŪTI-LISTS

(N. B.--In the following table the mark '=' means material identity of the text; the mark '-' means material identity of the *vibhūti*; the mark '/' means material difference of the *vibhūti*)

BhG 10 S'G 6	BhG 10 S'G 6	BhG 10 S'G 6
20	27a=25a	33b
21a--12a	27b	33c
21b--28d	27c--25c	33d
21c / 10c	27d--26b	34a--34a
21d / 15d	28a--26a	34b=34b
22a--28c	28b--25b	34c=31c
22b--13a	28c	34d--31d
22c--30d	28d--24b	35a
22d--30c	29a--15a	35b--29a
23a / 11a	29b--14a	35c--18a
23b / 14c	29c	35d=18b
23c--10d	29d--13c	36a--34d
23d--20c	30a--24c	36b / 15b
24a	30b--16a	36c--33a
24b	30c--25d	36d / 28b
24c--32c	30d / 21d	37a
24d	31a--14b	37b
25a--22c	31b	37c
25b	31c--34c	37d=30b
25c--28a	31d--21b	38a
25d--21a	32a	38b
26a=33c	32b	38c--35a
26b=22d	32c=30a	38d--31b
26c=22a	32d / 29b	39-42
26d=22b	33a--29c	

APPENDIX 4

OTHER CONCORDANCES BETWEEN THE ŚG AND THE BhG

(N. B.—For the meaning of the diacritical marks see app. 1)

ŚG		BhG
2,2ef	—	13,17cd
2,5cd-6ab	—	13,13
2,6cd-7ab	—	13,14
2,7cd-8ab	—	13,15
2,8cd-9ab	—	13,16
2,9cd	—	13,17ab
2,10ab	=	13,12cd
6,26d	—	7,10d
6,27ab	*	7,11cd
6,27d	—	7,9d
6,36cd	*	10,16cd
6,40	—	15,13
6,41	**	15,14
6,42	—	15,12
6,43	**	15,15

SATYANĀRĀYAṆAVRATAKATHĀ AND UPABR̥MHANA*

By

S. G. KANTAWALA

1.0 Introduction

“Hinduism has already grown into the mosaic of various patterns combining the religious and spiritual ideas, both old and new, high and low, losing nothing and eternally adding more and more from new elements introduced into society”.¹ It is one of the major religions of India and Hindus observe several *vratas* on certain occasions and/or days and they are described in Purāṇas and Dharmasāstric texts. Amongst the several *vratas* the Satyanārāyaṇavrata is popular in Gujarat, Maharashtra, Bengal and other parts of India. Scholars have held divergent views on the genesis of the Satyanārāyaṇa-worship.²

Two versions of the Satyanārāyaṇakathā are found in the Purāṇas. One of these versions claims to be a part of Revākhaṇḍa

* Paper presented to the ‘Religion and Philosophy Section’ of the ‘Fifth World Sanskrit Conference’ held at Varanasi from October 21-26, 1981.

1. Majumdar R. C. & Pusalker A. D. (Ed.), Classical Age, p. 367.
2. According to one view the worship of Satyanārāyaṇa has a Mohamedan origin related with Satyapirer puja in Bengal (*vide* Shastri Haraprasad, Catalogue of MSS in the Asiatic Society Library, Vol. V, Preface, p. lxxv; JBORS, Vol. XVI, p. 328; IA Vol. 3, pp. 83-85).

Mukherjee Amitabh, A popular attempt at Hindu-Muslim Religious synthesis : The Cult of Satya Pir, Studies in History, Research Publications in Social Sciences, Delhi, pp. 218-225. Mukherjee observes that “the origin and antiquity of the cult of Satya Pir cannot as yet be precisely determined whether Satya Narayan was transmuted into Satya Pir after the Muslim conquest of Bengal or Satya Pir was Hinduised in course of time as Satya Narayan remains a matter of conjecture”. (*ibid.*, p. 221)]. *Vide* Kane P. V., History of Dharmasāstra, Vol. V, Part I, p. 437.

of the voluminous Skandapurāṇa, but it is not found in the extant Revākhaṇḍa of the Skandapurāṇa published by the Venkateshvar Steam Press, Bombay, whereas it occurs in some other editions.³ Its another version occurs in the Bhaviṣyapurāṇa, Tṛtīyabhāga, Dvītiyakhaṇḍa, Adhyāyas 24-29.⁴

2.1. Brief summary of the SNK according to the Revākhaṇḍa-version⁵

The SNK version according to the Revākhaṇḍa has five chapters.

Chapter I

Once Śaunaka and other sages assembled in the Naimiṣāranya (modern Nimsar⁶), requested the *Paurāṇika sūta* to narrate a *vrata* which fulfills all desires and annuls all pangs, pains, miseries and worries and which enhances wealth, prosperity and progeny and thereupon the *Paurāṇika sūta* narrated the *vrata* as received from Nārada, who in turn had received it from Viṣṇu. The original narrator claimed thus here also, as in general, is a divine personality. The chapter has also instructions on the mode of preparation of the *prasāda* to be offered to the Lord.

Chapter II

The chapter II deals with the story of Śātānanda, a poor Brahmin, who lived in the city of Kāśī. Once the Lord assuming

3. For details *vide* Upadhyaya Baladeva, *Purāṇavimarśa* (Hindi), pp. 455-456.

4. *Bhaviṣya-mahāpurāṇa*, published by Venkateshvar Steam Press, Bombay, 1959.

According to P. V. Kane "the extant *Bhaviṣya* cannot be placed earlier than about the 6th or 7th century A.D." (*History of Dharmaśāstra*, Vol. V, Part II, pp. 897-898).

5. There are several editions of the SNK; a mention may be made here of the edition published by the Gujarati News Press, Bombay, 1925. This contains the Gujarati translation. The Venkateshvar Steam Press, Bombay, has published an edition with the Hindi translation (V.S. 1979).

6. *Vide* Kantawala S. G., *Cultural History from the Matsya-purāṇa*, p. 364.

a Brahmin's form met him and narrated him the *Satyanārāyaṇavrata* to be performed (2.9). He got more alms on that very day and he performed it. While it was being performed, it was listened to by a wood-cutter who also performed it and ultimately he gained prosperity.

Chapter III

The chapter III deals with the story of a king called Ulkāmukha who was a *satyavādīn*. He observed this vow in the company of his wife Bhadrāśilā on the bank of a river. In the meanwhile there came a business-magnate Sādhu by name who asked him (*i.e.* the king) which vow he performed and thereupon the latter told him that he did the *Viṣṇu-pūjana* (= *vrata*) with a desire to have sons *etc.* (*putrādi*). On hearing this the merchant said that he would also perform the said *vrata*, as he had no progeny. After coming back to his home he vowed that he would do it when he would get a child. With the passage of time his wife *Līlāvati* was *enceinte* and gave birth to a female child called *Kalāvati* by name. Then the merchant thought that he would do it on the occasion of her marriage, but he forgot to perform it then. And the god was all wrath. After her marriage he with his son-in-law went out on his trade-expedition and he came to *Ratnasāra*, the capital of the king *Candraketu*. As the god was angry, they were arrested by the king's persons on the ground of their being culprits of the royal theft. Their wealth and belongings were confiscated and they were sent behind the bars. On account of the divine curse (*śāpa*) the merchant's wife and daughter became, on the other side, very miserable. One day *Kalāvati*, while roaming in the city, happened to come across a Brahmin's house where the *Satyanārāyaṇavrata* was being performed. She took the *prasāda* and went home. Her mother remembered that the very *vrata* was not performed till then and she then performed it. No sooner it was performed than the Lord told the king in the dream that the merchant and his son-in-law were innocent and instructed him further that they should be freed immediately with all their wealth and belongings *etc.*; otherwise the king himself would face a perilous situation. Accordingly they were released from imprisonment with honour. Then they started their homeward journey.

Chapter IV

When the merchant and his son-in-law has not travelled for homeward, the Lord thought of testing him. Assuming the form of a recluse he approached him and asked him as to what his ship contained. Puffed up with great pride they spurned him and told him that the ship contained leaves, foliage etc. and the Lord blessed him to that effect. On finding the wonderful metamorphosis of the contents of the ship the merchant swooned, The son-in-law advised the father-in-law to search out the recluse and to beseech and beg his pardon. He did so and the Lord was pleased; he regained everything and he performed the *vrata*; then he sailed to his home-city Ratnapura by name. He sent his messenger home to inform his wife about his arrival. The merchant's wife performed the *vrata* and went out to receive her husband and the son-in-law but as Kalāvati went to receive her husband without taking the *prasāda*, the Lord was irate and consequently she did not find her husband and the ship in which he was. All were struck with wonder, worries and fear and Kalāvati decided to give up her life. The merchant felt that such a situation was due 'to Lord's *māyā* and he declared that he would do His *vrata*. At this the Lord declared aerially; 'Kalāvati has not taken my *prasāda*. She must go home and take it. And she would get her husband'. The *pūjana* was done and all were united.

Chapter V

The chapter deals with the story of the king Aṅgadhvaja. Once he happened to go to the forest for a hunt and there he neglected the *prasāda*. Consequently he met with a number of troubles. At last he performed the *vrata* with the *gopagaṇa*. He was, then, happy and with the passage of time, after his death, he departed to Satyapura.

The chapter ends with a narration of the rewards of the performance of the Satyanārāyaṇavrata.

7. According to Rajkumar Arora "the stories of Padmāvati, Haridāsa, Satyanarain were incorporated in the (Bhaviṣya) Purāṇa after the chapters on Nandas and Mauryas were written". (Historical and Cultural Data from the Bhaviṣya-Purāṇa, Delhi, 1972, p. 19). (bracket ours).

2.2 Brief summary of the SNK according to the Bhaviṣya-Purāṇa

The story is told also in the *Bhaviṣyapurāṇa*, *Pratisargaparvan*, *Dvītyakhaṇḍa*, Chapters 24–29.⁷

Chapter : 24 It deals with the *Vratavidhi* of Satyanārāyaṇa as narrated by Nārāyaṇa to Nārada.

Chapter : 25 : It deals with the story of Śātānanda of Kāśī.

Chapter : 26 : It deals with the story of the king Candracūḍa. He got the *vrata* from one Sadānanda.

Chapter : 27 : It deals with the *Bhilla-kathā*. A *bhilla* who used to sell fire-woods, happened to go to Haridāsāsrama from where he came to know about this *vrata*.

Chapter : 28 : It deals with the *Sādhuvaṇīkathā*. The merchant belonged to Ratnapura. It should be noted that this is a brief version of the account in the *Revākhaṇḍa*.

Chapter 29 : It continues the account of the *Sādhuvaṇīk* of Ratnapura.

3.0 Discussion

The foregoing brief synopses of the two versions bring out the following salient points :

The observance is called *vrata* (SNKR. 1.85; 2.10 *etc.*) and also *tapas* (SNKR, 1.2). Viṣṇu in the AV 5.26.7 is associated with *tapas*.⁸ The Lord is referred to as *Nārāyaṇa* (*cf.* SNKR 1.7-8) and as *deva* (*cf.* 1.19; 1.23, 2.23 *etc.*). He is also called Viṣṇu (SNKR 2.6) and *vice versa i. e.* Viṣṇu is called Satyanārāyaṇa in Kaliyuga (SNKB. 24.17). In SNKR 2.12 and SNKB 30.1 this *vrata* is said to be the *vrata* of Nārāyaṇa and in SNKR 3.3 it is said to be the *vrata* of *Satya*; hence the abbreviation '*Satya*' stands for Satyanārāyaṇa who is also Nārāyaṇa. There is more emphasis on *satya*. The SNKB (24.18; 29.48) brings out the importance of *satya* and the SNKB (24.18, 25) states that Brahman and Hari are said to be in *satya*.

8. *Vide* also Dandekar R. N. Vedic Mythological Tracts, (1979), pp. 73, fn. 10; 208; 297.

It is significant to note here some other Vedic ideas, e. g. *satyam vada* (TU 1.11.1) cf *satyam vadiṣyāmi*/TU 1.1.1 and *satyam jñānam anantaṁ Brahma* (TU 2.1.1). In the RV *satya meean* "unfailing truth"⁹ and it refers to something which is *puruṣatantra*.¹⁰ In the context of the *satyanārāyaṇapūjā* the SNKB 25.26 speaks of the *svarṇayuktaśālagrāmapūjā* and the śālagrāma is said to symbolise Viṣṇu and in the SNKB 26.16 Kṛṣṇa is *śilārūpa* and thus Satyanārāyaṇa is Viṣṇu, Nārāyaṇa and Kṛṣṇa and in this context it will not be out of place to note a reference to *premabhakti* in SNKB 26.17, 21.

This *vrata* is said to be prosperity-giver as well as progeny-giver (SNKR 3.10; SNKB 2.13); moreover according to SNKB 24.24 a sonless one is said to get a son by the observance of this *vrata*.¹¹ In the Veda Viṣṇu is connected with the fertility-aspect¹² and thus here the Lord Satyanārāyaṇa inherits the features and functions of the Vedic Viṣṇu.

Another feature to be noted here is a reference to Lord's getting unfavourable (cf. SNKB 28.43), irate or vindictive¹³ at the non-fulfilment of the vow committed and the consequential pronouncement of the curse as a sort of punishment on the violator of the vow. It is quite well-known that the Vedic Varuṇa has his *vratas* and that nobody dare to infringe his vows and laws and whosoever did so was punished by Varuṇa.¹⁴

9. Velankar H. D., Ṛgveda Maṇḍala VII, p. 271.
10. Velankar H. D., *op. cit.*, Introduction, p. ix, for details *vide ibid.*, pp. iv-x; also Kane P. V., History of Dharmasāstra Volume IV, pp. 266, 42ff; Volume V, Part I, pp. 3, 320, 488-489, 1627, Part II. pp. 1419 ff, 1627 ff. Dandekar R. N., *op. cit.*, pp. 316 ff. *Vide* also Sandesara Upendrarai J., Bhārata-ratna, pp. 91 ff.
11. On *vrata vide* Kane P. V., History of Dharmasāstra, Volume V. Part I, pp. 1 ff.
12. Dandekar R. N., *op. cit.*, pp. 85 ff.
13. Cf. P. V. Kane remarks that "in these stories Satyanārāyaṇa is represented as very jealous and vindictive". (History of Dharmasāstra, Volume V, Part I, p. 437).
14. Macdonell A. A., The Vedic Mythology (1971), p. 26.

In the Vedic mythology Indra and Varuṇa are said to have their *māyā*.¹⁵ Indra is said to assume many forms by his *māyā*¹⁶ and the SNK (-R & B) refers to the Lord's assuming a form of a recluse to test the merchant. Thus the Satyanārāyaṇa of the SNK inherits some of the features of the Vedic Varuṇa and Indra.

Moreover, ideas of *vara*, *śaraṇa* and *grace* met with in this *vratākathā* have their moorings in the Vedic literature.

Thus the foregoing discussion tends to suggest that the SNK is a Purāṇic *upabṛmhāṇa* of the Vedic concept of *satya* and other concepts associated with the Vedic Viṣṇu, Varuṇa and Indra and in this context it is significant to note here that the SNKB 29.86 declares that this episode is an *itihāsa*. As one of the traditional principles of Vedic interpretation, the principle of *Upabṛmhāṇa* laid down by the Mahābhārata¹⁷ is quite well-known. This episode also illustrates how the Purāṇas tried to explain and illustrate some of the Vedic ideas and concepts by way of legends and myths.

The SNK illustrates very vividly the social and religious reformistic activities conducted by the *Purāṇakāras*, when it shows that this *vrata* was performed by the different members of the four *varṇas* i.e. Brahmin, Kṣatriya, Vaiśya and Śūdra.¹⁸

15. Dandekar R. N., *op. cit.*, pp. 23, 31, 56ff.; Macdonell A. A., *op. cit.* pp. 24, 156.
16. *Indro māyābhiḥ pururūpa iyate*/RV. 6.47.18; cf. Bṛhadāraṇyaka Upaniṣad 2.5.19; Gauḍapādakārikā 3.24.
17. *Cf. Mbh.* I. 1.204 (Cr. Ed.).
18. *Cf. here* the idea that three *varṇas* (*dvijātis*) i.e. Brahmin, Kṣatriya and Vaiśya have a right to the *fruti-smṛti-purāṇokta-dharma*.

Cf. ब्राह्मणक्षत्रियविशस्त्रयो वर्णा द्विजातयः ।

श्रुतिस्मृतिपुराणोक्तधर्मयोग्यास्तु नेतरे ॥ व्यासस्मृति 1.5
Upadhyaya Baladeva, *Purāṇavimarśa*, p. 24 and that Purāṇas were composed for the good of women, śūdras and *dvijabandhus* (*Cf.*)

स्त्रीशूद्रद्विजबन्धूनां न वेदश्रवणं मतम् ।

तेषामेव हितार्थाय पुराणानि कृतानि च ॥

देवीभागवत 1.3.21

Upadhyaya Baladeva *op. cit.*, pp. 235ff; *vide* also Kantawala S. G., *Some Aspects of Purāṇic Religion, Modern India : Heritage and Achievements* (Sri Ghanshyam Das Birla Eightieth Birthday Commemoration Volume), Pilani, Rajasthan, 1977, pp. 513 ff.

In the narration of the SNK the Bhaviṣyapurāṇa (28.40; 27.3; 26.20) refers to the *Narmadātaṭa* which tends to suggest that probably the home of the SNK is the Narmadā-valley.

En passant it may be noted here that according to R. N. Dandekar the Vedic mythology is essentially an evolutionary mythology.¹⁹ "The mythology of a people also reacts and responds to the various vicissitudes in the cultural history of that particular people. In other words mythology is not a static phenomenon."²⁰ Moreover, "the character of the religion of a people is generally determined by the kind of life that people lives."²¹ Viewed from this point of view the mythology of Satyanārāyaṇa, howsoever it be fragile, suggests the dynamic aspect and also the concretisation of religio-ethical feeling and concept. Moreover, it also suggests that the mythological personality of Satyanārāyaṇa inherits some of the outstanding traits of the Vedic gods as discussed above.

19. Dandekar R. N., *op. cit.*, p. 324; Some Aspects of Vedic Mythology; Evolutionary Mythology, University of Ceylon Review, Vol. XII, No. 1, pp. 1 ff.

20. Dandekar R. N., *op. cit.*, p. 324.

21. Dandekar R. N., *op. cit.*, p. 324.

ABBREVIATIONS

- | | |
|---------|-------------------------------------------------------------|
| 1. AV | : Atharvaveda |
| 2. Mbh | : Mahābhārata |
| 3. RV | : Ṛgveda |
| 4. SNK | : Satyanārāyaṇakathā |
| 5. SNKB | : Satyanārāyaṇakathā in the Bhaviṣya-Purāṇa. |
| 6. SNKR | : Satyanārāyaṇakathā in the Revākhaṇḍa of the Skandapurāṇa. |
| 7. T U | : Taittirīya Upaniṣad. |

A PEEP INTO THE FORMATION OF THE PURĀṆA-S
(The Pretakalpa of the Garuḍa Purāṇa)

By

GIORGIO BONAZZOLI

Introduction

The Pretakalpa (*PK*), another name for the Uttarakhaṇḍa of the Garuḍa Purāṇa¹ (*G*), would not deserve other than a cursory remark, had it not possess three characteristics that elevate it to the range of the most interesting pieces of puranic literature, namely its innumerable versions, its authoritativeness of a peculiar kind, its challenge to the value of puranic texts.

The first aspect of the *PK* that draws our attention is its innumerable versions², each one well represented in MSS tradition. The versions are quite different from one another and can rarely be considered variants of one and the same text. They rather are partly adaptations of a hypothetical nucleus of subjects common to most of them but no longer available, and partly new compositions containing fresh material. The relation between the different versions and their supposed reference point or model is an intriguing question, which will have to be left open for some more time and which deserves to be dealt with in a separate article.

1. Terminology is not uniform: the Garuḍa Purāṇa edited by Jibananda Vidyasagara, Calcutta 1890 has two parts, the first called Garuḍa Purāṇa and the second Uttarakhaṇḍa in the beginning and Petakalpa or Sāroddhāra in the colophons. The Garuḍa Purāṇa printed by Venkatesvara Steam Press, Bombay is so divided: Pūrvakhaṇḍa, called also Ācārakhaṇḍa which is considered Prathamāṁśa; Uttarakhaṇḍa, called also Dharmakhaṇḍa and Pretakalpa which is considered Dvitiyāṁśa; Uttarakhaṇḍa, called also Brahmakhaṇḍa, which is the Tṛtīyāṁśa. The Garuḍa Purāṇa edited by Pañcānana Tarkaratna, Calcutta (Vangavasi) in 1314 *ś*-s contains a Pūrvakhaṇḍa and an Uttara-khaṇḍa without further denominations.
2. G. Bonazzoli, The Pretakalpa of the Garuḍa Purāṇa (A Preliminary Report of its Different Versions), *Purāṇa XXVI.2* (July 1984), pp 142-195.

The *PK* besides myths and rituals contains doctrinal points, medical treatises, philosophical perspectives, technical and literary problems. Consequently theories sustaining that myths often need several versions to reach their full-fledged form are not adequate for explaining the dissimilarities actually found in the different shapes of the *PK*. Similarly differences in ritual, being only a few, do not count for all the forms the *PK* has assumed along the centuries. So our text with its innumerable versions contributes towards an evaluation of the theories on the formation and the original contents of the Purāṇa-s.

Another characteristic of the *PK* is that it seems to have never been considered authoritative, although it has reached a widespread diffusion in MSS tradition as it has been reproduced several times both separately and as Uttarakhaṇḍa of the *G*. Its summary, as a part of the *G*, found in the Nārada Purāṇa³ (*N*) is not a proof of the *PK*'s *prāmāṇikatā*, as is shown below. Only the hypothesis of its unauthoritativeness explains sufficiently, in my view, the innumerable discordant versions of the *PK* and gives reason why it has no single basic version. The text recited after someone's death is commonly Naunidhirāma's Sāroddhāra⁴, as is known, not the *PK*, as one would expect if *N*'s summary of it proved the *PK*'s authoritativeness. The differences among the versions of the *PK* go as far back in time as we can reach with our MSS tradition, i. e., even before *N*: so in our knowledge the *PK* has never been authoritative. The principle of the dynamicity of canon proper to other puranic texts which hints at a temporary stability of a puranic text as I showed in a previous study⁵ does not seem to be applicable in this case.

Our text, then, is not authoritative, though it is often used by innumerable persons and is part of a Purāṇa. It does not even possess that *prāmāṇikatā* that is proper to puranic texts. It seems to have reached only a rather light and vague weight that is usually given to new works such as those, still numerous in MSS

3. *N*. 1.108.20-32

4. see *Purāṇa* XXVI.2 *cit*

5. G. Bonazzoli, The Dynamic Canon of the Purāṇa-s, in XXI.2 (July 1979), pp 116-166.

libraries and not yet printed, that refer themselves to a Purāṇa in their colophons in order to get some importance among people. The unauthoritative presence of the *PK* in the *G* sustains the view that not all the texts actually inserted in a Purāṇa partake of the authoritativeness of that Purāṇa.

The *PK* shows also that the frequent and widespread recitation of a text can be no claim to *prāmāṇīkatā*. Our text is often recited and is simultaneously unauthoritative. So the *PK* witnesses that the connection between generally used and traditional is not cogent. Tradition is no matter of quantity or frequency. In our case what is traditional and authoritative is the recitation of the *G* or *PK* on someone's death. But the text of the *G* or *PK* to be recited in that occasion is not uniform, in fact it has been changing along the centuries and now is available in different versions more numerous than any other puranic text's. The *PK*, then, is authoritative only in the sense that a text called *PK* is what has to be recited in some occasion, but its actual content is not fixed. The *PK* is therefore both *prāmāṇika*, because a *PK* is the prescribed text for the dead, and *apramāṇika* because no definite text can claim to be the one to be recited.

The third characteristic of the *PK* points towards an evaluation of the puranic texts.

N 1.108. 20-32, while summarizing the *PK*, introduce many more subjects than those found in the printed editions of the *G* and in the 25 MSS we have consulted. What is the value of the *N*'s summaries? *N* 1.108 present a *PK* that is supposed to belong to a Purāṇa, but the abundant MSS tradition of the *PK* we possess contains only a part of the matter present in *N*. What relation is there between such summaries and the Purāṇa-s? How far can *N* 1.92-109, i. e., the *adhyāya*-s summarizing the 'traditional' puranic matter of the 18 Mahāpurāṇa-s, claim authenticity? In the case of the *PK* they propose as parts of a Purāṇa subjects that hardly were accepted as puranic matter in the *G*. The study of the relation between *N* 1.108 and the different versions of the *PK* sheds light on the value of *N*'s summaries.

The considerations on the characteristics of the *PK* described above should already be enough to incline us towards examining it

in some details, yet there are other facts to be kept in mind. The several versions of the *PK* recall us very closely the situation of the puranic Māhātmya-s (*Māh*). The Prayāga Māhātmya (*PM*),⁶ for instance, has different versions in the Purāṇa-s hardly matching with one another. These versions have in common the name *PM* but not their text which varies substantially in the different versions. In some cases, although tradition gives preference to one text⁷, the discordant versions are not removed from the Purāṇa-s but they are kept side by side. A similar fact takes place in the *PK* but with a difference. In the case of the *PM*, for instance, the *Māh*-s referring to Prayāga have been inserted in different Purāṇa-s. In the case of the *PK* its discordant versions have been related only to the *G*. The consequence of this is that while the various *PM* have entered in several Purāṇa-s, only two or three different *PK*-s are part of the *G*. It appears, then, that the *PK* with all its variations is similar to what usually takes place in the formation of the Purāṇa-s. The relation pattern of the *PK*-s and the *Māh*-s with the relative Purāṇa-s is common; the case of the *PK*, however, can be better analysed as the text is longer.

The 'Subject Concordance' in the Appendix of the Vāmana, Kūrma and Varāha Purāṇa-s published by the All-India Kashiraj Trust shows that for almost each topic dealt with in a Purāṇa there are parallels in other Purāṇa-s. These parallels seem to have entered the puranic texts in a way similar to the *Māh*-s' and so they follow the same pattern.

The analysis of the *PK* and the analysis of its problems help, then, understand a great deal of the structure and formation of the Purāṇa-s.

1. Pretakalpa : A case in Multiplicity

Those who intend to prepare a critical edition of the *PK*, as we do at the All-India Kashiraj Trust, will be stuck in their

6. Giuseppe Spera, Some Notes on Prayāga Māhātmya, in *Indologica Taurinensia*, vol V, 1977, pp 179-197; G. Bonazzoli, Prayāga and its Kumbha Melā, in *Purāṇa* XIX.1 (Jan., 1977), pp. 81-179.

7. The Prayāga Māhātmya, for instance, is referred more commonly to Matsya Purāṇa, though it is also available in other Purāṇa-s.

attempts at any new MS they discover and will conclude that the 'irregular' MSS tradition of this Purāṇa does not allow any critical edition. The *PK* seems indeed to be there to prove without any doubt that critical editions should not be undertaken.

I have already given a first cursory description of the *PK*'s MSS tradition in Purāṇa XXVI.2 (July 1984), pp. 142-195. As research proceeds other things become clear. It is now evident that the number of *adhya*-s is no criterion for determining a MS's connection with a particular version. MSS No 3184 and 4407 (NPS)⁸ in 34 *adh*-s are different from MS No 1036 (NPS) also in 34 *adh*-s, and all three are different from the printed edition of the *PK* in 34 *adh*-s by Munshi Kanheya Lal, Mathura, 1884. While MS No 777 (Adyar)⁹ and MS No 3675 (NPS), both in 18 *adh*-s, are rather similar, MSS N. 217 (NPS) and 15139 (Jodhpur)¹⁰ having 16 *adh*-s as Naunidhirāma's Sāroddhāra (*Sar*) are quite different from it, being neither its copies nor its variants. MS No 3675 (NPS) in 35 *adh*-s differs substantially from the published edition of Jivananda also in 35 *adh*-s

On the other hand MSS No 725 (NPS) in 33 *adh*-s, No 4407 (NPS) in 34 *adh*-s No 826 (Gan. Jha)¹¹ in 30 *adh*-s, having a different number of *adh*-s, can be considered variants of the same text and can be easily compared with Jiv in 35 *adh*-s. The first 15 *adh*-s of MS N^o 777 (Adyar) in 18 *adh*-s are a faithful copy Jiv 1-15.

Better results are reached if we analyse the different *PK*-s subject wise. But often one *PK* has topics not available in other versions, and even the subjects it shares with them are frequently arranged in different order. So even a critical edition based only on subjects would be inadequate and would disturb the sequence of topics in many a version. The four examples given below show how the succession of subjects is upset if one version is taken as basis.¹²

8. Nagari Pracarini Sabha (Varanasi).
9. Adyar Library, Madras.
10. Rajasthan Prachya Vidya Pratisthan, Jodhpur.
11. Ganganath Jha Kendriya Sanskrit Vidyapeetha, Allahabad.
12. For the variants of the same *śloka*-s in two versions another study is needed.

MS No 3358 (NPS)

JIVANANDA

Adh. 12

Adh. 11

śloka-s

śloka-s

1-5a	=	*1-5a ¹³
1b-11a	=	*27b-33b
13a	=	*19b
14a	=	*19a
15-17b	=	*21-22b
18-22a	=	34-39b
25-34	=	*5-16a
35 (end)	=	40 (end)
Adh. 20		Adh. 19
3	=	6
7a	=	17a
8	=	19
9	=	26
10a	=	12a
10b-11	=	7
11b	=	12b
12	=	13
13	=	11
14	=	9
16	=	25
17	=	26a,27a
18	=	*28
20-24	=	19-23
25	=	29
27	=	31b-32a
28 (end)	=	32b (end)

MS No 2171 (NPS)

JIVANANDA

Adh. 9

1	=	*21-38
10-37	=	*24,13b-36a
49-59a	=	*37b-46

13. The sign* 'means approximately', which implies that the words are different from the parallel *śloka-s* or in different order.

60b-62a	=	*27.4-5
69-83 (end)	=	*24.47-61
Adh. 14		————
1-10	=	*15.4-19a
22-35	=	*21.26b-41a (ends at 41b)
39-46a	=	*2.7b-16
53-64 (end)	=	* 22-32 (end)

One of the causes for the multiplication of versions could be (but it is far from being proved) the coalescence in the actual *PK* of two different works on dead, namely a Pretakalpa and a Sāroddhāra. While the relation of the *PK* with the *Sar* is still a problem we may note that almost each *PK*, according to its colophons, has *adh*-s that belong to both such works.¹⁴ We possess a Sāroddhāra composed by *Nau* in 16 *adh*-s, but the *adh*-s of the *PK*-s that call themselves Sāroddhāra in their colophons do not tally with *Nau*'s. So there must have been circulating other Sāroddhāra-s than *Nau*'s. As *Nau* seems to hint at them in his comment (*īkā*) (See Appendix 1), we may suppose that the Sāroddhāra-s mentioned in the colophons of our *PK* are previous to *Nau*'s *Sar*.

Moreover, the versions of the *PK* at present found in the MSS, even if numerous, may not represent the totality of the *PK* tradition. *N* 1.108's summary of the *PK* contains subjects, as we have already seen, that are not available in any of the *PK* MSS found until now. But even as it is known the *PK* presents a multiplicity of versions superior to any other puranic text.

2. Naunidhirāma's Role. The Sāroddhāra

Naunidhirāma's work has attracted the attention of the German scholar E. Abegg, who translated it accurately and enriched his translation with abundant notes and a learned introduction.¹⁵ Many things have now to be added, naturally, to what Abegg wrote more than 65 years ago. Let us begin by observing

14. See the Note on Sāroddhāra in the same issue.

15. Emil Abegg, *Der Pretakalpa des Garuda Purana. Eine Darstellung des hinduistischen Totenkultes und Jenseitsglaubens*, Berlin (Walker De Gruyter & Co) 1956² First ed in 1921.

that the *Sar* composed by *Nau* is at present commonly known (and sold in market) under the name of *Garuḍa Purāṇa* and is read on someone's death for consoling the diseased's relatives. So it has become authoritative to some extent and is considered the *G* by somebody. Also E. Abegg entitled his translation of *Nau's Sar* *Der Pretakalpa des Garuḍa Purāṇa*. The case represented by this work is surely very peculiar in the world of Puranic literature. *Nau* wanted expressly to revive (cf. App. 1.9) with his work a previous *Sārasaṅgraha* (App. 1.2-3) or *Sāroddhāra* (cf. App. 1.6,10) no longer known to the people of his time or in his place, as he himself affirms (App. 1.3). He refers to it as *Pretakalpa* (App. 11.6) and *Garuḍa* or *Sauparṇa* (id. 8, 10) and even as *Garuḍa Purāṇa* (id. 11 and Colophon). So *Nau* changed his own attitude towards his work from regarding it merely as a *Sāroddhāra* or a *Sārasaṅgraha* of a previous work to elevating it to the rank of *Garuḍa Purāṇa*. By doing this he charged his own work with the importance and the authority that is given to a *Purāṇa*. So, a work based on previous puranic texts but composed afresh by an author is given all the premises for being considered, in course of time, a *Purāṇa*. The popularity reached by *Nau's Sar*, which is often identified with the *Pretakalpa* of the *G* or with the *G* itself, shows that the premises brought to the (desiderated?) result. The procedure followed in the case of *Nau's Sar* seems not to be dissimilar to the way in which other parts of the *Purāṇa-s*, the *Māh-s* for instance, were accepted in the puranic literature. *Nau's* work was considered a *Purāṇa* both because it contained ancient puranic matter of which it claimed to be a revival, and, as we suppose, because such a transition from a composition of an individual to an authoritative accepted text was in fact not impossible. Can we proceed farther and suppose that the case of the *Sar* is remarkable only because its author showed himself off openly by putting his name in his work and telling his own story in the Appendix, while in the case of other additions to the puranic lore, the authors of works like *māhātmya-s*, *kathā-s*, *ākhyāna-s* etc. that have become integrant parts of the *Purāṇa-s*, have remained anonymous? The question remains open but the model offered by *Nau's Sar* is not to be undervalued.

We may suggest another double reason for the success of *Nau's* work as a substitute for the *Pretakalpa* and the *G* itself. It appears

that in *Nau's* times the *G* was in fact, for reasons unknown to us, already disappearing and moreover no Pretakalpa, as we have seen, seems to have even reached the status of authenticity. A support to this statement is the total absence of MSS of the *G* (*Ācārakhaṇḍa*) in the libraries of Southern India and in Southern scripts.¹⁶ All the MSS we have found in Southern India bearing the name of *G* both in the Catalogues and on the frontpage of the MSS themselves are in fact Pretakalpa-s or Sāroddhāra-s. In the North the situation is definitely different since the name of *G* refers mainly to *Ācārakhaṇḍa* or to the complete Purāṇa, while the *G's* *Uttarakhaṇḍa* is usually called Pretakalpa. In the mind of the common people of Northern India, however, the name *G* is often used to signify the *PK* or *Nau's Sar*.

From *Nau* himself we know that in composing his work he wanted to revive a previously existent Garuḍa Sārasaṅgraha (App. 1.2-3), which he called also Sāroddhāra (*id* 6,10) or Pretakalpa (App. 11.6). A Garuḍapurāṇasāra is mentioned by T. Aufrecht in his *Catalogus Catalogorum* and by the *New Catalogus Catalogorum*, but such a name is not found in the MSS of the *Sar* I have consulted. In the colophons of the MSS and of the printed editions we find the name of Uttarakhaṇḍa, Pretakhaṇḍa, Pretakalpa, Sāroddhāra and Garuḍa Purāṇa. These words and their reciprocal relation need some explanation.

The term *Uttarakhaṇḍa*, found only in the Venkatesvara edition of the *G* and in *N* 1.180.20 to describe the Pretakalpa, presupposes that the *PK* is considered as a part of a larger text. The relation of the *PK* with the *G* is original as it is constantly mentioned in its colophons. But there is no reference to an *Uttarakhaṇḍa* of the *G* in works other than *N* 1.108.20. Moreover the colophons of the *PK* themselves never use the term *Uttarakhaṇḍa*. Also the parallelism in the Garuḍa and Agni Purāṇa-s¹⁷ of the topics and their sequence shows that the *G* was not supposed to have any *Uttarakhaṇḍa* in its structure. So we have to suppose that the intro-

16. MS D 2108 of the Govt Or. MSS Library of Madras is a Pretakalpa in Telugu Script; it ends abruptly at *adh* 69.4 of Jiv. The MS is written in a large copy book. It was copied at the time of C. P. Brown.

17. G. Bonazzoli, Schemes in the Purāṇas, in XXIV.1 (Jan 1982), pp. 146-189, especially pp 155-156.

duction of the *PK* into the *G* took place when the *G* was already known without its second part.

The rarely used word *Pretakhaṇḍa* also presupposes that the text had already been attached to another work as the word *Khaṇḍa* seems to imply. Maybe the change from *Pretakalpa* to *Pretakhaṇḍa* betrays an uneasiness in accepting the expression 'Pretakalpa' (i.e. rituals for the *preta*-s), which is unique in puranic terminology and corresponds only partially to the actual contents of the work.

The real problem now is the relation between the terms *PK* and *Sar*. *Nau* identifies them in one occasion (App. 11.6,117), Are they the same work or are they two different compositions? A *Sar*, as the word suggests, is an extract of a *sāra*, which can mean gist or may be a name for the *Garuḍa Purāṇa* itself.¹⁸ So *Sar* is not necessarily limited to the topics of death or the dead. The word *Pretakalpa*, on the contrary, would be restricted to rituals (*kalpa*) about *preta*-s. No attempt has been done until now to see whether they are two different works or only one with two different names. The colophons are not uniform and they may be of little help. It happens that the same *adh*-s are styled *Pretakalpa* in some MSS and *Sāroddhāra* in others. It is noteworthy that *Nau*, while identifying *PK* and *Sar*, claims to revive a *Sāroddhāra* not a *Pretakalpa*. Both the *PK* and the *Sar* were known to *Nau*, but he gives more momentum to the word *Sar* than to *PK*. Characteristic is also the relation of these two names with the *G*. They are said in the colophons and in tradition to be a part of the *G* in which they must have been inserted once the *Purāṇa* was already fully constituted, as we have seen above. Slowly they took the place and the importance of the *Purāṇa* and were considered as the whole *G*, therefore they were called with its name. The substitution was so widespread in Southern India that the ancient, real, *G* has completely disappeared from all the Libraries and has given place to a new *G* which is in fact the *Pretakalpa/Sāroddhāra* or even *Nau's Sar*.

Another point that deserves attention in *Nau's Sar* is a note found in it at *adh* 16. 117 :

18. See Note on *Śāroddhāra* in the same issue.

इत्येवं सर्वशास्त्राणां सारोद्धारो निरूपितः ।
मया ते षोडशाध्यायैः किं भूयः श्रोतुमिच्छसि ॥

These words speaking of a Sāroddhāra in 16 *adh-s* raise suspicion that the length of the ancient *Sar*, previous to *Nau*, might have been also of 16 *adh-s*. *Nau's Sar* is not a summary of previous works but a collection (*saṅgraha*) and its length of ११ 1273 is close to *Jiv* which has 1372 ११. *Nau's Sar* has a *phalafruti* at the end of *adh* 13, which divides the work in two parts, as it were, the last three *adh-s* constituting the second one, which repeats to some extent some topics already dealt with in the first 13 *adh-s*¹⁹.

If we put the two observations together, namely the length of *Sar* in 16 *adh-s* and a possible division of it in two parts, we may assume that the previous *Sar* had also such a length, i. e., to say the least, it had not 27, 30, 32 or 34, 35 or more *adh-s* as it is in the majority of cases in the MSS, but much less. It had also probably two parts as *Nau's Sar*. So *Nau's Sar* would reflect the situation of the *Sar* previous to the MSS we possess.

These notes can help us analyse more attentively the structure of the Pretakalpa as it appears in its longest version (30,35,45/49 *adh*) and its printed editions. And that is what we are going to examine now.

3. Shapes of a Puranic Text

The *PK* is represented in the MSS and in the printed editions by version of 10 *adh-s*, versions of 45/49 *adh-s* and other innumerable versions with a number of *adh-s* between these two limits.²⁰ In such a freedom of composition there are only a few points that are common and that can help understand the reciprocal relation of the version. We start from the most certain facts to proceed to the most complex ones that are not easily provable.

a. It is not difficult to see that both the Venkatesvara and the Vangavasi editions of the *PK* are composite editions²¹ By

19. cf *adh* 14 with 1; 2; *adh* 15 with 5; 11.

20. See fn 2.

21. Until now no MSS of such a length have been found, but that does not prove that such a composite edition did not exist before its publication. We are trying to get MS 1159 Reel N^o A 260/3 of the National Archives, Kathmandu, which has 45 *adh* and the beginning and the end of which match Venk in 49 *adh-s*.

comparing the *adh*-s of Jiv, Venk, and Vang we get this scheme :

<i>Jiv</i>		<i>Venk</i>		<i>Vang</i>
1	corresponds to	1;11	corresponds to	1;12
—	„	2-10	„	2-11
2-6	„	12-16	„	13-17
7	„	17	„	—
8-12	„	18-22	„	18-22
—	„	23	„	23
13-14	„	24	„	24
15-26	„	25-36	„	25-36
27-29	„	37-39	„	37
30	„	40	„	38
—	„	41	„	39
31	„	42	„	40
32-33	„	43(44)45	„	41(42)43
34-35	„	46-47	„	44
—	„	48-49	„	45

Three things are easily deducible from this table.

(i) Venk and Vang have nine and ten *adh*-s respectively at the beginning that are not available in Jiv and that have separately a MSS tradition in their support²². These *adh*-s therefore form a different version of the *PK* in 9/10 *adh*-s that were added to the other version of the *PK* to enlarge them. We cannot say when this suture took place but the fact that there is no MSS tradition supporting it makes us think that it was not very common. It was perhaps done only in a particular area or only in a few places.

(ii) From the above table it is also easily deducible that the last *adh* of Vang and the last two of Venk are an addition to the *PK* as they have no corresponding *adh*-s. in Jiv and their contents are not found in any other MSS and they are not even mentioned in the summary of *N.* 1.108 which, as we said, is much larger than all the MSS we possess.

(iii) *Adh*-s 17,23,41,44 of Venk and 23,39,42 of Vang may be considered normal variations such as a MS and especially a puranic MS undergoes in its pluricentennial history in numerous

22. see fn 2

areas under the pressure of different rituals, habits, customs, philosophies.

(iv) Jiv 1-35, corresponding to Venk 11-47 and to Vang 12-44, have now to be examined.

b. Jiv 1-35 have two features that deserve consideration. The first is that several topics are repeated at least twice in different parts of the text. The second and most important is a *praśnādhyāya* just in the middle of the work in *adh* 18. Venk and Vang also have a similar and enlarged *adh* 28, which corresponds to Jiv 18, as it appears from the previous table. It is at this point that the information given by *Nau* can be of some help. According to *Nau* the *Sar* is narrated in 16 *adh*-s. If this detail is no addition of *Nau* himself but reproduces the situation of the ancient *PK*-s and *Sar*-s then the *praśnādhyāya* of Jiv 18 would reproduce the beginning of a new version which comes exactly after 16 *adh*-s.

Nau's Sar and MS No 15139 (Jodhpur) are in 16 *adh*-s; MS No 777 (Adyar) is in 18 *adh*-s but it is formed of 15 *adh*-s exactly matching Jiv 1-15 while *adh*-s 16-18 are a collection of *śloka*-s from other *adh*-s of Jiv. Also MS No 3358 (NPS) in 37 *adh*-s has a *praśnādhyāya* in *adh* 19 corresponding to Jiv 18 and Ven/Vang 28. So Jiv would contain a composite version formed of two parallel versions: *adh*-s 1-18 forming the first one and *adh*-s 18-35 forming the second.

We can push our hypothesis a little by reflecting that *Nau's Sar* also has two parts, although not expressly stated. The tradition of a *PK/Sar* in two parts is apparently well rooted. But by analysing the MSS we possess it seems that these two parts were joined together after having been composed independently as separate units. The two versions that were put together contained, each one independently, the full matter which was partly similar to the other part and which partly contained new matter.

The division in two parts is older than *Nau*, than MS 3358 (NPS) in 37 *adh*-s and most probably older than Jiv and parallels. Jiv in fact puts together two different versions that repeat themselves in several points. Such a juxtaposition of version might have been provoked by the necessity of reproducing a Pretakalpa which had to have traditionally two parts.

These different versions of the *Pr/Sar-s* contained a few themes which were common to all of them, having similar contents and rarely the same words. The subjects in fact were determined by the special circumstances in which the *PK* had to be recited, but other themes were also added, that were determined by the peculiar needs of the persons to whom the *PK* had to be recited or by other circumstances.

All the *PK-s* then had something common among themselves and something specific, proper to each one of them. This particular condition of the text favoured the junction of two versions, as in the case of Jiv, MS 3358 (NPS), perhaps MS 777 (Adyar) and *Nau's Sar* or more, as in the case of Venk and Vang, with the consequent repetitions in the text and their peculiarities.

What remains to be now seen whether the themes common to all versions had also the same text or not. This point becomes the central issue to prove whether there existed one *PK*, namely whether there was a nucleus from which everything else developed or not. In other words can the principle of composition by superimposing *PK* to *PK* clearly visible in Venk, Vang and Jiv as well as in some MSS and in *Nau's Sar*, be applied also to the formation of the single *PK-s* themselves and to the *śloka-s* of which they are formed?

The question remains open for farther research.

APPENDIX I

Naunidhīrāma's Sāroddhāra

(स्वकृतश्लोकाः)

आसीद्वक्त्रा पुराणस्य श्रीशाङ्खलमहीपतेः ।
शृङ्खणुनगरस्यापि मिश्रः श्रीमुखलालजो ॥ १ ॥
तस्य श्रीहरिनारायणात्मजस्तत्सुतेन तु ।
मया नौनिधिरामेण कृतोऽयं सारसंग्रहः ॥ २ ॥
प्राचीनैर्यत्कृतः पूर्वं गारुडः सारसंग्रहः ।
स तु नो बुद्धिदौर्बल्याज्जातस्तस्मादयं कृतः ॥ ३ ॥
पुनरुक्तिं परित्यज्य क्रमेणायं मया कृतः ।
बालानां सुखबोधाय न तु पाण्डित्यगर्वतः ॥ ४ ॥
अत्राप्रमाणं यत्किञ्चित्प्रमादाल्लिखितं मया ।
विद्वद्भिः सुविचार्यैव शोधनीयोऽनसूयिभिः ॥ ५ ॥
सारोद्धारो मया मूलैर्बहुग्रन्थैर्यथा कृतः ।
तथैवानेकटीकाभिरुद्धृतः सारसंग्रहः ॥ ६ ॥
महाखेदान्मया तत्र यथास्थानं नियोजितः ।
प्राज्ञं विना प्रयासं मे को ज्ञास्यति विमूढधीः ॥ ७ ॥
विद्वानेव हि जानाति विद्वज्जनपरिश्रमम् ।
नहि बंध्या विजानाति गुर्वीं प्रसववेदनाम् ॥ ८ ॥
ये पूर्वसंग्रहे मूढा नैव जानन्ति योग्यताम् ।
ते कथं हि भविष्यन्ति हर्षिताः पठनेऽस्य च ॥ ९ ॥
सारोद्धारमिमं मिश्राः पठन्तु न पठन्तु वा ।
मया तु स्वीयबोधाय कृतमेतन्न सर्वशः ॥ १० ॥

APPENDIX II

Naunidhirāma's Sāroddhāra

प्रेतकल्पमिदं पुण्यं शृणोति श्रावयेच्च यः ।
उभौ तौ पापनिर्मुक्तौ दुर्गतिं नैव गच्छतः ॥ ६ ॥
मातापित्रोश्च मरणे सौपर्णं शृणुते तु यः ।
पितरौ मुक्तिमापन्नौ सुतः संततिमान्भवेत् ॥ ७ ॥
न श्रुतं गारुडं येन गयाश्राद्धं च नो कृतम् ।
वृषोत्सर्गः कृतो नैव न च मासिकवार्षिके ॥ ८ ॥
स कथं कथ्यते पुत्रः कथं मुच्येदृणत्रयात् ॥ ९ ab ॥
तस्मात्सर्वप्रयत्नेन श्रोतव्यं गारुडं किल ॥ १० ab ॥
पुराणं गारुडं पुण्यं पवित्रं पापनाशनम् ।
शृण्वतां कामनापूरं श्रोतव्यं सर्वदैव हि ॥ ११ ॥
इति श्रीगरुडपुराणे श्रवणफलम् ॥



इत्येवं सर्वशास्त्राणां सारोद्धारो निरूपितः ।
मया ते षोडशाध्यायैः किं भूयः श्रोतुमिच्छसि ॥ ११७ ॥

(अध्य० १६ श्लो० ११७)

BHAKTI AS MAN'S FINAL FULFILMENT

By

SUBHASH ANAND

The *Bhāgavata-purāṇa*,¹ which claims to be a sure guide for the spiritual pilgrim,² teaches that *bhakti* is the best means to attain *mokṣa*,³ and that this *sādhana* is open to all and is the best of all.⁴ The question that now arises is whether *bhakti* is merely the means, or whether it is also the goal; whether it is merely a *sādhana*, or also the supreme *sādhya*. While trying to answer this question, we shall show that *para-bhakti* presupposes *mokṣa*. Hence it is possible only after death, provided that the *sādhaka* has experienced *brahmabhūti*. Through this experience of *para-bhakti* man fully attains himself, fully realizes the possibility of his being.

Para-bhakti : Greater than Mokṣa

The *BhP* begins by claiming that it intends to teach the highest *dharma* (*para-dharma*),⁵ and then goes on to explain what this *dharma* means : that which leads to the highest form of *bhakti* (*ahaitukī bhakti*) is man's highest *dharma*.⁶ To understand the full weight of this statement we must go back to the definition of *dharma*. The *Vaiśeṣika-sūtra* defines *dharma* as that "by which prosperity (*abhyudaya*) and salvation (*niḥśreyasa*) are attained."⁷ Thus *dharma* has a twofold purpose. Perhaps it is this that prompts Śrīdhara to say that there are two kinds of *dharma* : the lower (*a-para*) leads

1. Henceforth abbreviated as *BhP*.
2. See S. Anand : "The *Bhāgavata-purāṇa* : A Guide for the *Sādhaka*", in *Purāṇa* XX.1, pp. 71-86.
3. See S. Anand : "Bhakti-The *Bhāgavata* Way to God", in *Purāṇa* XXII, 2, pp.187-211.
4. See S. Anand : "The Universality and Supremacy of *Bhakti-yoga*", in *Purāṇa* XXIV. 1, pp. 101-127
5. *dharmah projjhitakaitavo'tra paramah....1.1.2a.*
6. 1.2.6.
7. S. N. Dasgupta : *A History of Indian Philosophy*, 5 vols. (Cambridge University Press, rep. 1952-57). p. I : 285.

to heaven, etc., while the higher (*para*) leads to *bhakti*; he also identifies *para-dharma* with the ultimate good (*ekāntika-śreyas*).⁸ The *BhP* also indicates that the way of devotion (*bhakti-yoga*), consisting of the uttering of the name of the Lord, etc., is the highest duty of man.⁹ Thus the *BhP* makes it more than clear that *bhakti* is both, the content and the goal of man's highest *dharma*. It is, in other words, *sādhana* and *sādhya*, the way to *mokṣa* and *mokṣa* itself.

If we accept this twofold nature of *bhakti*, then we can easily understand some of the passages of the *BhP* which would otherwise sound strange or hyperbolic. Kapila tells his mother that the highest form of *bhakti* is superior even to *siddhi*.¹⁰ Hearing from Śuka that the demon Vṛtra had the greatest devotion to Nārāyaṇa, Parīkṣit cannot but express his surprise, because

O great Sage, even among tens of millions of those who have attained liberation (*mukta*) after having realized themselves (*siddha*), it is very difficult to find a perfectly serene person who is exclusively devoted to Nārāyaṇa.¹¹

How then could a demon like Vṛtra have such devotion to the Lord? This statement that a *bhakta* is rarely to be found even

8. *dharmo dviividhaḥ pravṛtilakṣano nivṛtilakṣaṇaśca. tatra yaḥ svargādyarthaḥ pravṛtilakṣaṇaḥ. so'paraḥ. yatastu dharmā-cchravaṇādarādīlakṣaṇā bhaktirbhavati sa paro dharmāḥ. sa evaikāntikam śreyāḥ. Comm. on 1.2.6.*
9. 6.3.22.
10. *animittā bhagavati bhaktiḥ siddhgerāyāsī. 3.25.33a.*
The *BhP* uses the same word—*samsiddhi*, *siddhi* to indicate not only the final destiny⁹ of man, i. e., *mokṣa*, but also the state of that person whom we call a saint, i. e., *jīvan-mukti*. (However, nowhere does the *BhP* itself use the term *videha-mukti* or *jīvan-mukti* :) Speaking of the place where Devahūti died, Maitreya says that it bestows *siddhi* and is resorted to by the *Siddhas* (3.33.32a). Śuka who comes to see King Parīkṣit is already a *samsiddha* (1.19.36b), while Devahūti attains *samsiddhi* only in death (3.33.31b).
11. 6.14.5. All texts quoted in this article are my own translation. The Sanskrit text of the *BhP* used for this study is *Śrīmad Bhāgavata Mahāpurāṇa*, Gorakhpur, Gita Press, rep. 1982.

among the *mukta-s* is but an echo of the teaching Parīkṣit received from his teacher, Śuka. Concluding the story of R̥ṣabha, Śuka declares :

Tormented by the agony of their earthly pilgrimage, which is full of ups and downs, the wise ones find supreme solace by ceaselessly immersing themselves in devotion. Thereby they even disregard the final beatitude (*ātyantika-apavarga*), which is the highest goal of human striving, because all their desires are fulfilled through their belonging to the Lord.¹²

Śrīdhara says that this is an affirmation of *bhakti* as the highest goal of man (*parama-puruṣa-artha*), and the reason why the devotee ignores even the highest beatitude (*ātyantika-apavarga*), supposedly the highest goal of human striving, is because by lovingly surrendering all to God, he achieves all his objects.¹³ Introducing the next verse, Śrīdhara says that the opponent may object by saying that as the vision of the Lord is very easy, and as *mokṣa* is very difficult, the above declaration of Śuka is an exaggeration (*ati-stuti*), and hence should not be taken too seriously. It is to forestall this objection, Śrīdhara thinks,¹⁴ that Śuka further adds :

It is true that Lord Kṛṣṇa sometimes gives liberation (*mukti*) to those who are devoted to Him, but he does not bestow on them the gift of abiding union with him in love (*bhakti-yoga*).¹⁵

Śrīdhara does not clarify this mysterious statement, but simply repeats that the Lord may give *mokṣa* to his faithful devotees, but he never gives them *sa-prema-bhakti-yoga*.¹⁶ We suggest two possible explanations.

12. 5.6.17.

13. *bhakteḥ paramapuruṣārthatvamāha. yasyām bhaktāveva natu yogādiṣu....anādare hetuḥ. bhagavadiyatvenaiiva pārītāḥ samāptāḥ samyak prāptāḥ sarve puruṣārthā yaiste.*

14. *nanu bhagavato'tisulabhatvadarśanānmokṣasya cātidurlabhatvād iyamatistutirevetyāśaṅkyāha.*

15. 5.6.18b.

16. *astu nāmaivam tathā'pyanyeṣām nityam bhajatām api muktīm dadāti natu kadācidapi sapremabhaktiyogam.*

First, we have the idea that the highest form of devotion is a gift of the Lord. Not only is it difficult,¹⁷ but just not possible even for great spiritual persons by themselves to have *bhakti* for the Lord.¹⁸ They can only respond to the call of his flute! Man can purify himself, overcome all attachment by himself, and thus become a *mukta*. Love, on the other hand, always implies grace and favour of the beloved.¹⁹ This concept of *bhakti* being a gift of the Lord seems to be contained in the notion of *nirguṇa-bhakti*. Sūta maintains that *brahma-darśana* is the function of the *sattva-guṇa*,²⁰ while the highest of *bhakti* is *nirguṇa*.²¹ We could understand this to mean that *brahma-darśana* is within the reach of human effort, i. e., man by his own effort can have *brahma-darśana*. This would mean that by constant meditation a *sādhaka* can deepen within himself not only the awareness that Brahman is his origin and end, but also experience a growing desire to attain Brahman. Awareness is not the same as love. Love is evoked and nurtured by love. Hence love of God, particularly *bhakti* in its highest form is *nirguṇa*, beyond all created effort. It is the gift of the Lord.

Further, during his pilgrimage here on earth, a faithful devotee may acquire complete detachment, complete freedom (*mokṣa*) from all impediments, but it is only at the end of his spiritual journey, i. e., after death, that he obtains that contemplative vision of the Lord, that definitive loving union (*sa-prema-bhakti-yoga*) from which no return is possible.²² To be united to the Lord, in such a way as to be never more separated from Him, man has to be born anew.²³ In this present birth he cannot fully attain the Lord.

17. *bhaktiḥ pravartitā diṣṭyā munīnāmapī durlabhā*. 10.47.25b.

18. 6.14.2

19. See S. Anand: "Anugraha in the Bhāgavata purāṇa", in C. M. Vadakkekara (ed.): *Divine Grace and Human Response* (Bangalore, Asirvanam, 1981), pp. 87-96.

20.*sattvam yad brahmadarśanam*. 1.2.24b.

21. See 3.39.7-12.

22.*nāvarteta yato gataḥ*. 1.15.44c.

23. *hantāsmiṅjamaṇi bhavān mā mām draṣṭumihārhasi, avipakvaśāyāṇām durdarśo'ham kuyoginām*. 1.6.22.

To appreciate the full weight of these words we should bear in mind that they have been addressed to Nārada, who is called *anagha* (sinless) in the very next verse.

To be united to the Lord in a definitive way, to experience *para-bhakti*, man needs to be freed even from the grip of space and time, from the realm of the *guṇa-s*. He needs to share in some way in the *nirguṇatva* of God.

Para-bhakti : Only after Death

Our interpretation seems to be borne out by the way the BhP describes—though very briefly—the death of a devotee. Kardama,²⁴ and Yayāti²⁵ attain the divine goal; Sagara reaches the best goal;²⁶ Uddhava obtains the goal of Hari.²⁷ Bhīṣma and others merge or unite themselves with the highest Ātman.²⁸ Soon after Vṛtra dies, a light is seen issuing from his body and merging into the Lord.²⁹ Prācīnabarhi attains a similarity (*sāmyatā*) with the Lord.³⁰ Devahūti attains *nirvāṇa* by attaining the Lord, who is the same as Ātman and Brahman.³¹ Khaṭvāṅga, abandoning ignorance, resorts (*āśrita*) to his true reality.³² Yudhiṣṭhira, “contemplating in his heart the supreme Brahman, took the path leading to the North, a path followed by exalted souls in the past, and treading which one does not return.”³³ Ajāmila, after fully concentrating his attention on the Lord, the Brahman, the All-consciousness, abandoned his body and assumed his real form, which is the form proper to the attendants of the Lord.³⁴ Could

24. *bhagavadbhaktiyuktena prāptā bhāgavatī gatiḥ*. 3.24.47b.
25. *pare'male brahmaṇi vāsudeve lebhe gatim bhāgavatīm pratītaḥ*. 9.19.25b.
26. *...lebhe gatimuttamām*. 9.8.31b.
27. *hareragād gatim*. 11.29.47b.
28. *kṛṣṇa evam bhagavati manovāgdr̥ṣṭivṛttibhiḥ, ātmanyātmānamāveśya so'ntaḥsvāsa upāramat*. 1.9.43.
See also 1.13.54 (about Dhṛtarāṣṭra), 5.6.6 (about R̥ṣabha), 9.5.36 (about Ambarīṣa), and 9.6.54 (about Saubhari).
29. *vṛtrasya dehānīṣkrāntamātmajyotirarindama, pāśyatām sarvalokānām alokaṁ samāpadyata*. 6.12.35
A similar phenomenon is reported in the case of Aghāsura (10.12.33), Śiśupāla and Dantavakra. (10.78.10).
30. 4.29.82.
31. 3.33.30
32. 9.9.48b.
33. 1.15.44bc.
34. 6.2.41b, 43

we reduce all these statements to a common formulation that would indicate the nature of *mokṣa*? The commentary of Śrīdhara does not help us much, for either he quietly passes over the texts referred to, or his comments are equally undefined—with one possible exception. Trying to explain the *ākāśa-ghaṭa-ākāśa* simile, used while describing the death of Dhṛtarāṣṭra, he has recourse to the notion of *upādhi*.³⁵ This may make some readers believe that he is interpreting the text according to the Advaitic tradition. Even if we grant that in this case the *BhP* accepts the Advaitic understanding of *mokṣa*, it does not follow that all the other above-mentioned instances have to be interpreted in the same way, because the *BhP* cannot be said to have one consistent metaphysics.³⁶ T. J. Hopkins remarks—and my own repeated reading of the *BhP* makes me agree with him—that even if the *BhP* has some Advaitic elements, it differs too much from the philosophy of Śaṅkara.³⁷ There are, however, two death-descriptions that appear to lend support to an Advaitic interpretation. We shall presently analyse them.

The *BhP* portrays the death of Pṛthu as an elaborate yogic act, possible only for an accomplished *yogī*. Step by step, he merges the lower element into the higher, and that into the one higher than it, and so on.³⁸ The last step is described thus :

He merged the *mahat*, the substratum of all the *guṇa*-s, into the *jīva*, that is characterized by *māyā*. Then, (Pṛthu) the Lord, appearing as man in relation to the *jīva* and the consequence of action attached to it, but now by the power of his wisdom and detachment, abandoned that condition of being *jīva*.³⁹

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35.*brahmaṇi pravilāpya ghaṭāmbaram ghaṭopādher viyojya yathā mahākāṣe pravilāpyate tadvat*. Comm on 1.13.54.
36. B. F. K. Sharma is of the opinion that Madhva, the Dvaitin, had to refute "powerfully established Advaitic commentaries" in his own commentary on the *Bhg*. See his *A History of the Dvaita School of Vedānta and Its Literature* (Bombay, Booksellers Publishing Co., 1960), p. I : 169.
37. See his "The Social Teaching of the Bhāgavata Purāṇa", in M. Singer (ed.): *Krishna : Myths, Rites and Attitudes*, (Chicago, University of Chicago Press, rep. 1971), p. 6.
38. See 4.23.11-18.
39. 4.23.18.

This way of describing death in terms of *samādhi* is quite in keeping with the Yoga-tradition.⁴⁰ Even if we concede an Advaitic interpretation to this text,⁴¹ it is of no consequence. Pṛthu is a descent of the Lord.⁴² For a descent, the Lord assumes and discards the body at will. Hence the death and the subsequent regaining of identity (*sva-rūpa-sthiti*) of Pṛthu need not be taken as a paradigm for the death of a devotee. The Viśiṣṭa-advaita interpretation of this text takes it to mean not the abandoning of *jīva*-hood itself, but of the last remnant of *karma* still attached to the *jīva*.⁴³ Even Śrīdhara's interpretation is not necessarily and unequivocally Advaitic, for he understands the expression *sva-rūpa-stha* as "standing in Brahman."⁴⁴ As this expression belongs to a text that is situated in a Yoga-context, the most obvious meaning would be that suggested by the Yoga tradition. We know that according to the *Yoga-sūtra*, the purpose of *yoga* is to attain one's true self.⁴⁵ As such this remains vague for we need to know what one's true self is, unless of course one presumes to interpret the *Yoga-sūtra* itself in an Advaitic fashion! So when the *BhP* says that Pṛthu attained *sva-rūpa-sthiti*, it only means that he attained his real self. This is a formal, content-less statement. It is like a person, on being asked what he was doing, answering: "I am doing what I should be doing!" The question is just that: "What is it that you should be doing?" So too the expression *sva-rūpa-sthiti* evokes a question: "What is that *sva-rūpa* ?!" To this Advaita can give one, but not the only answer.

40. See M. Eliade : *Yoga : Immortality and Freedom* (London, Routledge and Kegan Paul, 2nd ed., 1969), pp. 98-100.

41. In explaining 4.23.18, Śrīdhara brings in the concept of *upādhi*.

42. See 1.3.14, and 4.15.2.

43. S. Subbarao (tr. and ed.) : *Śrīmad Bhāgavata*, 2 vols (Tirupati, Sri Vyasa Press, 1918), note to 4.23.18. That this interpretation is not without textual foundation becomes clear when we note that *anuśaya*, which comes twice in 4.23.18, *inter alia*, means "The result or consequence of bad deeds which closely clings to them and makes the soul enter other bodies after enjoying temporary freedom from recurring births." V. S. Apte : *The Student's Sanskrit-English Dictionary* (Delhi, Motilal Banarsidass, rep. 1970), p. 23.

44. *brahmaṇi sthitaḥ san.*

45. *yogaścittavṛttinirodhaḥ, Yoga-sūtra, 1.2.*

The second text that deserves our careful consideration is the account of the death of Parikṣit. As his parting-gift, Śuka advises him to prepare himself for death by reciting the *mantra* : I am Brahman, the supreme support, and Brahman, the highest goal, am I.⁴⁶ Just before his death, Parikṣit attains *brahma-bhūti*.⁴⁷ How are we to understand this expression and the *mantra* given above? Śrīdhara takes the latter as the enunciation of the identity of the *jīva* with Brahman. To realize that "I am Brahman" brings about the cessation of sorrow, etc., for the *jīva*, while the realization that "Brahman am I" puts an end to the transcendence (*pārokṣya*) of Brahman.⁴⁸ If by this Śrīdhara understands complete identity of the *jīva* with Brahman, then we fail to see how *bhakti* is possible. Nor must we forget, that in answer to Parikṣit's question as to what a man should do when about to die, Śuka solemnly declared :

Therefore, O Son of Bharata, a person who wishes to overcome all fear must with all his being hear about, speak about, and remember the blessed Lord Hari. To remember Nārāyaṇa at the moment of death—this is the highest fulfilment of human life, and this is obtained by *sāṃkhya* and *yoga* and by *dharma* fully observed. Even holy men, who are fully content (who have gone beyond the injunctions and prohibitions of *dharma*), who are beyond the grip of the three *guṇa*-s, find great relish in the narration of the qualities of the blessed Lord Hari.⁴⁹

Even those who are *nirguṇa-stha* find joy in *hari-guṇa-kathana* ! Besides this, we have other texts where *bhakti*-acts are linked with the moment of death.⁵⁰ Hence, we are forced to proffer another interpretation for the *mantra*. But is another interpretation really possible? Is another interpretation suggested by the *BhP*? We believe, it is.

46. *aham brahma param dhāma brahāham paramam padam.*
12.5.11a.

47. See 12.6. 10b and 13a.

48. *tatrāham brahmeti bhāvanayā jīvasya śokādinivṛttiḥ.*
brahmāhamiti bhāvanayā ca brahmaṇaḥ pārokṣyanivṛttiḥ.

49. 2.1.5-7.

50. E. g., see 1.9.23, 1.18.4, 3.9.15, etc.

During the *rāsa-līlā*, when Kṛṣṇa disappears, the *gopī-s*, in order to minimize their agony, recall and imitate the behaviour of Kṛṣṇa. This is how Śuka describes the scene :

The women, beloved of the Beloved, ecstatically remembering the love play of Kṛṣṇa, and having become like his images (by becoming like him) in their movements, smiles, looks and speech, said to one another : “I am he !”⁵¹

The *gopī-s* feel one with Kṛṣṇa (*tad-ātmikā*), and hence they cry out : “I am Kṛṣṇa !” This is not an expression of an *advaitic* identity, but the result of a deep love. Even Śrīdhara is prepared to concede that deep love can bring about a feeling of oneness.⁵² In an experience of deep love, the attention of a lover is so completely focussed on the beloved that he loses awareness of all else. It is like the experience of a husband and wife when in a loving embrace.⁵³ This inner experience of intense communion precedes and explains the cry “I am Kṛṣṇa !” It is not only the simple *gopī-s* infatuated with Kṛṣṇa, their youthful lover, who feel this way, but even great *yogī-s*. Describing the *samādhi* of Dhruva,⁵⁴ Maitreya says :

Ceaselessly bearing love towards the Lord Hari, he was drenched by a stream of tears of joy again and again. His heart melted, and a thrill ran through all his body. He lost all awareness of himself, freed even of the body.⁵⁵

Dhruva is so fully engrossed in the Lord that he forgets all else, even himself. Only the Lord is present.

The exclamation “I am Kṛṣṇa !” is an indication of a deep inner experience. Could not the process be reversed ? Normally when we are disturbed emotionally our breathing becomes irregular. Yoga reverses this process : by regulating our breath we move towards calm. So too, when Śuka tells Parikṣit to repeat the *mantra* “I am Brahman, etc ,” he is suggesting a similar

51. 10.30.3.

52. Commenting on 3.28.39, he says : *atisnehavaśād ātmatvena....*

53. See *Bṛhadāraṇyaka-upaniṣad*, 4.3.21.

54. ...*vyasṛjat samādhu*. 4.12.17b.

55. 4.12.18.

reversal of process, i. e., by repeating the *mantra*, Parikṣit experience *tādātmya* ("oneness") with Kṛṣṇa, who is the Lord, the Brahman and the Ātman. The *mantra* is a terse formulation of the belief that God is ontologically primary, and teleologically ultimate.⁵⁶ This awareness—as we have noted elsewhere—is essential for the *sādhoka* already at the start of his spiritual journey.⁵⁷ By repeating the *mantra*, the aspirant becomes more and more aware of its truth, just as by repeating the story of the Lord, the Lord enters the heart of the devotee and takes possession of him.⁵⁸ This interpretation is quite in harmony with Śuka's instruction, for he tells Parikṣit that by the aid of the above *mantra* he should direct himself into the Ātman.⁵⁹ We now pass on to the expression *brahma-bhūta*.

Para-bhakti : Beyond Brahma-bhūti

Śrīdhara does not explain how we are to understand this expression, in spite of the fact that it occurs four times in the *BhP*.⁶⁰ It is already found in the *Bhagavad-gītā*, where it is indicated as one of the pre-requisites for *para-bhakti*.⁶¹ Explaining this, Zaehner remarks :

....this highest *bhakti*, is, then only bestowed after the man has 'become Brahman'. *Bhakti*, of course, possible at all stages and, at the lower level, helps towards the winning of liberation. On the highest level, it perfects liberation itself.⁶²

If someone were to insist that the *brahma-bhūta* indicates the *advaitic* state, then the *Gītā* seems to be saying that *para-bhakti* is beyond the *advaitic* experience.

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56. The Viśiṣṭa-advaita and the Dvaita interpretations are basically the same as our interpretation. See Subbarao, note to 12.5.11.
57. See S. Anand : "Saguṇa or Nirguṇa", in *Purāṇa*, XXI.1, pp. 40-63.
58. 2.8.4.
59. 12.5.11b.
60. See 4.13.13b, 5.10.8, 12.6,10b, and 13a.
61. 18.54.
62. R. C. Zaehner : *The Bhagavad-Gītā* (Oxford University Paperbacks, 1973), pp. 397-98.

The *BhP* does provide us some indications as to how we ought to understand the expression *brahma-bhūta*. Instructing *Pr̥thu*, *Viṣṇu* tells him :

The man who has renounced (the world constituted by) the *guṇa*-s, who looks at all without any discrimination, whose mind and heart are purified, attains that peace which is (the same as) my equipoised state, known as *brahma* or *kaivalya*.⁶³

Thus, the man who is completely detached, just as God is, attains to peace, the peace of God. However this peace is not the peace of emptiness, but of love. *Pr̥thu*, guided by the instruction of *Viṣṇu*, prepares himself for death by devotion to the Lord,⁶⁴ and attaining *brahma-bhūti*,⁶⁵ dies. The *brahma-bhūta* is not only a devotee of the Lord, but also the friend of all beings.⁶⁶ Thus we can gather the different elements implied in *brahma-bhūta* : it is the state of man who is completely detached from everything that is constituted by the *guṇa*-s. i. e., things of this world, fully devoted to the Lord, and friendly to all. This understanding of *brahma-bhūti* as found in the *BhP* is the same as that contained in the *Gītā*.⁶⁷ Let us now come back to *Parīkṣit*. Instructed by *Śuka*, *Parīkṣit* meditates on the supreme truth he has learnt, i. e., God is his ultimate goal.⁶⁸ This meditation helps him to be detached from everything that is not God.⁶⁹ It is in this sense that he attains *brahma-bhūti*, and is thus fully prepared for death.

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63. *parityaktaḡuṇaḡ samyagdarśano viśadāśayah,*
śāntim me samavasthānam brahma kaivalyamāśnute. 4.20.10.
 That *kaivalya* means freedom from the three *guṇa*-s becomes clear, though indirectly, in the question put by *Devahūti* : *guṇeṣu satsu prakṛteḡ kaivalyam teṣvataḡ katham.* 3.27.19b.
64. *ananya-viśaya-bhakti,* 4.23.10b.
bkagavat-saṁsmaraṇa, 4.23.11a.
65. 4.23. 13.
66. *sa bhagavān brāhmaṇo brahmabhūtaḡ sarvabhūtasuhrdātma.* 5.10.8.
67. See above, note 61.
68. 12.6.9.
69. 12.6.10b,

Mokṣa : The Final Satsaṅga

One objection still remains : How are we to be sure that Kardama, Yayāti, Sagara, and the others referred to above, actually attained *mokṣa* ? This question is quite legitimate, as the texts themselves are not sufficiently clear. Our answer to this question is in the affirmative, and that for three reasons. The *BhP* begins by affirming that *bhakti* leads to *mokṣa*.⁷⁰ The stories of the devotees are meant to illustrate the meaning and significance of *bhakti*. Hence if these *bhakta*-s did not attain *mokṣa*, then they would serve as very poor models, and the reader may even be tempted to doubt the claim of the *BhP*. Secondly, at least in some cases, the *BhP* clearly states that the story of the devoted helps others to attain realization.⁷¹ But if these devotees did not themselves attain realization, then how can their life-account be of help to others ? Lastly, the devotees, whose death we have referred to above, have the disposition necessary for *mokṣa*.⁷² In the case of Devahūti, however, the *BhP* clearly states that she attained *nirvāṇa*.⁷³

The way the *BhP* describes the death of Dhruva helps us to get some idea of its understanding of the ultimate destiny of Man.⁷⁴ Dhruva willingly accepts death. As he is about to ascend to heaven, he thinks of his mother and wonders whether it is proper to leave her behind. He is assured that she has already preceded him. Only then, leaving the three worlds behind, does he enter the abode of Viṣṇu. For the three reasons given in the previous paragraph, we can conclude that Dhruva attained not me-

70. See above, notes 8-10.

71. E. g. 1.15.51.

See also 4.12.50.

72. The *Gītā* described those who are fit for *mokṣa* thus :

*labhante brahmanirvāṇam ṛṣayaḥ kṣīṇakalmaṣāḥ,
chinnadvaidhā yatātmānaḥ sarvabhūtaḥite ratāḥ.* 5.25.

Concluding the story of Dhruva, the *BhP* enumerates the qualities required to attain the goal he attained :

*śāntāḥ samadṛśāḥ śuddhāḥ sarvabhūtanurañjanāḥ,
yāntyañjasācyutapadam acyutapriyabādhavāḥ.* 4.12.37.

We cannot but note the similarity between what the *Gītā* required for *mokṣa* and what *BhP* expects.

73. See 3.33.30.

74. See 4.12.30-35.

rely *svarga*, but *mokṣa* itself. He was a great devotee of the Lord.⁷⁵ His life-story helps others to attain realization.⁷⁶ The goal he obtained is possible only for those who are fit for *mokṣa*.⁷⁷ From the description of what happened to Dhruva, it appears that the *BhP* portrays the ultimate destiny of man in terms that remind us of the *yama-loka* described in the *Ṛg-veda*⁷⁸ The *bhakta-s* who attain their final destiny reach the abode of Viṣṇu, where they continue to love and serve Him as His servants.⁷⁹ They there meet their near and dears ones. This ultimate state of man is thus an unending *satsaṅga*. It is this that explains why the devotees prize *satsaṅga* more than even the escape from rebirth.⁸⁰ They pray that during their pilgrimage here on earth they may be given the company of saints,⁸¹ because through *satsaṅga* they experience heaven on earth, they possess—though in a very seminal form—their ultimate destiny, and thus feel confident that they will eventually attain it.⁸² *Satsaṅga* is thus a pledge of the future. This means that *bhakti* is not merely the way to reach the ultimate destiny of man, but its very essence. The *BhP* states that man reaches *saṁsiddhi* in *bhakti*,⁸³ and also that *para-bhakti* is beyond *mokṣa*.⁸⁴ We can reconcile these two statements by saying that *mokṣa* has two aspects. There is first a negative aspect: the complete purification of man (*mukti*), freeing him from everything that holds him back, freeing him even from the world of change (escape from rebirth). But this 'freedom-from' would be incomplete if it were not at the same time 'freedom-for'. In other words, the process of purification and the whole of spiritual life is meant to lead man to a deeper love of God, and eventually to an indissoluble union of love with Him (*sa-prema-bhakti-yoga*). This is the positive aspect

75. *mahā-bhāgavata*. 4.18.8a.

76. 4.12.50.

77. See 4.12.37 (fully quoted in note 72).

78. *Ṛg-veda*, 10.14.

79. See 6.2.43.

80. 1.18.13.

See also 4.24 57, and 4.30.34.

81. 4.30.33.

82. 4.9.11.

83. See 1.15.51.

84. See notes 11 and 12.

of *mokṣa*. This can happen only when man gets out of the world of change (*samsāra*). This is what happens to him through death. It is for this reason that the *BhP* gives so much importance to the death of a saint.⁸⁵

Para-bhakti : Man's Authentic Sva-rūpa-sthiti

We have so far been trying to understand the nature of the ultimate destiny of man by analysing the descriptions of the death of the devotees and their subsequent fate. We have come to the conclusion that after death, presuming that he is fully purified, man enters into an indissoluble union of love with the Lord. We must now see whether or not our conclusion is consistent with what the *BhP* explicitly states about *mokṣa*. For this purpose we shall examine the teaching Śuka gave to Parīkṣit, and Kṛṣṇa to Uddhava.

Having included *mukti* as one among the ten *lakṣaṇa*-s of the *Bhg*, Śuka defines it by saying that *mukti* means the putting aside what one is not (assumed character) and the realizing of one's true self (*sva-rūpa*).⁸⁶ According to this definition, *mukti* is identical with what the *Yoga-sūtra* proposes as the state of the man who succeeds in achieving *citta-vṛtti-nirodha*.⁸⁷ As such it is a contentless formal definition, i. e., it is merely stating that for man to attain *mukti*, he should realize his real form, his true identity, but it does not tell us what this real form or identity means. We can supply the content of this formal definition of *mukti* by a further examination of Śuka's teaching.

At the very end of his discourse, Śuka tells Parīkṣit, that just as when a pot is broken, the space within it becomes (*syāt*) one with the space outside it, so too, when the body lies in death, the *jīva* attains (*sampadyate*) Brahman⁸⁸ The *ākāśa-ghaṭa-ākāśa* simile is used both by Gauḍapāda⁸⁹ and by Śaṅkara.⁹⁰ This does

85. See section III of S. Anand : "Satsaṅga : The Company of Saints", in C. M. Vadakkekara (ed.) : *Prayer and Contemplation* (Bangalore, Asirvanam, 1980), pp. 273-310.

86. *muktir hitvanyathārūpam svarūpeṇa vyavasthitiḥ*. 2.10.6b.

87. *tadā draṣṭuḥ svarūpe'vasthānam*. 1.3.

88. *ghaṭe bhinne yathā"kāśa ākāśaḥ syād yathā purā, evaṁ dehe mṛte jīvo brahma sampadyate punaḥ*. 12.5.5.

89. *Māṇḍūkya-kārikā, Advaita-prakarāṇa* 3.

90. *Brahma-sūtra-bhāṣya* 2.1.14.

not necessarily mean that in the *Bhg* its occurrence must be understood in an *advaitic* way. We must note that the verb used in the simile is different from that in the main statement. Śuka does not say that the *jīva* becomes (*syāt*) but attains (*sampadyate*) Brahman. Śrīdhara too seems to have been aware of this, for though he says that this text means that the *jīva* is liberated after death, and though he explains the simile, he does not explain how this liberation is achieved, i. e., what happens to the *jīva* after death, but simply passes over the problem by saying "like that" (*evam*).⁹¹ S. Subbarao summarizes the Viśiṣṭa-advaitic interpretation thus : Just as the space enclosed by a pot becomes the pure space without the enclosing condition when the pot is broken, so when the body falls the *jīvātman* becomes free from investing conditions, i. e., becomes *mukta*.⁹² He presents the Dvaita interpretation thus : Just as the space enclosed would be the same as the space outside so when the body falls off, the *jīva* in mundane life attains to Brahman, i. e., the goal according to his *karma*, hell or heaven.⁹³ Thus the *ākāśa-ghaṭa-ākāśa* simile remains ambiguous. The ambiguity can be removed if we bear in mind the advice Śuka gave to Parikṣit at the very beginning, explaining how man should prepare himself for death.⁹⁴ Suggesting an intense interiorization, he concludes :

As the *yogī* continues to practise deep concentration, he has a vision of the ground of his being (*āśraya*), that is, Brahman. Such a *yogī* soon experiences that union (*yoga*) which is characterized by love (*bhakti-lakṣaṇa*).⁹⁵

If we grant that *samādhi* anticipates man's ultimate destiny, then by extension we can understand what happens to man in his ultimate destiny. In *samādhi* the *yogī* sees his *āśraya*, that is the

91. *yasmād dehopādihiko'yam ātmano janmādisaṁsārabhramas tasmād upādihiniṛttau mucyata iti sadṛṣṭāntam āha ghaṭa iti. yathā purā ghaṭopādheḥ pūrvamiva punarghaṭe bhinne tadantarvartyā-kāśa ākāśa eva syād yathā evam dehe mṛte tattvajñānena līne sati.*

92. See Subbarao, note to 12.5.5,

93. *Ibid.*

94. 2.1.15a.

95. 2.1.21.

Supreme Brahman, as Śuka will explain elsewhere.⁹⁶ Hence in *samādhi* there is *brahma-darśana*, and this experience leads to a loving union (*bhakti-lakṣaṇa-yoga*). We can now put together the three elements that will provide a complete definition of *mokṣa*: the realization of man's true form (*sva-rūpa-sthiti*), by attaining God (*brahma-sambhūti, īśvara-avaruddhi*),⁹⁷ leading to a union of love with the Lord (*bhakti-lakṣaṇa-yoga, sa-prema-bhakti-yoga*). This synthesis of the teaching of Śuka is quite in harmony with that of Kṛṣṇa himself.

Kṛṣṇa tells Uddhava that the devotee, following the path of *bhakti-yoga* can obtain heaven, final liberation, and even the abode of Viṣṇu, but the devotee who has attained the highest form of love for the Lord (*ekānta-bhakta*) wants none of these, even when they are offered by the Lord Himself.⁹⁸ He is not seeking gifts from the Lord, for then he would be a seeker after selfish gain, a businessman, and not a devotee.⁹⁹ Kṛṣṇa's farewell advice—his very last words—to Uddhava, his most devoted disciple are :

Enduring the things that cause (passing) joy and sorrow, behaving in a pleasant way, your senses all controlled, enjoying peace resulting from a recollected mind, endowed with knowledge and discernment, reflecting carefully over what you have heard from me, your mind and speech focussed on me, doing my bidding, you will cross over the three *guṇa-s*, and thereafter you will come to me.¹⁰⁰

From all this it becomes clear that Kṛṣṇa himself is the ultimate goal of man—beyond heaven and final liberation. This ultimate goal is given to the man who disposes himself towards it by love. It is because this destiny is a gift of the Lord that *karma*—human

96. *sa āśrayaḥ param brahma paramātmēti śabdyate.* 2.10.7b.

97. The BhP states that the goal of the *sādhana* propounded by it is *īśvara-avaruddhi*. See 1.1.2.

That in the BhP *sva-rūpa-sthiti* must be understood as a love-relation to God become clear from what the BhP has to say about the death of Ajāmila. See 6.2.41b and 43.

98. 11.20.33-34.

99. 7.10.4b.

100. 11.29.43-44

effort—is only secondary. It is because this destiny is a union of love that *yoga* with its *sva-rūpa-sthiti* and *jñāna* with its *brahma-darśana* are not enough. It is because the ultimate destiny of man is an act of communion with the Lord, that *satsaṅga*—the communion of the devotees of the Lord—is so powerful a means to attain the goal.

In his instruction to his playmates, Prahlāda brings together the two above-mentioned aspects of *bhakti* : loving devotion to the Lord as the way to man's ultimate destiny, and the ultimate destiny of man as an act of loving union with him. Wishing to bring home to them as powerfully as possible the greatness of *bhakti*, he tells them :

The wise men know that taking hold of Viṣṇu in love (*adhokṣaja-ālabha*) as a means given to man in this world to put an end to the cycle of birth and death for the embodied soul experiencing suffering. That is also the joy of attaining Brahman. Therefore in your heart worship the Lord of all hearts.¹⁰¹

That *adhokṣaja-ālabha* means loving communion with the Lord is clear from the *bhakti*-tone of the whole instruction. Prahlāda tells his young friends that they should be devoted to the Lord, because *bhakti* will help them to overcome *saṁsāra* (*saṁsṛti-cakra-śātana*), but also because *bhakti* is the joy of having attained God (*brahmanirvāṇa-sukha*). *Bhakti* is the means to reach the end, but it is also the end itself. When a man through *bhakti* is in communion with the Lord, then he experiences a joy which is the fore-taste of *mokṣa* (*mokṣa-ātma-sukha*).¹⁰²

Mokṣa : Loving Union with LOVE

To understand the ultimate destiny of man in terms of a loving union with God necessarily forces us to face question which we have already discussed elsewhere :¹⁰³ What is the *Bhg* understanding of God ? Is He personal or impersonal ? To say that

101. 7.7.37.

102. *tadeva brahmaṇi nirvāṇam layo mokṣas tadātmakam sukham viduḥ*. Śrīdhara on 7.7.37.

103. See S. Anand : "Saguṇa or Nirguṇa".

man's final destiny is loving union with God presuppose a personalistic understanding of God.

In the first volume of his study on the *Bhg*, S. Bhattacharya gives it as his opinion that "The ultimate nature of the supreme truth is described as immutable pure being, absolutely impersonal and actionless."¹⁰⁴ In the conclusion of this volume he asserts: "The *Bhāgavata* has expounded the philosophy of personalism."¹⁰⁵ In the second volume he maintains that "If devotion is to serve as the natural bond between the votary and his Bhagavān, it has to be intrinsic to Bhagavān as to the votary."¹⁰⁶ He even thinks that the *Bhg* proclaims a God who is all love (*prīti*) because He is all bliss.¹⁰⁷ While discussing the nature of *navadhā-bhakti*, he says that "progress of devotion is matched by the transition of God from the impersonal to the most personal."¹⁰⁸

I do not know how to reconcile the two extreme positions expressed by Bhattacharya. Perhaps he has recourse to the *advaitic* distinction between the higher and the lower levels of truth. The impersonal ultimate would belong to the realm of the former, and the personal Bhagavān to the latter. This distinction is not borne out by a careful reading of the *Bhg*.¹⁰⁹ Further when he says that God is all love, he refers to a text which reads "...*prītaḥ-prītimagād...*"¹¹⁰ in the Madras, Bombay, Mathura and Gorakhpur editions consulted by me,¹¹¹ while he reads it as "...*prītiḥ*"

104. *The Philosophy of the Śrīmad Bhāgavata*, 2 vols. (Shantiniketan, Vishva-Bharati, 1960-62), p. I : 41.

105. *Ibid.*, p. I : 331.

106. *Ibid.*, p. II : 156.

107. *Ibid.*, p. II : 166.

108. *Ibid.*, p. II : 198.

109. We have shown that though the *Bhg* uses the words *saguṇa* and *nirguṇa*, it does not see them as indicating opposite ideas, but as complimentary aspects of the Ultimate. Further we have shown that to translate *nirguṇa* as "impersonal" would be a distortion of the text. See S. Anand : "Saguṇa or Nirguṇa".

110. See 5.15.13b.

111. C. L. Goswami (ed.) : *Śrīmādbhāgavatam* (Gorakhpur, Gita Press, samvat (2008).

T. R. Krishnacharya (ed) : *Śrīmad-Bhāgavata* (Madras, Madhva Vilas Book Depot, 1916).

pritimagād...."¹¹² Even Śrīdhara does not know of this reading. Thus though this reading would very well serve our thesis, we cannot use it. This does not mean that we question the proposition that Bhagavān is all love. On the contrary, we believe that this idea is implied by the major concepts of the *Bhg.*

Bhakti is a reciprocal relation. For the *bhakti* God is the dearest of all, so too for God the *bhakta* is very dear.¹¹³ In the *Gītā*, the love of Kṛṣṇa for his devotee seems to be in proportion to the love the devotee has for him: the simple *bhakta* is dear to him,¹¹⁴ but the *parama-bhakta* is very dear.¹¹⁵ This "divine preference" is seen also in the *BhP*: Kṛṣṇa tells Uddhava that he, Uddhava, is more dear to him than even Śrī, his consort.¹¹⁶ The devotee surrenders all, living solely for Him, seeking His good pleasure alone.¹¹⁷ In the *BhP*, Viṣṇu takes us by surprise by telling us that He too lives for His devotees, doing his bidding.¹¹⁸

Śuka, and following him, Sūta, both teach that *śravaṇa* is the first step in the spiritual journey.¹¹⁹ This *śravaṇa* is fundamentally different from all other learning processes. Ordinary learning begins with *śravaṇa* merely because it is convenient. We do come across men—sometime even geniuses—who have not been taught

P. R. Shastri (ed.): *Srīmadbhāgavata-śrīdhara-tīkā*, text with Śrīdhara's commentary (Varanasi, Pandit Pustakalaya, samvat (2019).

G. D. Vyasa (ed. & tr.) *Śrīmadbhāgavata-mahāpurāṇa*, text with Hindi translation Mathura, Shyama Kashi Press, n. d.).

112. *Op. cit.*, p. II : 157, note 101; p. II. 166, note 34.
 113. See S. Anand : "Bhakti—The Bhāgavata Way to God", pp. 191-93.
 114.*bhaktimān yaḥ sa me priyvaḥ*. 12.17b.
 115.*matparamā bhaktāste' tīva me priyāḥ*. 12.20b.
 116. 11.14.15.
 117. See S. Anand : "Bhakti—The Bhāgavata Way to God", pp. 200-02.
 118. *Ibid.*, p. 193.
 119. See S. Anand : "Spiritual Discipleship as Described by the Bhāgavata-purāṇa", in *Indian Theological Studies*, XV (1978), pp. 22-23.

by a teacher. They are selfmade men. Whatever they know they have learnt it all by themselves. The *BhP* makes it very clear that no man can know God by his own effort.¹²⁰ It also teaches that only within an atmosphere of *bhakti* can God be known.¹²¹ This means that God's self-revelation is an act of love. On the human level one may do violence to the other, but one cannot by force obtain a loving self-surrender. For that he can only wait in hope. This is much more true with regard to our relation to God. Whatever be a person's spiritual depth, he cannot compel God. He can only wait in hope for His self-surrender, which is a gesture of love.¹²² It is this that explains the absolute necessity of *śravaṇa* in spiritual life. The same is true of the concept of grace. It is essentially a gesture of love, and if it is not that then it ceases to be *anugraha*.¹²³

Human experience teaches us that when we repose deep faith in somebody, it is not primarily because he is intellectually superior to us, but because he loves us and we love him. In such a situation faith is not merely the assent of the intellect to a truth, whose validity we cannot see, but the surrender of the whole being. Through faith we put our lives in the hands of the other and we feel certain that because the other loves us we will not be let down. Both these aspects of faith are found in the *BhP*. The Ṛṣis of Naimiṣāranya extoll the encyclopedic knowledge of Sūta, but they also indirectly assure him of their love, and hope in his grace.¹²⁴ *Parīkṣit* puts his faith in the sages who come to be

120. 1.3.37.

121. See S. Anand: "The Universality and Supremacy of Bhakti-yoga", pp. 115-19.

122. In the *Gītā*, Kṛṣṇa reveals the highest truth, the truth that is for the spiritual welfare of Arjuna, only at the end, and the reason he does so is because he loves Arjuna. See 18.64. The revelation of *mokṣa-dharma*—if that word be allowed in this context—is a sign of Kṛṣṇa's love for Arjuna.

123. See S. Anand: "Anugraha in the Bhāgavata Purāṇa", pp. 91-93.

124. They remind him that he himself had been graced by his own teachers, and that they did so because he was loved by them. See 1.1.8. This is not merely a compliment, but also a gentle request that they be found worthy of his love and grace.

with him in his last hours, because they are completely selfless, solely bent on the good of others (*prajā-anugraha-śīla-sāra*).¹²⁵ This human experience of faith is also the paradigm of man's faith in God—and the BhP constantly demands this.¹²⁶ If man puts his faith in God then it is not primarily because God is all knowing, but because He is love.

Due to *ānādi-avidyā* man exists in this world of change. He can further add to his misery by allowing himself to be blinded by the glamour of things worldly. This spiritual blindness is an obstacle to *bhakti*, as it leaves man ignorant of the greatness of the Lord, and therefore of devotion to Him. But what seems to worry the *BhP* more is sin. It begins by telling us that the listening to the story of the Lord is the remedy to get rid of the dirt of Kali-yuga,¹²⁷ and it concludes—its very last line—by giving us the assurance that the invocation of the Lord's name is able to free man from all sin.¹²⁸ The *BhP* repeatedly refers to sin, and insists on the need of purification.¹²⁹ Precisely because the *BhP* considers *bhakti* as the best way for man to reach God, it understands sin as the refusal to love and serve Him.¹³⁰ Already in the *R̥g-veda* we note that the deepest understanding of love of God and of sin are found together, i. e., in the hymns addressed to Varuṇa.¹³¹ This is to be expected, because the most profound understanding of *bhakti* and of sin is possible only within a personalistic understanding of God.

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125. 1.19.19b. See also 1.19.23, where Parīkṣit says that those sages have come to see him precisely because they like to do favours to others (*para-anugraha-ātma-śīla*).
126. See S. Anand : "Spiritual Discipleship as Described by the Bhāgavata-purāṇa", pp. 39-42.
127. *kali-malā paha*, 1.1.16b.
128. *sarva-pāpa-praṇāśana*, 12.13.23a.
129. The man who dies without making preparation for sin, goes to hell. See 6.1.7.
130. The sinful man is *nārāyaṇa-parāṇmukha* (6.1.18a), i. e., one who has turned away from the Lord.
131. See H. D. Griswold : *The Religion of the R̥gveda* (Delhi, Motilal Banarsidass, rep. 1971), pp. 121-28.

The *BhP* gives a very great importance to *satsaṅga* as a means of spiritual growth.¹³² Man cannot know and come to God all by himself, however much he may try.¹³³ On the other hand, the saint does not want to attain *mokṣa* only for himself; he is deeply concerned about others.¹³⁴ This insistence on *satsaṅga*, this presentation of the saint as one who loves others and is concerned about their welfare, can be fully understood and appreciated only if the ultimate destiny of man is also an act of communion with the all Holy God, who loves all men.¹³⁵ The *satsaṅga* here on earth is but a faint reflection and pledge of the future *SAT-saṅga*. It is for this reason that the devotee prefers *satsaṅga* even to escape from rebirth,¹³⁶ because escape from rebirth is meaningful only because it is necessary for the final *SAT-saṅga*, as I have indicated above. Through the *sat-puruṣa* God, who is the *para-satya*, becomes present to his devotee.

Even the non-Vaiṣṇava reader will grant that Book Ten is the most important book of the *BhP*, and in this book the dance of Kṛṣṇa with the *gopī*-s is the most charming episode. Here reveals Kṛṣṇa himself as the LOVER. The whole *sādhana* of the *BhP* is centred on the person of Kṛṣṇa, and the *rāsa-līlā* is but an allegory of man's spiritual journey. The flute symbolizes the call of God, the stripping of clothes means that to encounter the Lord fully we need to free ourselves of all created attachments, the disappearance of Kṛṣṇa during the play is to remind us that this encounter with the Lord is totally his gift, and therefore man has no reason to be proud. All this means that God is the Archetypal LOVER, and only in love man can encounter him. Since God is LOVE, love is the most fulfilling experience of man, provided this love be directed to LOVE, the highest possible object of love.¹³⁷ Thus *bhakti* is not only the *sādhana* but also the *sādhya* of every man. The *BhP* does yet know Rādhā. In her first appearance, she is the model of man in search of God, she is the *sādhaka*. Eventually she is divinized. She becomes the *sādhya*. Love is the way, and love is also the Goal, because God is LOVE.

132. See S. Anand : "Satsaṅga : The Company of Saints", pp. 298-300.

133. 10.14.29.

134. See S. Anand : *Art. cit.* in note 132, pp. 280-82.

135. *Ibid.*, pp. 278-79.

136. See above, note 12.

137.*preṣṭhaḥ preyasām.* 3.9.42a

THE PURANIC DEFINITION OF YAJÑA

By

RAM SHANKAR BHATTACHARYA

In three Purāṇas we find the following verse defining yajña (Vedic sacrifice) :

पशूनां द्रव्यहविषाम् ऋक्सामयजुषां तथा ।
ऋत्विजां दक्षिणानां च संयोगो यज्ञ उच्यते ॥

(Vāyu-p. 59.42; Brahmāṇḍa-p. 1.32.4; Matsya-p. 145.44 with the reading दक्षिणायज्ञः).

Here yajña is said to be a combination of the entities, namely *paśu*, *dravya*, *havis*, *ṛc-sāman-yajus*, *ṛtvij* and *dakṣiṇā*.¹ It is to be noted that *paśu* etc. are regarded as the *śeṣas* or *aṅgas* (subsidiaries) by the Mīmāṃsakas.²

The aforesaid factors are going to be discussed here chiefly with the help of Puranic statements. As to why fire has not been mentioned in the aforesaid definition, it may be said that since all *āhutis* are not invariably given into fire (certain *āhutis* are given into

1. It is to be noted that all the Purāṇas contain numerous passages which describe yajñas elaborately or briefly. In some passages questions have been raised about various aspects of yajña, as for example, see Bhāg. 3.7.30, Padma-p. 5.16 3-5 and Vahni-p. or Āgneya-p. Ch. 3 (See Hazra Commemoration Volume, I, p. 75) etc. In these Puranic passages following factors are mentioned frequently : अग्नि, आज्य, ऋत्विज्, काम, काल, धर्म, दक्षिणा, दर्भ, द्रव्य, देवता, देश, धर्म, पात्र, प्रमाण, फल, मन्त्र, ब्राह्मण, यजमान, याज्य, विधि, वेदि, श्रद्धा, सदस्य, समिध्, हविस् etc.

The description of Yajñavarāha as given in a few Purāṇas is full of sacrificial terms; see 'Yajñavarāha—an interpretation' by Dr. V. S. Agrawal (Purāṇa V, pp. 199-236) and 'Yajñavarāha—some more material' by Dr. V. Raghavan (Purāṇa VI, pp. 202-203).

2. See Pūrvamīmāṃsāsūtra 3.2.1 which says that the mantras are the *śeṣa* of yajña. A statement of Upavarṣa has been quoted in Śabara's bhāṣya (on 3.1.6) which says that the *dravya* is the *nirapekṣa śeṣa* of yajña. It is usually held that *dravya*, *guṇa* and *samskāras* are the *nirapekṣa śeṣas*.

water etc.)³ it has not been mentioned in the definition. Yajamāna may reasonably be included in *rtvijs*.⁴

It is to be noted that in the Purāṇas yajña is said to be of five kinds (तं यज्ञियं पञ्चविधम् Bhāg. 4.7.41). These five are : Agni-hotra, Darśa-pūrṇamāsa, Cāturmāsya, Paśu and Soma (see the comm. by Śrīdhara).⁵ A similar view is expressed by Viṣṇu-purāṇa 3.4.1 (दशविधः कृत्स्नो यज्ञः). These ten kinds are the aforesaid five yajñas in their two forms, namely *prakṛti* and *vikṛti*.⁶

The division of sacrifices into *kratu* and *yajña* is also found in the Purāṇas. The division is based on the use and non-use of

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3. Cp. सप्तमे पदे जुहोति (Tai. Saṁ. 6.1.8). See also the Upod-ghāta (in Hindi, p. 89) in the मौमांसा-शाबरभाष्य by Y. Mīmāṃsaka.
 4. The indeclinable च in this verse may be taken in the sense of *samuccaya* (accumulation) and consequently any intended factor (for example *devatā*) may be included in this definition. Such an inclusion does not seem to be necessary.
 5. Cp. अग्निहोत्रदर्शपौर्णमासपशुसोमानां प्रकृतिविकृतिभि रनुसवनं (Bhāg. 5.7.5.). It is to be noted that in the Vedas we find the conception of पाङ्क्त यज्ञ; vide Śatapatha Br. 1.2.16 where a yajña is said to be *pāṅkta*, for there are five kinds of *havis*, namely घानान, करम्भ, परिवाप, पुरोडाश and पयस्या. The conception of *pāṅkta yajña* is found in Tai-up. 1.7.1 also. Ānandagiri in his comment clearly says that since the performance of yajña depends upon पत्नी, यजमान, पुत्र, मानुषवित्त and दैववित्त, it is called *pāṅkta*. Explaining Br. up. 1.4.17 (which contains the view of *pāṅkta yajña*) Śāṅkara remarks that since yajña is performed by *puruṣa* and *paśu*, each of which has five parts (namely मनस्, वाणी, प्राण, नेत्र, and श्रोत्र), it is called *pāṅkta*.
 6. It is to be noted that there is a four-fold division of yajñas. The four forms are : प्रकृति, विकृति, प्रकृतिविकृति and अप्रकृति-अविकृति. For a clear description of these four forms, see Āryavidyāsudhākara (p. 45) by Bhaṭṭa Yajñeśvara Śarman.

*yūpa*⁷ (sacrificial post to which the victim is fastened); vide Śrīdhara's comm. on Bhāgavata 5.7.5; 5.18.35).

The Purāṇas often use the two expressions *saptarūpa* and *saptatantu* while referring to or describing yajñas: vide Agni-p. 25.29. (*yajñātmā saparūpakah*) etc. The seven Soma yajñas (Agniṣṭoma etc.) are said to be the seven *rūpas*. *Saptatantu* also bears the same sense according to Śrīdhara on Bhāg. 7.3.30. Some however take *sapta tantus* as the seven metres (Gāyatrī etc.) or the seven tongues of fire as shown in Muṇḍaka-up. 1.2.4 (vide the comm. Vyākhyāsudhā on Amarakośa 2.7.13).

An interesting statement about the number of yajñas is found in the Padmapurāṇa 5.29.20 (शतानि त्रीणि षष्टिश्च यज्ञाः सृष्टाः स्वयंभुवा). It is not known whether the view has any traditional basis.

The most remarkable thing to be observed in this verse defining yajña is the non-mention of *devatā* who is often regarded as the giver of the results (fruits) of yajñas. According to us this non-mention shows that this definition is based on the Pūrvamīmāṃsā view, according to which a yajña or yāga is itself capable of producing the result and as such *devatā* is of secondary importance. According to Pūrvamīmāṃsā the position of *devatā* is similar to that of *dravya* as the *vidhi* about both *dravya* and *devatā* is the *śeṣa* of the उत्पत्तिविधि which enjoins a yajña (P.M.S.10.2.10). It is well known that according to Pūrvamīmāṃsā there is no *upāsana* or *pūjā* (worship) of *devatās* in yajña, though they are said to be the recipients of *havis* (comm. on P.M.S. 3.2.37).

Moreover in sacrifices *devatās* are regarded as external (*bahirāṅga*) in comparison to *havis*, which is regarded as internal (comm. on P.M.S.8.1.32). In fact *devatās* are regarded as subordinate to *havis* (comm. on P.M.S. 8.1.34). That is why in a formal statement enjoining a sacrifice we sometimes find no mention of *devatā* (as e. g. सोमेन यजेत). (Such sacrifices are technically called *avyakta* yajñas, vide P.M.S.8.1.16). It may be said that since *devatā* is the entity to whom *havis* is offered there is no necessity to mention *devatā* who is defined as *havirbhāj*.

7. In the commentaries on Pāṇini. 4.3.68 (ऋतुयज्ञेभ्यश्च) it is remarked that the division is based on the use and non-use of *somarasa*.

There is however a variant reading देवानाम् in the place of पशूनाम् in the verse defining yajña.⁸ The variant reading has not been recorded in the Anandasram ed. of the Vāyu and Matsya Purāṇas. The author (a wellknown paṇḍita living in Vārāṇasī) who has quoted (in his work in Hindi) the verse with the reading देवानाम् is silent on the reading पशूनाम्. He has not even mentioned the name of the digest in which the verse has been quoted with the reading देवानाम्. It is evident that the scholar came to know of this reading directly from his teachers.

The reason for replacing पशूनाम् by देवानाम् by the teachers of later time is obvious. Since the killing of animals in worship came to be regarded as a highly cruel act owing to the influence of Vaisnavism, the followers of Vedic religion (who were mentally Vaisnavas) did not like to kill animals in sacrifices. Consequently they thought to replace पशूनाम् not by any other word but by देवानाम् as this would render the verse more attractive. These followers of the Vedic religion considered this replacing of पशूनाम् by देवानाम् quite justified since there lies invariable connection between yajña and the attainment of *svarga*, the abode of the *devas* (Matsya-p. 143. 33; Agni-p. 379.1; Brahmāṇḍa-p.1.30.44).

Ṛc-Yajus-Sāman

The essential characteristic of yajña is said to be the offering of something to *devatās* (देवतोद्देश्यकद्रव्यत्यागः) by uttering ṛc, yajus and sāman—the three kinds of *mantras*. Though the *vidhi* (injunction) of yajñas is expressed by the passages of the Brāhmaṇas, yet the acts of offering, invoking etc. (in sacrifices) are done by using the *mantras*.⁹ That is why the act of sacrifice is stated to be

8. The verse has been quoted by Pt. Veṇī Rāma Sārmā Gauḍa in his Hindi booklet Yajñamīmāṃsā with the reading देवानां for पशूनां (p. 5). The booklet was written some years before its publication in 1951.
9. For the definition of these three kinds of *mantras*, see Brahmāṇḍa-p. 1.33.36-39. The Puranic definitions are in accordance with the Ṛgyajuḥ-pariśiṣṭa (p. 500) and the Vargadvayavṛtti on the Ṛkprātiśākhya (p. 6). There are a few corrupt readings in the aforesaid verses of the Brahmāṇḍapurāṇa. For the precise definitions of these three kinds of *mantras*, see Pūrvamīmāṃsā-sūtras 2.1.35-37.

ऋग्यजुःसामनिष्पाद्य in some Purāṇas (Nāradiya-p. 1.49.21).¹⁰ There is an emphatic statement in the Purāṇas which declares that the three kinds of *mantras* were created by Prajāpati the creator with a view to performing yajñas : ऋचो यजूषि सामानि निर्ममे यज्ञसिद्धये (Brahmāṇḍa-p. 1,8.55; Brahma-p. 1.49; Agni-p. 17.13; Śiva-p. 5.29.21).

The Puranic authors noticed that in these three kinds of *mantras* it was the *yajus* mantra that was chiefly connected with the sacrificial act as may be inferred from the passage यजुषि यो वेद स वेद यज्ञान् occurring in the following verse :

ऋचो हि यो वेद स वेद वेदान्
यजूषि यो वेद स वेद यज्ञान् ।
सामानि यो वेद स वेद ब्रह्मा
यो मानसं वेद स वेद सर्वम् ॥

(Vāyu-p. 79.95; Brahmāṇḍa-p. 2.15.68 with the reading ऋचश्च).

The Purāṇas sometimes clearly show the connection of yajñā with the Veda which comprise both *mantras* and *brāhmaṇas*. The reason is obvious. While the *brāhmaṇa* passages prescribe *vidhi* concerning yajñas the *mantras* are uttered while performing various sacrificial acts.¹¹

The connection of yajñā with the Veda can be known from the following Puranic assertions :

10. The importance of *mantra* may be known from the mention of the three kinds of *mantras* in the definition of śrauta-dharma given in the Purāṇas : दारग्निहोत्रसंयोग-मृग्यजुः सामसंज्ञितम् (Vāyu-p. 47.49; Brahmāṇḍa-p. 1.29.45).
11. For the relative predominance of *mantras* and *brahmaṇas*, see commentaries on Mīmāṃsāsūtra 5.1.16. The *mantras* are helpful by reminding the sacrificer of the several *āṅgas* to be performed. According to Pūrvamīmāṃsā *mantras* alone are to be used for this act of reminding *āṅgas*.

(i) Vedas were spoken out by Brahmā for yajña or they were created by Him along with yajña.¹²

(ii) One Veda was divided into four so that yajñas can be performed easily.¹³

(iii) Four principal sacrificial acts are connected with the four Vedas respectively.¹⁴

(iv) There will be no yajñas if the Vedas are destroyed.¹⁵

(v) Persons following the Vedas usually worship God by performing yajñas.¹⁶

(vi) Persons practising Vedic devotion (*vaidikī bhakti*) perform Vedic sacrifices.¹⁷

12. वेदा मया प्रोक्ता यज्ञार्थं नात्र संशयः (Skanda, Prabhāsa 165.10); ऋग्यजुःसामाथर्वाख्यान् वेदान् पूर्वादिभिर्मुखैः । शस्त्रमिज्यां स्तुतिस्तोमं प्रायश्चित्तं व्यधात् क्रमात् ॥ (Bhāg. 3.12.37).

13. चातुर्होत्रं कर्म शुद्धं प्रजानां वीक्ष्य वैदिकम् ।
व्यदधाद् यज्ञसन्तत्यै वेदमेकं चतुर्विधम् ॥ (Bhāg. 1.4.19).

14. आध्वर्यवं यजुर्भिस्तु ऋग्भिर्होत्रं तथा मुनिः । औद्गात्रं सामभिश्चक्रे ब्रह्मत्वं चाप्यथर्वभिः ॥ (Viṣṇu-p. 3.4.12; Agni-p. 150. 24-25a; Vāyu-p. 60.18; Brahmāṇḍa-p. 1.34.18; Kūrma-p. 1.52. 17). The form हौत्र is also found in the Purāṇas. This is not corrupt, for the form is found in PMS. 22.3.30.

15. आम्नाग्नेषु विनष्टेषु नष्टाः स्युः सप्ततन्तवः (Skanda, Kāśī 65.51; the printed reading शततन्तवः is corrupt).

16. त्रय्या च विद्यया केचित् त्वां वै वैतानिका द्विजाः । यजन्ते विततैर्यज्ञैः..... (Bhāg. 10.40.5).

17. ऋग्यजुःसामजाप्यैश्च संहिताध्ययनादिभिः ।
वेदमन्त्रहविर्योगैर्या क्रिया वैदिकी मता ॥१२
दर्शे च पूर्णमास्यां च कर्तव्यं चाग्निहोत्रकम् ।
प्राशनं दक्षिणादानं पुरोडाशश्च सत्क्रिया ॥१३
इष्टवृत्तिः सोमपानं याज्ञिकं सर्वकर्म च ।
ऋग्यजुः सामजाप्यानि संहिताध्ययनानि च ॥१४
क्रियते रुद्रमुद्दिश्य सा भक्ति वैदिकी मता ॥

(Skanda, Avantiksetra 7.12-15a). These verses (with slight variations are found in Skanda, Prabhāsakhanda 107.11-13, in Padma-p. 5.15.172-175 and Padma-p. 4.85. 19-22. It is worth remarking that in these passages *bhakti* is directed not only to Rudra but to Brahmā and Viṣṇu also.

In connection with the first assertion it is interesting to note that some Puranic passages show the creation of the Vedas not only with some particular yajñas but also with some particular *stomas* (collection of *ṛcs* for *stuti*, eulogy, to be used in sacrifices), *sāmans* (Vedic songs to be sung in sacrifices) and metres as under :¹⁸

Veda	Metre	Stoma	Sāman	Yajña
Ṛgveda	Gāyatrī	Trivṛt	Rathantara	Agniṣṭoma
Yajurveda	Triṣṭubh	Pañcadaśa	Bṛhat	Ukthya
Sāmaveda	Jagatī	Saptadaśa	Vairūpa	Atirātra
Atharvaveda	Anuṣṭubh	Ekaviṃśa	Vairāja	Āptoryāma ¹⁹

This is evidently based on Vedic tradition as may be known from the Brāhmaṇas. The coherence of the connection of the four Vedas with the particular yajñas, *stomas* etc. (as shown above) will be discussed in a separate article.

Dravya-havis

The expression *dravya-havis* (in द्रव्यहविषाम्) means *dravya*²⁰ and *havis*. The former is यज्ञिय द्रव्य, a term which occurs in the Purāṇas

18. Viṣṇu-p. 1.5.52-55; Vāyu-p. 9.48-52; Brahmāṇḍa-p. 1.8. 50-53; Kūrma p. 1.7.57-60; Liṅga-p. 1.70.243-246; Śiva-p. 7.12-58-62; Mārkaṇḍeya-p. 48. 31-34. Printed readings of these verses in all the Purāṇas except those of the verses in the Viṣṇu-p. are corrupt in many places. The words (used in these passages), namely ऋचः, यजूंषि, सामानि and अथर्वानम् are to be taken in the sense of the four Vedas (and not of the *mantras* only) as is proved by the word अथर्वानम् which is not the name of any sort of *mantras*.
19. The Bhāgavata (3.12.40) however connects the Ṛgveda with the Ṣoḍaśin and Ukthya yajñas; the Yajurveda with Puriṣin and Agniṣṭoma yajñas; the Sāmaveda with Āptoryāma and Atirātra yajñas and the Atharvaveda with Vājapeya and Gosava yajñas.
20. The important position of *dravya* in yajña may be known from the statement द्रव्यमन्त्रात्मको यज्ञः in Matsya-p. 143.33. Cp. Mīmāṃsāsūtra 2.3.14 (यजतिस्तु द्रव्यफलभोक्तृसंयोगात्). The Mīmāṃsāka regard yajña as 'dependent on *dravya*' since yajñas are performed with the help of *dravyas* (6.3. 11-12). Not only money but also things like *yūpa*, etc.

(Padma-p. 5, 16.27). It appears that *dravyas* are those that are different from both *havis*es and their material causes. Thus *dravyas* may be the *sambhāras*²¹ (requisites) which are of two kinds, namely *pārthiva* (made of earth) and *vārkyā* (made of wood)—both are of seven kinds each (see Yajñatattvaprakāśa, p. 3).

It may be safely held that all things known as *yajñāyudhas* (see Tai Sam. 1.6.89 quoted in Śabara 3.1.11) and *yajnopātras* are to be taken as *dravyas*. It is well known that *sphya*, *kapāla yūpa* etc. are regarded as *dravyas* by the Mīmāṃsakas (P. M. S. 3.1.11; 4.1.7 etc.).

Dravya-havis may be explained to mean 'havis made of *dravya*' (द्रव्यसंपाद्य-हविस्). In this sense *dravyas* are those things of which *havis*-es are prepared. The material causes of *havis*es are said to be of three kinds, namely *ośadhi*, *paśu* and *soma*.²²

The difference between a *havis* and its material cause (*dravya*) is easily discernible. As for example a *paśu* is a *dravya* while certain parts of its body are the *havis*; ²³ *vrihi* (grains of rice) or *yava* (barley) is the *dravya*, while *purodāśa* (cake) is the *havis*; *Nivāradhānya* is the *dravya* and *caru* is the *havis*; the Soma creeper is the *dravya* while *somarasa* is the *havis*. Sometimes the same thing in a particular state or position (i. e. without any transformation) becomes a *havis*.

Following *havis*es are often found to have been mentioned in the Puranic passages describing sacrificial acts : milk, curd (*dadhi*),

are regarded as *dravyas* (Mīmāṃsāsūtra 6.1.10; 6.3.38). Even *mantras* are regarded as *dravya* (MS. 9.2.4). *Dravya* is said to be one of the two *rūpas* of *yajña* (the other being *devatā*; see commentaries on Mīmāṃsā-sūtra 2.2.3; 2.2.6; 2.2.13; 2.3.14).

21. A list of thirteen *sambhāras* associated with *yajamāna* and thirteen other associated with his wife, is to be found in Baudhāyana Śrauta Sūtra 6.1. The word *sambhāra* is found in the Purāṇas : ब्रह्मपकरणा यज्ञा नानासंभारविस्तरा: (Padma-p. Adi. 11.14; Matsya 111.13).
22. The connection of *ośadhi* (grain) with *yajña* has been stated in Viṣṇu-p. 1.6.49 and Varāha-p. 8.30. *Ośadhis* are of two kinds, cultivated and wild (*grāmya* and *āraṇya*) and each has seven varieties (Viṣṇu-p. 1.6.23b-26; Padma-p. 5.3. 145-150).
23. In the Pātnivata yāga the whole animal is offered.

dhānā (i. e. भृष्ट यव), *caru*, *purodāśa* (cake), limbs of animals; *vājina*, *ājya*, *saktu*, *payasyā*, *āmīkṣā*, *surā* and *soma*. About *paśu* we shall discuss later on. We hardly find any important information about *soma* in connection with *yajña* in the Purāṇas. In the Brahma-p. there are some passages about *soma* (120.10-14). They are clearly based on RV. 10.96.18-22 (The Puranic passage ओषधयः संवदन्ते सोमेन सह राजा occurs in RV. 10.96.22). That *Soma* is the king of *ośadhīs* has been expressly stated in the Brāhmaṇas (Gopatha 2.1.17; Kauṣītakin 4. 12).

It is to be noted that *havis* is more important than *devatā*; that is why *havis* is mentioned in the aforesaid verse defining a *yajña*. According to Pūrvamīmāṃsā in a conflict between *havis* and *devatā*, the final conclusion will be arrived at by relying on the *havis* (P. M. S. 8. 1.32-34).

In connection with *havis* it is necessary to refer to an interesting Puranic verse, connected with the act of offering, which runs as under :

चतुर्भिश्च चतुर्भिश्च द्वाभ्यां पञ्चभिरेव च ।
हूयते च पुनर्द्वाभ्यां तस्मै होमात्मने नमः ॥

(Nāradiya-p. 1.19.35; Skanda, Dharmāraṇya. 39.8-9). The verse speaks of a set of five *yajus mantras*. The Bhāgavata-p. also refers to this set of five *mantras* in the expression पञ्चभिः स्विष्टं यजुभिः (4.7.41).

These five *mantras* contain 4,4,2,5 and 2 letters respectively :

(i) आश्रावय (4 letters) called *āśrāvāṇa*; (ii) अस्तु श्रौषट् (4 letters) called *pratyāśrāvāṇa*; (iii) यज (2 letters) called *praiśa*; (iv) ये यजामहे (5 letters) called *yājyā*; (vi) श्रौषट् (2 letters) called *vaṣaṭkāra*.²⁴

24. The verse is evidently based on Tai. Br. 1.6.11.1 (आश्रावयेति चतुरक्षरम्, अस्तु श्रौषडिति चतुरक्षरं यजेति द्वचक्षरं ये यजामहे इति पञ्चाक्षरं द्वचक्षरो वषट्कारः.....), quoted by Śābara (PMS. 10.8.1). These five are called 'पञ्च व्याहृतयः' in Śatapatha Br. 1.5.2.16; see Vṛṣabhadeva's comm. on the word *Chandasya* in Vākyapadiya 1.17 for these five *mantras*. See Āryavidyāsudhākara (p. 54) for the meaning of these five formulae and History of Dharmaśāstra, vol. II. p. 1054, fn. 2364 for their utterance.

Paśu

Though from the aforesaid definition of yajña it appears that the connection of *paśu* (animal) with yajña is invariable, yet in fact *paśu* is connected not with all kinds of yajñas but with a particular kind called *nirūḍhapāśubandha* or *paśuyajña*. It should be known that *paśu* as such is not a *havis*; particular limbs of a *paśu* is called *havis* (P. M. S. 10.7.1-2; see 10.7.4 for the number of the limbs).

Puranic views about the use of *paśu* in yajña are stated here in brief :

(i) Animals were created by Prajāpati for yajña or Prajāpati employed animals to yajña.²⁵

(ii) The killing of animals (in yajñas) is technically called *samjñāpana*, meaning 'killing without wounding or drawing blood', i. e. by strangling or choking.²⁶

(iii) The killing in sacrifice gives rise to violence (*hiṃsā*) and consequently yajña is said to be the means of attaining hell.²⁷

In connection with the view of 'violence in yajña' it is worth noticing that the Puranic passages showing the views of anti-Vedic

25. सृष्ट्वा पश्वौषधीः सम्यग् युयोज स तदाध्वरे (Viṣṇu-p. 1.5.49 : Padma-p. 5.3.100); एवं पश्वौषधीः सृष्ट्वा न्ययुञ्जत् सोऽध्वरे प्रभुः (Vāyu-p. 9.45); ये चान्ये पशवो भूमौ सर्वे ते यज्ञकारणात् सृष्ट्वा भगवता तेन (Padma-p. 5.16.8). Statements like यज्ञोपयुक्ताः पशवः (Mārkaṇḍeya-p. 120.28) are also to be considered in this connection.
26. भो भो प्रजापते राजन् पशून् पश्य त्वयाध्वरे । संज्ञपितान् जीवसंघान् (Bhāg. 4.25.7); ते यज्ञपशवोऽनेन संज्ञप्ता येऽद्यालुना..... (Bhāg. 4.28.26); ईजे च क्रतुभिर्घोरैर्दीक्षितैः पशुमारकैः (Bhāg. 4.27.11). संज्ञपनं घातमन्तरा प्राणसंरोधादिना प्राणवियोजनम् (Yajñātattva-prakāśa, p. 42, fn. 2;) अक्षतस्य मारणं संज्ञपनम् (Comm. on Ap. Śr. Sū. 7.165).
27. प्रथमं पठिता वेदा मया विस्तारिताश्च ते । हिंसामयास्ते पठिताः कर्ममार्ग-प्रवर्तकाः ॥ (D. Bhāg. 1.14.42); वेदधर्मेषु हिंसा स्यादधर्मबहुला हि सा ॥४९॥ प्रत्यक्षेण त्वनाचारः सोमपानं नराधिप । पशूनां हिंसनं तद्वत्.... ॥५०॥ (D. Bhāg. 1.18.49-50); हिंसाविहारा ह्यालब्धैः पशुभिः स्वसुखेच्छवा । यजन्ते देवता यज्ञैः पितृभूतपतीन् खलाः ॥ (Bhāg. 11. 21.30),

schools expressly assert that the killing of animals is prescribed in yajña and that this violence is not only unreasonable but also fruitless.²⁸

(iv) The killing of animals in yajña is no violence.²⁹

(v) Animals killed in yajñas attain elavation or heaven.³⁰

(vi) The performing of yajñas by using things other than *paśus* is preferred.³¹

(vii) *Paśuyajna* came into existence on account of the misunderstanding of the Vedic injunction 'अजैर्यष्टव्यम्', in which *aja* originally meaning 'seed of grains that are more than three years old' was taken to mean 'a goat'.³²

28. See Skanda, Kāśikhaṇḍa 58.108-110; Padma-p. 2.36.33-41; Viṣṇu-p. 3.18. 15-30.

29. न हिंसा याज्ञिकी मता (D. Bhāg. 2.11.40); अहिंसा याज्ञिकी प्रोक्ता सर्वशास्त्रविनिर्णये (D. Bhāg. 3.26.34). In the Devipurāṇa (ch. 97) the question whether the yajñas like Gomedha, Aśvamedha etc. (in which animals are killed) are the means of attaining heaven, has been raised and the reply given is : यज्ञार्थं पशवः सृष्टा यज्ञेष्वेषां वधः स्मृतः । अन्यत्र घातनाद् दोषो ब्राह्मनः-काय-कर्मभिः ॥३॥ देवार्थं पितृकार्येषु मनुष्यार्थं पुरन्दर । वधयन् न भवेदन अन्यथा महाकिल्बिषी ॥४॥ (The printed reading of the last line is slightly corrupt).

30. देवतार्थं विसृष्टानां पशूनां स्वर्गतिर्ध्रुवा (D. Bhāg. 3.26.34). In Mārkaṇḍeya-p. 120. 20-21 a deer says that animals killed in yajñas attain *ucchriti* (elevation, prosperity). The view is based on Ai. Br. 2.6 (पशुर्वै नीयमानः...स्वर्गं वै त्वा लोकं गमिष्यामः).

31. वन्यैश्चरुपुरोडाशैर्निर्वपेत् कालचोदितान् ।

न तु श्रौतेन पशुना मां यजेत वनाश्रमी ॥ (Bhāg. 11.18.7).

32. In the Matsya and Vāyu Purāṇas it is said that Indra performed an animal sacrifice for the first time. Sages told Indra that there was no injunction for animal killing in the Vedas and that in such Vedic statements as अजैर्यष्टव्यम्, the word *aja* meant seeds of corn which were old for more than three years. Indra did not accept this and thereupon Uparicara Vasu was requested to give

Rtvijis

A Puranic verse expressly speaks of the functions of four priests (*rtvijs*) and mentions the Vedas with which the functions are connected :

आध्वर्यवं यजुभिस्तु ऋग्भिर्होत्रं तथा मुनिः ।
 औद्गात्रं सामभिश्चक्रे ब्रह्मत्वं चाप्यथर्वभिः ॥

(Viṣṇu-p. 3.4 12; see also Vayu-p. 60.17; Kūrma-p. 1.52. 16; Brahmāṇḍa-p. 1.34. 18).

It is said here that *hotra* (to be performed by *hotṛ*) is connected with the Ṛg-veda; *ādhvaryava* (to be performed by *adhvaryu*) is connected with the Yajurveda; *audgātra* (to be performed by *udgāṭṛ*) is connected with the Sāmaveda; and *brahmatva* (to be performed by Brahmā) is connected with the Atharvaveda.³³ *Udgāṭṛ* is

a diciton. Uparicara Vasu supported the act of Indra and remarked that the Vedas were in favour of killing animals in Yajūnas. Consequently he was cursed by the sages. This episode (which occurs in the Mahābhārata also) is highly significant and it deserves to be discussed seriously.

It is to be noted that in these chapters of the Purānas there are a few corrupt readings which must be corrected in order to render the relevant passages meaningful; as for example यज्ञ बीजैः (in Mat. 143.14 and Vāyu. 57.100) should be corrected to यज बीजैः. The PMS. also uses the word बीज in 11.3.15 and 5.2.13; see also comm. on 11.4.44.

33. The nature of the works of these four priests has been succinctly stated by the commentator Śridhara : *Śastra* (to be performed by *hotṛ*) is अग्रगोतमन्त्र स्तोत्र; *ījyā* i. e. the act of offering oblation is to be performed by *adhvaryu*; *stuti-stoma* (to be performed by *Udgāṭṛ*) is स्तुतिः संगीतं स्तोत्रम्, स्तोमं तदर्थम् ऋक्समुदायम्; *prāyāścitta* is to be performed by *brahmā*.

Wilson quotes the commentarial passage प्रायश्चित्तं ब्राह्मम् and renders it by 'expiation or sacred philosophy (*brāhma*)' (Translation of the Viṣṇupurāna 1.5; p. 37). The word *brāhma* seems to create the confusion. There is no relevance of sacred philosophy here. 'प्रायश्चित्तं ब्राह्मम्' simply means 'prāyāścitta is the work of Brahmā, the priest connected with the Atharvaveda.

called Sāmaga in some Purāṇas (Bhāg. 9.7.22). These four functions are collectively called चातुर्होत्र which is explained as होत्रोपलक्षिता इत्वार ऋत्विज इत्तुर्होतारः, तैरनुष्ठितं कर्म (Śrīdhara's comment on Bhāg. 1.4.19). The Bhāg. uses *śastra* for *hotra*, *ijyā* for *adhvaryava*, *stuti-stoma* for *udgātra* and *prāyaścitta* for *brahmatva* in 5.29.6.

Each of the four priests has three assistants³⁴ and thus the total number of priests comes to sixteen³⁵. All of these priests are not required in all kinds of yajñas. It is the *soma-yajnas* that require sixteen priests. In some Puranic passages the names of all the sixteen priests are spoken of.³⁶

Upadraṣṭṛ is sometimes mentioned as a priest in the Purāṇas. Sadasyas, sometimes mentioned in the Purāṇas, are not regarded as priests (see comm. on P. M. S. 3.7.37). Camasādvaryus are also mentioned in the Puranic descriptions of sacrifices (Padma-p. 5.29.2). They are however not regarded as *ṛtvij*s (see P.M.S. 3.7.25-30). Similarly Śamitṛ (killer) is also mentioned in the lists of priests. This name is given to one of the priests of the *adhvaryu* group and as such he is included in the *ṛtvij*s (P.M.S. 3.7.29-30). Similarly *somavikrayins* mentioned only in a few passages in the Purāṇas are not regarded as priests (P. M. S. 3.7.31).

The *yajamāna* who is regarded as a priest in the *śatras* (cp. सत्रे ये यजमानास्ते ऋत्विज; comm. on P. M. S. 10.6.52), may also be regarded as an *ṛtvij*. A *yajamāna* is sometimes called Gṛhapati in the Purāṇas. He is defined as याज्यं यज्ञेन यजते यजमानः (Līṅga-p. 1.28.5).

34. The names as given in some of the Purāṇas are as follows: Hotṛ has three assistants, namely Maitrāvaruṇa, Acchāvāka, and Grāvastut; Adhvaryu has three assistants, namely Pratiprasthātṛ, Neṣṭṛ, and Unnetṛ; Udgātṛ has three assistants, namely Prastotṛ, Pratihartṛ and Subrahmanya; Brahman has three assistants, namely Brāhmanāc-chaṁśin, Āgnīdhra and Potṛ.
35. See Mīmāṃsā-sūtra 3.7.37 (स्वामिसप्तदशाः कर्मसामान्यात्). In this *siddhānta-sūtra* yajamāna has been regarded as a *ṛtvij*.
36. Matsya-p. 467.6-13; Varāha-p. 21.13-20; Skanda, Setu 23.22-31; Skanda, Nāgara 5.3-8; 180.32-37; Padma-p. 5.36.83-86; 5.29.7-11. The Purāṇas sometimes use the word *śoḍaśa* while referring to the priests; see Padma-p. 5.16.100; 5.29.11. In these Puranic passages there are a few corrupt readings in the names of the sixteen priests.

Dakṣiṇā

The Purāṇas usually mention *dakṣiṇā* (fee paid to priests for sacrificial acts) while giving detailed descriptions of the performance of yajñas. The intimate connection between yajña and *dakṣiṇā* may be inferred from Yajña's marriage with Dakṣiṇā (the son and the daughter of Prajāpati Ruci)—a purely allegorical myth. (Viṣṇu-p. 1.7.20; Mārka-p. 50.17-18).

Following views regarding *dakṣiṇā* are found in the Purāṇas :

- (i) It is advised that *dakṣiṇā* should invariably be paid in order to achieve prosperity etc.³⁷
- (ii) If *dakṣiṇā* is not paid there arises harm in the sacrificer.³⁸
- (iii) *Dakṣiṇā* is required to be paid without delay.³⁹
- (iv) In case of delay in payment the amount of *dakṣiṇā* increases.⁴⁰

37. दक्षिणा '.... कर्तव्या भूतिमिच्छता (Sāmba-p. 34.29). The view is based on such Vedic passages as तस्मादाहु दातव्यैव यज्ञे दक्षिणा (Ai. Br. 6.35). For the Mīmāṃsā view about *dakṣiṇā*, see PMS. 10.6.61-71.

38. [यज्ञः] दहेद् यष्टारं दक्षिणाहीनम् (Matsya-p. 93.111); यत्कर्म दक्षिणाहीनं कुरुते मूढधीः शठः । स पापी पुण्यहीनश्च न यासि तस्य मन्दिरम् (Br. Vai. p. 3.23.34, said by Lakṣmī). Such statements as 'यो यज्ञो दक्षिणाहीनो.... तत्फलं ते भविष्यति' (Skanda-p. Nāgara 187. 46) may also be considered in this connection.

39. कृत्वा कर्म च कर्ता च तूर्णं दद्याच्च दक्षिणाम् । तत्क्षणं फलमाप्नोति वेदैरुक्तमिदं मुने (Br. Vai. p. 2.42.53). The Vedic statement on which this view is based is not known. The importance of *dakṣiṇā* may be known from its etymology—तद् यद् दक्षिणाभिर्यज्ञं दक्षयति तस्माद् दक्षिणा नाम (Kausitaki Br. 15.1)—*Dakṣiṇā* is called so since it renders a sacrifice capable or powerful (दक्षिणा is derived from the word दक्ष).

40. दक्षिणा विप्रमुद्दिश्य तत्कालं तु न दीयते । तन्मुहूर्ते व्यतीते ते दक्षिणा द्विगुणा भवेत् । चतुर्गुणा दिनातीते पक्षे शतगुणा भवेत् ॥ मासे पञ्चशतगुणा षण्मासे तच्चतुर्गुणा । संवत्सरे व्यतीते तु तत्कर्म निष्फलं भवेत् ॥ (Br. Vai. p. 3.7.25-27; see also 2.42.55-57; 4.87. 71-72).

(v) Priests leave the sacrificer (*yajamāna*) (i. e. there remains no further connection) after receiving the *dakṣiṇā*.⁴¹ Since the priests are regarded as 'hired person' (*dakṣiṇā-kṛita*; *dakṣiṇā* is regarded as *bhṛti*, wages) it is quite natural that the priests work like 'workers' and they have no love or friendship for their *yajamāna*.

(vi) For certain *yajñas* huge amounts were paid as *dakṣiṇā*.⁴²

We want to conclude the article by quoting a Puranic verse which eulogizes Viṣṇu by identifying him with *yajña* :

नमो द्विशीर्षे त्रिपदे चतुःशृङ्गाय तन्तवे ।

सप्तहस्ताय यज्ञाय त्रयोविद्यात्मने नमः ॥

(Bhāg. 8.16.31; an eulogy to Viṣṇu).

Hail to you as the deity presiding over sacrifices endowed with a couple of heads (in the form of the rites known as the *Prāyaṇīya* and *Udayanīya*, which are performed at the beginning and the end of a sacrifice respectively), three feet (in the form of *Savana* or the pressing out of the Soma juice,) which is done thrice a day, viz. in the morning, at midday and in the evening), four horns (in the form of the four *Vedas*; Ṛk, Sāma, Yajus and Atharva) and seven arms (in the form of the seven Vedic metres, Gāyatrī, Triṣṭubh, Anuṣṭubh, Br̥hatī, Pañkti, Jagatī and Uṣṇik),—the Bestower of reward of sacrifices, whose essential nature has been described in the three Vedas (treating mainly of rituals). (Translation taken from the Gita Press edition of Śrīmad Bhāgavata Mahāpurāṇa).⁴³

41. त्यजन्ति ऋत्विजो दत्तदक्षिणाम् (Bhāg. 10.4.77).

42. क्रतुभिर्भूरिदक्षिणैः (Bhāg. 4.12.10; 7.4.15); राजसूयं सहस्रशतदक्षिणम् (Skanda-p., Prabhāsa. 20.74).

43. In explaining this verse Śrīdhara has referred to Yāska (vide Nirukta 13.7). It is to be noted in this connection that the Ṛgvedic mantra has been taken as eulogizing *vāga* by both Śābara and Kumārila (on PMS. 1.2.46). Their explanations however differ in a few places; as for example while the four horns are taken as representing four *yāmas* by Kumārila, these are taken as four Vedas by Śābara. The Gopatha Br. (1.2.16) seems to be the source of Yāska's explanations. For a different kind of explanation, see Mahābhāṣya (Paśpaśāhnika). It is interesting to note that the *mantra* is taken as eulogizing Rudra in Kāśīkhaṇḍa 68.77-78 and 73. 95-96.

BOOK-REVIEW

Retrieval of History from Purāṇic Myths By P. L. Bhargava, M. A., Ph. D. Shastri, Retired Prof. of Sanskrit and Ancient Indian History, Rajasthan University, Jaipur; pages 122; Pub. : The Upper India Publishing House Pvt. Ltd., Aminabad, Lucknow, U. P. 226018; Price Rs. 60.00.

The object of writing this book (containing eight essays), according to the author, is to show that the myths concerning eight Puranic personages (namely Viśvāmitra, Paraśurāma, Bhagīratha, Rāma, Vyāsa, Kṛṣṇa, Yudhiṣṭhira and Vālmiki) are at complete variance with the ancient evidence regarding them. The author seems to be abreast with the Puranic works and it is gratifying to note that he is in favour of the view that the Puranic genealogies are not the figment of the imagination of idle priesthood, but are based on reliable ancient tradition (p. 8).

In the first essay (called Introduction) the author makes a laudable attempt at showing authoritativeness of Puranic statements about the names, the order of succession and the regnal years of kings coming under ten dynasties. The second essay tries to establish that Vyāsa was the author of one Purāṇa-saṁhitā and that he was not responsible for the numerous absurd sectarian myths, legends and doctrines that found their way into the present Purāṇas. The third essay says that Viśvāmitra was not the father of Śakuntalā but her distant descendant through her son Bharata and that the anecdote of his dalliances with Menakā is a mendacious myth.

In the fourth essay the author has propounded that the myth of Paraśurāma's killing his mother is the creation of the person who grafted it in the Bhāgavata Purāṇa with the object of providing an illustration for the virtue of implicit obedience to father. The fifth essay tries to prove that the king Bhagīratha simply arrived on the bank of the Gaṅgā and gave the river his name. An attempt has been made in the sixth essay to show that the story of Sītā's banishment by Rāma and the slaying of the Śudra ascetic Śambūka by Rāma was invented at a very late period.

The author traces the history of Rādhā in the seventh essay. He shows that the account of Rādhā contained in the Brahmavai-varta-p. is full of absurdities, that Rādhā is totally unknown to all the earlier Purāṇas dealing with the life of Kṛṣṇa and that even if the account of Rādhā were found in all the Purāṇas, she could not have been regarded as a historical person. The eighth essay offers a discussion of the coronation of Yudhiṣṭhira and shows that Bhārata war took place around 1000 B. C. The ninth essay sheds light on the life of Vālmiki. According to the author Vālmiki was a descendant of Bhṛgu and Cyavana, and he was not a robber in his youth. The author infers that after the lapse of long centuries since his birth, Vālmiki became a victim of myth-makers who wanted to give a fanciful explanation of his name and to show that he was transformed from a villain into a sage by muttering the name of Rāma.

In a few places the author's views require clarification. For example the author says that both Kṛṣṇa and Subhadrā were born of Vasudeva and Devaki (p. 50). It is wrong, for Kṛṣṇa said to Arjuna that Subhadrā was his sister (*bhagini*) and the uterine sister (*sahodarā*) of Śāraṇa (Mbh. Ādi-p. 219. 17). As Śāraṇa was the son of Vasudeva and Rohiṇī (Visnu-p. 4. 15. 19; Bhag. 9. 24, 46) Subhadrā must be regarded as the daughter of Rohini. The two words *bhagini* and *sahodarā* separately used with reference to Kṛṣṇa (*mama*) and Śāraṇa respectively clearly shows that Subhadrā was not *sahodarā* of Kṛṣṇa.

The book is highly fascinating as well as stimulating. It will commend popularity. The refutation of the views of Winternitz, Jacobi and D. C. Sircar is illuminating. The historical life of Kṛṣṇa as given in pp. 50-57 is worth reading.

—R. S. Bhattacharya

श्रीमद्भागवत का सांस्कृतिक अध्ययन—Dr. Jawaharlal Sharma : Pub : Rajasthan Hindi Grantha Akadami, Jaipur; pp. 340, Price Rs. 46-00.

The book in 10 chapters furnishes us with a cultural study of the Bhāgavatapurāṇa.

It is needless to say that the book will be welcomed by those who are interested to know what the Purāṇas say about the cultural matters of ancient India. The author deserves our praise for collecting the views of modern scholars about many controversial matters concerning the date, provenance etc. of this Purāṇa.

We want to draw the attention of the author to the following points :

(i) The author is in favour of using the word *tattva* with one *t* even in Sanskrit passages. It must be corrected to *tattva* as the word is formed by adding the suffix त्व with the stem तद्. There is no question of alternative reduplication here. (ii) Similarly the form सन्यास (pp. 156-157) must be corrected to संन्यास or सन्न्यास as the two parts of the word are सम् and न्यास. The *anusvāra* may be alternatively changed into न्,

(iii) It is wrong to think that the verse 'ह्यग्नीवन्नह्यविद्या' belongs to the Vāmana-Purāṇa (p. 14, fn. 8). The source of this verse is not known though it has been quoted in various works. Jivago-svāmin has quoted it in his Tattvasandarbhā with the introductory remark पुराणान्तरं च (p. 45 Acyutagrānthamālā ed.). Since in this very section Jiva has quoted some verses from the Garuḍapurāṇa (p. 48 गारुडे च) it appears that Jiva did not find the verse in the Vāmanapurāṇa.

(iv) The author opines that cows and goats were the chief sacrificial animals (p. 112). If 'chiefness' lies in the 'number of animals used in sacrifices', there is a grave doubt whether cows can be regarded as the chief sacrificial animals. (v) The author should have given the source of the remarkable information about the discovery of the river Nile on the basis of the Bhaviṣyapurāṇa.

(vi) The author should have been more careful while quoting passages from authoritative texts. वैष्णवमिदं (p. 72) should be वैष्णवमिति. Errors in proofs especially in the Sanskrit passages quoted in footnotes are found almost in every page. वन्दन, one of the members of नवधाभक्ति is read as वन्दना (p. 102) and the word भागवत is found in a large number of pages as भागवत् !

—R. S. Bhattacharya

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

July—December 1986

Critical edition of the Garuḍa Purāṇa

The collation of the two Bengali manuscripts obtained from Asiatic Society continued during the period. One of the two manuscripts is nearing completion. The work on these manuscripts was considerably delayed owing to frequent power breakdowns as these manuscripts have been made available in microfilms and have to be projected and read. The Śāradā manuscripts of the Garuḍa Purāṇa available in the Banaras Hindu University have not been procured yet. A manuscript of the Pretakalpa of the Garuḍa Purāṇa available with the Nāgarī Pracāriṇī Sabhā has been collated. The preparation of the Subject Concordance of the Garuḍa Purāṇa with other Purāṇa-s is in progress.

Mānasakhaṇḍa of the Skanda Purāṇa

A further 17 Chapters of the Mānasakhaṇḍa were critically edited and these (Chapters 46-62) are published in this issue. The publication of the Mānasakhaṇḍa has been widely appreciated.

Śivadharmā and Śivadharmottara Purāṇa-s

Work on the collation of these Purāṇa-s continued during the period under the editorship of Dr Giorgio Bonazzoli.

Veda Pārāyaṇa

In the Śuklapakṣa of the month of Āṣāḍha the Śuklayajurveda, Mādhyandina Śākhā was recited in the Śivalā Temple of the Trust in Varanasi. The Reciter was Pandit Bālkrishna Jetali and the Śrotā was Pandit Badri Nath Ganonkar. On the Vyāsa Pūrṇimā day (21 July 1986) the recitation was completed and the customary *dakṣiṇā* and certificates were given to the Reciter and Śrotā. A day before the Pūrṇimā, a Vasanta Pūjā was also performed at Śivalā.

Vyāsa Pūrṇimā

The Purāṇa Goṣṭhī and Vyāsa Pūrṇimā celebrations were held this year on 20 July at the Śivālā Palace premises of the Trust. The Vedic Vasanta Pūjā was performed with 16 Vedic scholars reciting different Vedas. Maharaj Kumar Sri Anant Narain Singh Bahadur gave away Dakṣiṇā to the Vedic scholars. The Purāṇa Goṣṭhī which followed was presided over by His Highness Maharaja Dr Vibhuti Narain Singh Bahadur. Mangalacaranam was performed by Pandita Hiramani Misra with a recitation of verses in homage to Vyāsa and other deities. Dr Ram Shankar Bhattacharya presented the Vyāsa Pūrṇimā number of the "Purāṇam" to His Highness Maharaja Dr Vibhuti Narain Singh Bahadur, Chairman of the Trust. He also enumerated briefly the contents of the Vyāsa Pūrṇimā Number. Dr Gangasagar Rai presented a brief annual report of the activities of the Purana Department and read out the Hindi summary of the article, "Knowledge representation in Sanskrit and Artificial Intelligence" by Rick Briggs, published in the AI magazine, Spring 1985 (USA). Dr Ram Shankar Bhattacharya also spoke briefly about the contents of the article and said that according to the author, Sanskrit was most suited for artificial intelligence to be fed into computers. Other scholars including Sri Vagisa Sastri and Dr Revaprasad Dvivedi participated in the discussion that followed. Among those present on the occasion were : Dr Raghunath Singh, Trustee of All-India Kashiraj Sri Sivanandanlal Dar, Dr Bhagirath Prasad Tripathi, Dr Revaprasad Dvivedi, Dr Raghunath Giri, Dr Lallanji Gopal, Dr Srimati Krishna Kanti Gopal, Dr Ram Murti Tripathi of the Vikrama University, Ujjain, Dr Prabodh Narayana Singh of the Calcutta University, Pandit Visvesvara Sastri Dravida, Pandit Ganesvara Sastri Dravida, Sri Udayakrishna Nagar, Sri Vaikunthnath Upadhyaya, Prof Rajendra Pandeya, Sri Kapil Deva Tripathi Jatil of the Sampurnananda Sanskrit University. His Highness Maharaja Dr Vibhuti Narain Singh Bahadur in his concluding remarks complimented the scholars for attending the function despite personal inconvenience and hoped that the function will glitter with their presence in the coming years too. "Prasādam" was distributed at the conclusion of the function and breakfast was given to the Scholars.

Hanuman Mandir Trust Function

After the Purāṇa Goṣṭhī a special function of the Hanuman Mandir Trust was organized under the Chairmanship of His Highness Maharaja Dr. Vibhuti Narain Singh. The Hanuman Mandir Trust's award was presented to Sri Garg for his book on "Rāmagiri" as described by Kālidāsa in "Meghadūta". Prof Prabodh Narayan Singh presented a brief appreciation of the book by Sri Garg in which he had identified the Rāmagiri with a place in Citrakūṭa. Sri Gyanendra Nath Khanna, son of the late Sri Damodaralal Khanna, the founder of Hanuman Mandir Trust also spoke about the Trust and the award.

Visitors to the Purāṇa Department

1. Sri M. G. Pingle—17 June 1986.
2. Sri M. P. Digbekar—17 July 1986.
3. Dr Robert E. Brown, Department of Music, San Diego State University, San Diego, C. A. 92182 U.S.A.—27 July 1986.
4. Elizabeth Benard, Columbia University, New York.—21 October 1986.
5. Dr. V. Venkatachalam, Vice-Chancellor, Sampurananda Sanskrit University, Varanasi—21 October 1986.
6. Dr. Gyan Vajpeyi, Registrar, Sampuranand Sanskrit University, Varanasi—21 October 1986.
7. M. Paul Martin-Dubost, Paris.
8. Dr. Som Majumda, American Institute of Indian Studies, Ramnagar, Varanasi.

Rāmalilā

The world famous Ramlila of Ramnagar was performed this year from the 17th of September 1986 to 16th of October 1986 (Bhadrapad Śukla Caturdaśī to Aśvin Purnimā). The weather was generally good for the out-door performance and every day it was attended by large numbers of devotees and spectators. As in the past Sadhus and saints from different parts of the country camped in Ramnagar for the whole month of the performance to witness the Ramlila and they were given free food grains and provisions customarily. There were about one thousand sadhus on an average every day.

Scholars from many countries came to study the Ramlila to write articles, dissertations and books on this unique presentation of the Ramayana and also to photograph the performances, the costumes, stage properties and the make-up.

Rasalilā

The Rasalila, a presentation of episodes from the Kṛṣṇa legend based on the works of poet-saint Surdas, was staged as in the past years from 9th August 1986 to 18th August 1986. The troupe of performers came from Mathura, the traditional centre, i. e., Vrnda-vana, associated with Lord Kṛṣṇa. The performance was conducted at the Prasiddhodyana in Ramnagar and was attended by His Highness Maharaja Dr. Vibhuti Narain Singh on all the evenings.

ACTIVITIES OF THE SISTER-TRUSTS

Maharaja Benares Vidya Mandir Trust-Museum

The museum run by the Trust attracted visitors from all parts of the world and finds a place in the itinerary of all tourist groups coming to Varanasi. With the addition of the Vehicles Section, run by the Maharaja Ishwari Prasad Narain Singh Kalā Mandir, the museum has become a great attraction especially to students and children. A number of distinguished visitors recorded their impressions in the Visitors' Book maintained by the Museum.

Vedic Bālaka Vasanta Pūjā

A Vedic Balaka Vasanta Puja was organized on 21 November 1986 under the auspices of the Trust. Sixteen Vedic Balakas (young scholars learning Vedas) participated in the Puja. After the Puja, the Balakas were given the customary dakṣiṇā and food.

Painting Competition

A painting competition for children of the local schools was organized. The works of the young painters were adjudged by Prof. A. P. Gajjar and Sri Mishra (Lecturer) of the Faculty of Visual Arts of the Benares Hindu University and prizes were awarded to the winners.

Simultaneously with the painting competition for the children, a mural painting competition was held for the local folk painters.

Their works will be seen for a year on the outer walls of the Vidya Mandir Museum till the next year's competition. Prof Gajjar and Sri Mishra judged the murals and awarded First, Second and Third Prizes and the rest of the participants were given consolation prizes.

Maharaja Prabhu Narain Singh Physical Cultural Trust

On 21 November 1986 the Trust organized a Kabaddi competition for the local primary schools. Winning schools and team members were given prizes. The members of the Kashi Vyayamsala also demonstrated their skill in different disciplines of physical culture such as body-building, weight-lifting, Malkhamba, etc. Prizes were awarded to the participants and to the Vyayamsala.

Maharani Kashiraj Dharmakarya Nidhi

Under the auspices of the Trust sweet Packets were distributed to school children of the primary schools of Ramnagar on 22 November 1986. Clothes were also distributed to children below five years of age. Clothes and sweets were given to children of the tribal belt in Bairat of the Chakia Tehsil.

Maharaja Kashiraj Dharmakarya Nidhi

All the religious and cultural activities of the Trust were performed according to tradition. The three educational institutions, viz. Maharaja Balwant Singh College, Gangapur, the Maharaja Mansaram Law College, Rajatalab and the Maharani Ram Ratna Kunwari Sanskrit Pathsala, Ramnagar continue to run smoothly.

पुराणम्

(भाग:-२९; अङ्क.-१)

PURĀNA

(Vol. XXIX. 1)

संस्कृत-खण्डः

संस्कृतविद्वांसोऽभ्यर्थ्यन्ते यत्ते पुराणपत्रिकायां प्रकाशनार्थम्
(१) पुराणगत-दर्शनशास्त्र-धर्मशास्त्रादि-विषयकान् लेखान्, (२)
पुराणोक्त-दुरूहार्थकास्पष्टार्थकवचनव्याख्यापरान् लेखांश्च प्रेषये-
युरिति ।

आङ्गलभाषानिबद्धानां लेखानां संक्षेपाः

विष्णुधर्मोत्तरपुराणगत-शंकरगीतोक्ता अवतारकथाः

THE AVATĀRA MYTHS OF THE ŚĀṆKARA GĪTĀ IN
THE VIṢṆUDHARMOTTARA PURĀṆA

PAOLO MAGNONE

अस्ति विष्णुधर्मोत्तरपुराणे (प्रथमखण्ड अ० ५१-६५) शंकरगीतानामधेयं प्रकरणम् । पुराणमिदं ख्रीष्टीय ५०० वर्षकालिकम् इति बृहल्लरमहाशयो वभाषे । हाजरामहोदयेनापि सिद्धान्तितं बहुभिः प्रमाणैर्यदिदं पुराणं ख्रीष्टीय ५४७-६२८ वर्षकालिकम् । इदमपि विज्ञेयं यत् पुराणस्यास्य सर्वे अंशा नैककालिकाः । भार्गवरामकथायाम् इदं गीतासर्वकाले संयोजिता—इति युक्तिभिः प्रतिपादितं लेखकेन । गीतेयं कस्माच्चिद् बृहद्ग्रन्थाद् आहृता पुराणकारेण—इत्यस्य ज्ञापकमस्ति पुराणवचनेषु—इति दर्शितमत्र ।

गीतासदृशेषु ग्रन्थेषु यादृशा विषयाः प्रतिपाद्यन्ते तादृशा एव विषया अत्रापि प्रतिपादिताः । अत्र भार्गवो रामः प्रश्नकृत्, शंकरश्च समाधाता, औपनिषदी ब्रह्मविद्या मुख्यः प्रतिपाद्यो विषयः । ब्रह्मणोऽनन्यो विष्णुः खलु शिवस्येष्टदेवतेत्यत्रोक्तम् । भगवद्गीतोपनिषदादिभ्यो बहूनि वचनान्यत्र समाहृतानि । इदमत्र लक्षणियं यच्च शंकरेण न स्वकीया पूजा विहिता, प्रत्युत वासुदेवनारायणे स्वीया भक्तिः प्रकटीकृतेति ।

प्रत्यध्यायमिमे विषया अत्र वर्णिताः कैलासवर्णनं परशुरामकृत-शंकरस्तोत्रं च । शंकरेण यो ध्यायते, स क इति प्रश्न उत्थापितः (अ० १) । शंकरेणोक्तं—कूटस्थं परात्परं तत्त्वं ध्यायते मया, ज्ञानेनैवाधिगम्यत इदं जनार्दननामकम् इति । भगवद्गीताद्याधारेण विष्णुमहिमाऽपि कीर्तितः (अ० २) । एतदन्तरं त्रिषु अध्यायेषु वराह-नृसिंह-वामनावताराणां कथा उक्ताः (अ० ३-५) । भगवद्गीतादशमध्यायोक्तविभूतिविवरणसदृशं विवरणम् (अ० ६) । भक्तिस्वरूपादिकम् (७-८) । दिन-नक्षत्र-तिथ्यनुसारेणानुष्ठेयस्य उपवासस्य विवरणम् (९-१०) । पञ्चरात्रशास्त्रानुवर्तिनाम् अभिगमन-उपासना-इज्या-स्वाध्याय-योगरूपाणां कृत्यानां विवरणम् (अ० ११-१५) ।

उपर्युक्तविवरणेदं ज्ञायते यदिसं गीता सांप्रदायिकधर्मविवरण-बहुला । अत्र शुद्धैवेदान्तसिद्धान्तैः सह अवतार-विभूत्यादिविषया अपि संयोजिताः— भक्तिश्च विशेषेण । अवतारकथासु केचन सिद्धान्ता अपि दर्शिताः, ये मननादीः ।

अवतारकथाविषये इदमवलोकनीयं यद् वराह-नृसिंह-वामना देवासुरयुद्ध-संबद्धाः । धर्मसंस्थापनाय विष्णोरवतरणं वामनादिरूपेण भवति । कश्यपपत्नी-दिति-दनु-संभवौ दैत्य-दानव-मूलपुरुषौ तपसा ब्रह्माणमारुध्य ततश्च वरं प्राप्य अधर्माचारिणौ जातौ, ताभ्यां च देवा राज्याच् च्याविताः । इमा अवतारकथा महाभारते पुराणान्तरेष्वपि दृश्यन्ते । कथानां तुलनायां कृतायां शंकरगीतागता नृसिंहावतारकथा प्राचीनतरेति प्रतिभाति । हैकरमहोदयेन पुराणगतेयं कथालोचिता । सिद्धान्तितं च—हरिवंश-ब्रह्मपुराणगतकथाया आधारेण शंकरगीतोक्ता कथा विरचितेति ।

शंकरगीतोक्ता वामनावतारकथाऽतिविस्तृता । सा प्राचीनकथामाश्रित्य उपबृंहितेति प्रतीयते । हैकरमहोदयेन कथेयमालोचिता; विभिन्नपुराणगतकथानां परस्परसंबन्धश्च दर्शितः । एतद्विषये त्रिपाठिमहोदयस्य मतानि च स्थापितम् । नृसिंहावतारकथापि हरिवंश-ब्रह्मपुराण-शंकरगीताधारेण विचारिता, भागवत-गतकथापि प्रसंगत आलोचिता । पुराणगतविवरणेषु यत् साम्यं वैषम्यं चास्ति, तत् स्फुटं प्रदर्शितम् ।

शंकरगीतागतायां वराहावतारकथायां किञ्चित् स्वातन्त्र्यं दृश्यते । यस्माद् ग्रन्थाद् हरिवंशब्रह्मपुराणकाराभ्यां कथेयमाहृता, तत एव शंकरगीता-कारेणापि—इति कथनं युक्तं भाति । प्रसंगतो यज्ञवराहस्वरूपमपि व्याख्यातम् । महाभारते या वराहकथा, तस्याः पृथिव्युद्धारस्य हेतुरपि उक्तः । सोऽयं हेतुर्नारायणस्वभावसिद्धः । 'भारावतरणं भुवः' इत्यस्य तात्पर्यं विवृतं लेखकेन । पुराणेषु यथा नृसिंहशब्दो दृश्यते तथा नृवराहशब्दोऽपि । नृशब्दप्रयोगस्य हेतुरत्र चिन्तितः ।

लेखकेन ये पुराणश्लोका विशेषेण विचारिताः ते इमे—शंकरगीता ५।४१-४६; ४।२२; ३।१२-१४ । शान्तिपर्व ३२६।७१-७३; वनपर्व २७२।६९; हरिवंश १।४१।९९; १।४१।८०;

लेखेऽस्मिन् अन्तरान्तरा केचन पाठा अपि विचारिताः, शुद्धाः पाठाश्च दर्शिताः ।

सत्यनारायणव्रतकथा उपहृबृणं च

SATYANĀRĀYAṆAVRATĀKATHĀ AND UPABREMHANA

S. G. KANTAWALA

सत्यनारायणव्रतं खलु प्रसिद्धं गुर्जर-महाराष्ट्रवङ्गादिदेशेषु । व्रतस्यास्यो-
त्पत्तिमाश्रित्य परस्परभिन्नानि मतान्युक्तानि विद्वद्भिः । स्कन्दपुराणीयरेवा-
खण्डस्य संस्करणविशेषे (न तु वैकटेश्वरसंस्करणे) कथेयमास्ते; रूपान्तरेणेयं
कथा भविष्यपुराणस्य तृतीये भागेऽपि पठ्यते ।

रेवाखण्डे कथितम्—काश्यामासीच्च शतानन्दनामधेयः कश्चिद् दरिद्रो
विप्रः । ब्राह्मणरूपधारिणा भगवता कथेयं तस्मै उक्ता, तेन कीर्तिता च । एतत्कथा-
श्रवणेन स विप्रः, तथा च कश्चिद् धनवन्तौ जातौ । उल्कामुखनाम्ना राज्ञा
पत्न्या सह व्रतेदमाचरितम् । अत्रान्तरे साधुनामा कश्चिद् वणिक् समागतः,
व्रतविषये प्रश्नश्च कृतः । अपत्यहीनेन तेन वणिजा व्रतमिदम् आचरितम्, ततश्च
कलावतीनाम्नी कन्या जाता । कलावतीविवाहप्रसंगे एतेन वणिजा व्रतमिदं
नानुष्ठितम् । अतो देवो रुष्टो जातः । ततश्च स्वजामात्रा सह वाणिज्यार्थं
परिभ्रमन् स साधुः चन्द्रकेतुनाम्ना नृपतिना निगृहीतः, अस्य धनादीनि च
राजाधीनानि जातानि; वणिजः पत्नी कन्या च दुर्दशाकिलष्टे जाते । दैवयोगेन
कलावत्या कस्माच्चिद् गृहात् सत्यनारायणव्रतप्रसादो गृहीतः; ततश्च तन्मात्रापि
व्रतमिदमनुष्ठितम् । व्रते चानुष्ठिते चन्द्रकेतु-निगृहीतः कारागारस्थस्तस्याः पति-
र्विमोचितो जामाता च । ते उभे गृहान् प्रति प्रस्थितौ जलवर्त्मना । मध्येमार्गं
संन्यासिभेषधारिणा देवेन पृष्टो वणिग् नौस्थितवस्तुस्वरूपविषये गर्वितेन
वणिजोक्तं यदस्मिन् वृक्षपत्राण्येव सन्तीति । ततश्च वणिजा नौकाभ्यन्तरे
वृक्षपत्राण्येव दृष्टानि । जामात्रुपदेशेन च स वणिक् संन्यासिनं प्रसादयामास;
ततश्च तेन सर्वाणि वस्तूनि प्राप्तानि, सत्यनारायणव्रतं चानुष्ठितम् । ततश्च स
स्वपुरमागतः । यतो व्रतप्रसादमगृह्य पतिं द्रष्टुं कलावती प्रयाता, अतः सा पतिं
नावं च न दृष्टवती । ततश्च तया व्रतमनुष्ठाय प्रसादो गृहीतः । तदनन्तरं सर्वं
सुस्थं जातम् । अङ्गध्वजनामा कश्चिन्नृपः व्रतप्रसादं न गृहीतवान्, अतएव स
बहूनि दुःखानि प्राप । अनेन राज्ञा गोपैः सह व्रतमिदमनुष्ठितम्, ततश्च स सुखी
जातः, मरणानन्तरं चात्मपुरं प्रविवेश ।

भविष्यपुराण-प्रतिसर्गपर्वान्तर्गतद्वितीयखण्डे २४-२९ अध्यायेषु व्रतकथेदं
पठ्यते । यथाक्रमम् इमे विषयाः—सत्यनारायणव्रतविधिः, काशिवासि-शतानन्द-

कथा, चन्द्रचूडनृपतिकथा; भिल्लकथा, साधुवणिककथा च । रेवाखण्डगतकथाया एव संक्षिप्त-रूपभूतेयं कथा । २९ तमेऽध्याये प्रागुक्ता कथैवानुसृता ।

पुराणद्वयगतकथानुशीलनेन ज्ञायते यद् उपर्युक्तं कर्म तपोरूपं व्रतरूपं वा; विष्णुः कलियुगे सत्यनारायणनामा; सत्यनिष्ठायाः परमो महिमा; स्वर्णयुक्त-शालग्रामशिला पूजनीया; व्रतस्य सन्तानप्रदानसामर्थ्यम्; सत्यनारायणस्य रुद्ररूपता; कृपाया महत्ता च । वेदप्रतिपादितसत्यस्य उपबृंहणं पुराणे कृतमिति प्रतिभाति । भविष्यत् पुराणोक्तकथाया देशो नर्मदाप्रान्त इति प्रतीयते ।

पुराणविरचनविषयिणी निरीक्षा

A PEEP INTO THE FORMATION OF THE PURĀṆAS

GIORGIO BORNAZLOLI

प्रेतकल्पस्य गरुडपुराणोत्तरखण्डापरनामधेयस्य त्रीणि वैशिष्ट्यानि लक्ष्यन्ते—बहुकोशवत्ता, असाधारणप्रामाण्यम्, पुराणग्रन्थान्तर्गता च ।

प्रेतकल्पस्य बहवः कोशाः परस्परमतितरां भिद्यन्ते । इमे एकस्यैव ग्रन्थस्य पाठान्तरभेदजनिता एवेति कथयितुं न शक्यते । यद्यपि कमपि मूलग्रन्थमंशेनाश्रित्य इमे परस्परभिन्नाः प्रेतकल्पाः प्रणीता इति सम्भावना जागर्त्यैव, तथापि स मूलग्रन्थ इदानीं नोपलभ्यते, न वास्य स्वरूपमपि विज्ञायते ।

प्रेतकल्पे यथा पौराणिककथाकर्मकाण्डानि उक्तानि, तथा सिद्धान्तानाम् ओषध्यादीनां चर्चा अपि कृताः । सर्वेषु प्रेतकल्पकोशेषु एतेषां विवरणं न समानम् । प्रेतकल्पस्य इमानि असमानि रूपाणि (कोशगतानि) कथं संजातानीति जायते विचाराणा ।

प्रचलितः प्रेतकल्पः (यः स्वतन्त्ररूपेणापि उपलभ्यते) न कश्चित् प्रमाणभूतो ग्रन्थ इति व्यक्तं प्रतीयते । यद्यपि नारदीयपुराणगते गरुडपुराणविवरणे प्रेतकल्पस्य निर्देशो वर्तते, तथापि नैतेनास्य प्रामाणिकता सिध्यति । प्रेतकल्पस्य परस्पर-विलक्षणाः शाखा ज्ञापयन्ति यदस्य किमपि स्थिरं मूलं नासीदिति । यस्य प्रेतकल्पस्य पाठः मरणानन्तरं विधीयते, स खलु नौनिधिरामकृतः सारोद्धारः— एतेनाप्यस्य प्रामाणिकता सांशयिकी प्रतीयते । प्रेतकल्पः तादृशेषु ग्रन्थेष्वन्यतमो ये स्वात्मानं पुराणविशेषान्तर्गत्वेन प्रकटयन्ति, यद्यपि तेषामन्तर्भावः पुराणेषु न

दृश्यते । एतेन इदमपि निश्चितं भवति यत् पुराणगतानां सर्वेषां खण्डानां प्रामाण्यं न सर्वथैकरूपम् । किञ्च कयाचिद् दृष्ट्या यस्य खण्डस्य प्रामाण्यम्, दृष्ट्यन्तरेण तस्याप्रामाण्यमपि संभाव्यते । नारदपुराणगते प्रेतकल्पविषयसंक्षेपे सन्ति केचन विषयाः, ये न प्रचलिते प्रेतकल्पे (प्रेतकल्पस्य विभिन्नेषु कोशेष्वपि) पठ्यन्ते— इदमदर्शनं विस्मयावहम् ।

पुराणगत-तीर्थमाहात्म्यरचनासदृशीयं प्रेतकल्परचनेति विज्ञायते । बहुपुराण-गतानाम् असदृशानां प्रयागविवरणपराणां प्रकरणानां 'प्रयागमाहात्म्यम्' इति समानं नाम दृश्यते । प्रेतकल्पस्तु एकस्मिन्नेव पुराणे पठ्यते, एवमप्यस्य रूपाणि कोशदृष्टानि अतितरां भिद्यन्ते—इति चित्रम् ।

प्रेतकल्पस्य पाठसमीक्षितं संस्करणं चिकीर्षता इदमनुभूते यदिदं सम्पादनम् असंभवप्रायम्, परस्परासंबद्धकोशानाम् उपलम्भात् । एतद्विषये लेखान्तरे (पुराणम् २६।२) निबन्धलेखकेन बहु विचारितम् । इदमत्र विज्ञेयं यद् एकस्मिन् प्रेतकल्पे सन्ति विषया ये प्रेतकल्पेऽन्यस्मिन् न दृश्यन्ते । अपि च बहुशाखापठितानां विषयाणां क्रमोऽपि नैकरूपः । परिलेखेन विषयोऽयं विशदीकृतो लेखकेन ।

प्रेतकल्पेन सह नौनिधिरामकृतस्य सारोद्धारस्य संबन्धोऽपि दुर्निरूपणीयः । प्रेतकल्पेऽपि कासुचित् पुष्पिकामु सारोद्धारशब्दो वर्तते । ते चाध्यायाः सारोद्दारेण सह न संवदन्ते । अन्येऽपि केचन सारोद्दारा भवितुमर्हन्ति; नौनिधिरामेणापि एषां सत्ता ख्यापिता । सः प्रेतकल्पोऽन्वेषणीयो यस्य सारो नारदीयपुराणे दृश्यते ।

ई० अवेग्नाम्ना जर्मनदेशीयेन विदुषा ६५ वर्षतः प्राक् प्रकाशितो नौनिधिरामकृतः सारोद्धारः, अनूदितश्च भूमिकाटिप्पण्यादिभिः । कालक्रमेणायं सार एव प्रेतकल्पत्वेन गृह्यपुराणत्वेन वा गृहीतो जनैः । यतः 'सारोद्धारस्य' लेखकेन स्वनाम ग्रन्थान्ते प्रदत्तः, अतो ग्रन्थोऽयं गृह्यपुराणन्तर्गतो न जातः, पृथग्रूपेणैवाविद्यत । यतः प्रयागमाहात्म्यादीनां लेखकाः स्वस्वनामानि न माहात्म्यादीनामन्ते उक्तानि, अतस्तानि कालक्रमेण पुराणान्तर्भूतानि जातानि— इति प्रतीयते । नौनिधिरामकाले गृह्यपुराणम् अप्रचरद्रूपं जातमिति संभाव्यते; तदा प्रेतकल्पः प्रमाणभूतग्रन्थरूपेण नासीत् । दक्षिणभारते गृह्यपुराणस्य (= आचारखण्डस्य) हस्तलेखानां सर्वथाऽभाव एव । ये गृह्यपुराणत्वेन दृश्यन्ते ते सर्वे प्रेतकल्पाः सारोद्दारा वा । उत्तरभारते गृह्यपुराणशब्देनाचारखण्ड एव गृह्यते, कृत्स्नं पुराणं वा; उत्तरखण्डस्तु प्रेतकल्पनाम्ना गृह्यते । उत्तरभारतीय-जनानां मनसि गृह्यपुराणशब्दः प्रेतकल्पं सारोद्धारं वा लक्षयति । 'उत्तरखण्डे'ति शब्देन गम्यते यत् प्रेतकल्पः कस्यचिद् बृहत्तरग्रन्थस्यांशभूत एव । प्रेतकल्प-

पुष्पिकायाम् उत्तरखण्डेतिशब्दो न दृश्यते—इति चित्रम्; क्वचित् प्रेतखण्डेतिशब्दो व्यवहियते । एतेनापि गम्यते यदयं ग्रन्थः कस्यचित् ग्रन्थस्य सारभूत इति ।

प्रेतकल्प-सारोद्धार-शब्दयोः सार्थक्यं चिन्तनीयम् । नोभौ शब्दौ समार्थकौ । अनयोर्ग्रन्थयोः पुष्पिकाऽपि न सर्वत्र एकरूपा । नौनिधिरामेण क्वचिदपि उभयोरैक्य-मुद्घोषितम् । अनेन कश्चित् सारोद्धार उपबृंहितः, न पुनः प्रेतकल्पः । इदमपि विज्ञेयं यत् प्रेतकल्पस्य बृहद्रूप ३०, ३५, ४५, ४९ संख्याका वा अध्यायाः सन्ति यथा संस्करणम् । स्वल्परूपे तु १० अध्यायाः ।

अस्य ग्रन्थस्य वेङ्कटेश्वरप्रेसदि—संस्करणेषु ये श्लोकाः समानाः समाना-र्थकाश्च तेऽत्र प्रदर्शिताः; एतदाधारेण केचन सिद्धान्ताश्च स्थिरीकृता लेखकेन । उपसंहारे चोक्तम्—प्रेतकल्पस्य सर्वासु शाखासु ये विषयाः साधारणाः, तेषामेकं मूलमासीत् वा—इति प्रश्नः समाधानमपेक्षते इति ।

मानवीयचरमसिद्धिरूपा भक्तिः

BHAKTI AS MAN'S FINAL FULFILMENT

SUBHAS ANAND

मोक्षसाधनभूतेषु भक्तिः सर्वोत्तमेति भागवतपुराणे प्रतिपादितम् । साधन-मिदं सर्वेषामुपकारकम् । भक्तिः साधनरूपैव, अथवा साध्यरूपाऽपि—इति जायते विचारणा ।

परं धर्मं प्रतिपादयति भागवतम् । अहैतुकभक्तिप्रापकोऽयं धर्मः । धर्मः खलु अभ्युदयनिःश्रेयसप्राप्तिकारकः अपरो धर्मोऽभ्युदयप्रापकः, परश्च निःश्रेयसप्रापकः । भक्तियोगो मानवानां श्रेष्ठं कर्मेति भागवतम् । सेयं भक्तिः साधनरूपा (मोक्षसाधन-रूपा), साध्यरूपा (मोक्षरूपा) चेति भागवतीया दृष्टिः । अतएवोक्तम् 'भक्तिः सिद्धेर्गरीयसो' 'मुक्तानामपि सिद्धानां नारायणपरायणोऽतिदुर्लभः' इति च । भक्तिरियं परमपुरुषार्थरूपेति श्रीधरः । यत ईश्वरप्रेम्णा सर्वमपि लब्धुं शक्यते, अतो भक्ता अपवर्गमपि तमेच्छन्ति । भगवान् बहुभ्यो मुक्तिं ददाति न पुनः स्वप्रेम-भक्तियोगम्—इत्याह श्रीधरः । भगवत्प्रेम भगवत्कृपाम् अपेक्षते । सत्त्वगुणेन ब्रह्मदर्शनं भवति । परा भक्तिखलु निर्गुणा । ब्रह्मदर्शनं प्रयत्नसाध्यम् । दर्शनमिदं न भगवत्प्रेम । सांसारिकावस्थायां वैराग्यादिकम् अधिगन्तुं शक्यते, सप्रेमभक्ति-योगस्तु साधनकर्मणामन्ते देशकालातीतावस्थायां प्राप्तायामेव उपलभ्यते ।

मृत्योरनन्तरं परा भक्तिरधिगम्यते—इत्यास्माकीना दृष्टिः । मतमिदं कर्दम—ययाति-सगरोद्धवपृथु-भीष्मादि-मरण-विवरणतो ज्ञापितं भवति । मृत्योरनन्तरमेवैते भगवता सह एकीभूताः संपन्ना इति विज्ञायते । एतद्विवरणपरकेषु पुराणवचनेषु स्वरूपस्थितिशब्दस्य प्रयोगो दृश्यते । क्वचिद् ब्रह्मणा सह तादात्म्यानुभवोऽपि दर्शितः । तादात्म्यभावोऽयं गोपीष्वपि आसीत् । प्रेम्णापि तादात्म्यबुद्धिरुदेतीति निश्चप्रचम् । ध्रुवस्यापि ईदृशी स्थितिरुपवर्णिता । भागवते ब्रह्मभूतशब्दोऽपि प्रयुक्तः, गीतायामपि । परा भक्तिर्ब्रह्मभूतावमपि अतिशेते—इति गम्यते ।

भागवतानुसारेण ब्रह्मभूतः खलु परित्यक्तगुणः, सम्यग्दर्शनसंपन्नः कैवल्यमश्नुते । उक्तं च पृथुः अनन्यभक्तिपूर्वं भगवत्स्मरणं कृत्वा ब्रह्मभूतः सन् स्वशरीरं तत्याज । यो ब्रह्मभूतः स सर्वभूतसुहृदात्मा । गीतायामपि अवस्थेयमुक्ता । कर्दमययात्यादिभिर्मोक्षोऽवाप्त इति कथं निश्चोयते ? चिरन्तनभक्तचरितश्रवणं मोक्षोपायविशेष इति वचनादिति मन्तव्यम् । भक्तमरणकाले मांशप्राप्तिज्ञापकलिङ्गानि दृष्टानि भवन्तोत्यपि विज्ञेयम् । ध्रुवस्य मरणमपि मनुष्यचरमलक्ष्यज्ञापनं करोति । ध्रुवो मृत्युं वन्न, भक्तेनानेन यत् पद प्राप्तं तन्मोक्षाधिकारिभिरधिगम्यते ।

भक्तानां चरमा स्थितिर्विष्णुलोकावस्थानम्, यत्र दासभूतास्ते विष्णुं सेवन्ते । इदमवस्थापि सत्सङ्गविशेषः (भगवतः सद्रूपत्वात्) । अतएव आदावपि सत्सङ्गः कार्य इत्युपदिश्यते । भक्त्या कश्चित् सिद्धिमाप्नोति, परभक्त्या तु मोक्षमपि अतिक्रामति । मोक्षस्य द्वे रूपे—प्रथमोऽभावलक्षणकः, जन्मसंसारबन्धनमोचनरूपः । द्वितीयो भावात्मको मोक्षः सप्रेमभक्तियोगाख्यः स च भगवता सह मेलनम् । संसर्गादिमुक्तेन केनापि भावात्मको मोक्षोऽधिगम्यते मरणादुत्तरम् । भक्तजनमहिमा बहुधा प्रदर्शितो भागवते ।

शुकेन परीक्षिते यदुक्तम्, उद्धवाय कृष्णेन वा—ततो गम्यते स्वरूपस्थितिरूपा परा भक्तिरिति । इयं स्वरूपस्थितिर्योगिसूत्रोक्ताद् द्रष्टृस्वरूपावस्थानाद् भिन्ना । भक्तेर्द्विविधं स्वरूपं प्रह्लादेनापि प्रादर्शितं । प्रेमस्वरूपेण भगवता सह सप्रेम-योग एव मोक्ष इति भागवतस्य तात्पर्यम् । विषयेऽस्मिन् डा० सिद्धेश्वरभट्टाचार्यस्य यन्मतं तन्न युक्तिसहम् इति प्रदर्शितं लेखकेन ।

श्रवणं साधनेषु प्राथम्यं भजते । स्वप्रयासेन भक्तिविहीनेन न कश्चिद् भगवन्तं ज्ञातुमोष्टे । अनाद्यविद्याहेतुतो जीवः संसारिरूपेण वर्तते । संसारासक्तिर्भक्तेविरोधिनी । अविद्यावशगो जीवः पापाचारी भवति, सत्संगबलेन पापाचार-प्रवृत्तिर्विनश्यति ।

भागवतदशमस्कन्धे प्रेमरूपिणो भगवतः स्वरूपमेव प्रामुख्येन दर्शितम् । प्रेममयेन सह प्रेम्णैव योगो भवति । तच्च प्रेमभक्त्यवस्थाविशेष एव । अतो भक्तिर्यथा साधनरूपा तथा साध्यरूपेति ।

पुराणोक्तं यज्ञलक्षणम्

THE PURĀNIC DEFINITION OF YAJÑA

RAM SHANKAR BHATTACHARYA

वायु-ब्रह्माण्ड-मत्स्यपुराणेषु यज्ञलक्षणपरकोऽयं श्लोकः पठ्यते—

पशूनां द्रव्यहविषामृक्सामयजुषां तथा ।
ऋत्विजां दक्षिणानां च संयोगो यज्ञ उच्यते ॥ इति ।

यतः सर्वा आहुतयो नाग्नौ प्रक्षिप्यन्ते, अतोऽग्निरस्मिन् लक्षणे नोक्तः ।
यजमानस्यान्तर्भाव ऋत्विक्षु भवितुमर्हत्येव ।

अग्निहोत्रादिपञ्चभेदवान् यज्ञ इत्युक्तं भागवते । प्रकृतिविकृतिरूप-
दशविधभेदवान् यज्ञ इत्युक्तं वैष्णवे । यज्ञस्य ऋतुयज्ञरूपो भेदोऽपि पुराणे दर्शितः ।
यज्ञात्मा सप्तरूपकः सप्ततन्तवो वा इत्यप्युक्तम् । सप्तशब्देन सप्त छन्दांसि, अग्नेः
काल्यादयः सप्त जिह्वाः, सप्त सोमयज्ञा वा लक्ष्यन्ते—इति व्याख्यातारः ।

यज्ञलक्षणश्लोके देवताया नाम न गृहोतमिति चित्रम् । लक्षणमिदं पूर्वमीमांसा-
मतमनुसृत्य कृतमिति गम्यते । याग एव फलदाने समर्थ इति पूर्वमीमांसकाः ।
यज्ञे द्रव्यस्य यादृशी स्थितिस्तादृश्येव देवतायाः—इत्येव याज्ञिकानां दृष्टिः; यज्ञैर्न-
देवता उपास्यन्ते, यद्यपि ता हविर्भाजः । किञ्च हविषोऽपेक्षया देवता बहिरङ्गा,
सा च हविरधीना । अतएव सर्वेषु यज्ञविधिपरकेषु वाक्येषु देवताया नाम न श्रूयते,
द्रव्यस्य तु श्रूयत एव ।

उपर्युक्ते 'पशूनामि'त्यत्र 'देवतानाम्' इति पाठो विद्यत इति अधुनातनाः केचन
वैदिका मन्यन्ते । मतमिदं न युक्तम् इत्यत्र दर्शितम् । अर्वाचोने काले वैष्णवधर्म-
प्रवृत्तेः समुदयाद् वैष्णवभावापन्नैर्वैदिकैः 'पशूनाम्' इति पाठं परिवर्त्य 'देवानाम्'
इति पाठः कल्पितः—इत्येव युक्तं प्रतिभाति ।

यज्ञलक्षणश्लोके ऋग्यजुःसामशब्दा मन्त्रविशेषाणां वाचकाः । इमे
त्रिविधा मन्त्राः प्रजापतिना यज्ञसिद्धये निर्मिताः—इत्युक्तं पुराणेषु । एषु यजुर्मन्त्रस्य
प्राधान्यं यज्ञक्रियादृश्या; अतएव 'यजू'षि यो वेद स वेद यज्ञान्' इत्युक्तम् । यज्ञेन
सह न केवलं मन्त्राणां प्रत्युत ब्राह्मणानामपि नेदीयान् संबन्धो वर्तते । ब्राह्मण-
वाक्यैः विधिः प्रकाशयते ।

वेदेन सह यज्ञस्य संबन्धोऽनेकप्रकारैरुक्तः पुराणेषु । यथा—ब्रह्मणा यज्ञार्थं वेदा उक्ताः; यज्ञसिद्धये एको वेदश्चतुर्धा कृतः; चतुर्णामृत्विजामुपकाराय चत्वारो वेदा यथायथं प्रभवन्ति; वेदे नष्टे यज्ञा लुप्ता भविष्यन्ति; वैदिका ईश्वरोपासनार्थं यज्ञमनुतिष्ठन्ति च ।

यज्ञलक्षणपरके श्लोके 'द्रव्यहविषाम्' इति यदुक्तं तेन द्रव्याणि हवीषि चेति द्वौ पदार्थौ उक्तौ । अत्र द्रव्यपदेन संभाराः, यज्ञायुध-यज्ञपात्राणि वा गृहीतुं शक्यन्ते । द्रव्यसंपाद्य हविषाम्-इत्यर्थोऽपि भवितुमर्हति—हविरुपादानभूतं वस्तु एव द्रव्यम् इति । हविषस्त्रीणि उपादानानि—ओषधिः, पशुः सोमश्च । दधि-दुग्ध-धानादीनि बर्हानि हवीषि पुराणेषूक्तानि । हविः-प्रदानविषयके चतुर्भिश्चेत्यादिके श्लोके पञ्चयजुः-प्रयोज्या हविर्दानरीतिरुक्ता ।

पशुयज्ञो निरूढपशुबन्धो वा पुराणेषु वर्णितो बहुधा । पशुयज्ञविषये इमानि मतानि पुराणेषूक्तानि—यज्ञार्थं पशवः प्रजापतिना सृष्टाः; पशुयज्ञे पशूनां संज्ञपनं विधीयते, न तु अवघातेन हननम्; पशुयज्ञे हिंसा भवति, न भवति—इति द्वे दृष्टी; निहतस्य पशोरुर्ध्वलोकप्राप्तिर्भवति; पशुवधहीनो यज्ञः प्रशस्यते; अजैर्यष्टव्यम्' इत्यस्य विधेस्तात्पर्यम् अज्ञात्वा लुब्धैर्जनैः पशुयज्ञः प्रवर्तित इति ।

चतुर्भिर्ऋत्विग्भिः संबद्धानां हौत्राध्वर्यवौद्गात्रब्रह्मत्वरूपाणां कर्मणां विवरणमपि पुराणेष्वास्ते, षोडशानाम् ऋत्विजां तत्-संपादितकर्मणां च । यज-मानोऽपि ऋत्विग् भवति सत्रे ।

दक्षिणाविषये पुराणेषूक्तं यद् यज्ञफललाभाय दक्षिणावश्यं देया; दक्षिणाऽ-दाने महती हानिर्भवति, अविलम्बेन च सा देया; विलम्बेन यदि प्रदत्ता स्यात्तर्हि दक्षिणाया वृद्धिः स्यादिति ।

यज्ञरूपिणो विष्णोः स्तुतिः कृता भागवते । एतेनापि यज्ञस्य महिमा सूच्यत इति ।

सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम्

जुलाई-दिसम्बर १९८६

गरुडपुराणस्य पाठसमोक्षितसंस्करणकार्यम्

अस्मिन् कार्यावधौ गरुडपुराणस्य द्वयोः वंगलिपिहस्तलेखयोः पाठसंवाद-कार्यं प्रचलितमासीत् । अनयोर्द्वयोः हस्तलेखयोः एकस्य हस्तलेखस्य पाठसंवाद-कार्यं पूर्णतायाः समीपमस्ति । अनयोः हस्तलेखयोः पाठसंवादकार्यं विद्युतोऽनियमितत्वात् विलम्बितं जातम् । यतस्तु उभावपि हस्तलेखौ 'माइक्रोफिल्म'-रूपेण सुलभौ आस्ताम्; हिन्दुविश्वविद्यालये संरक्षितौ उभावपि शारदालिपि-हस्तलेखौ अद्यावधि सुलभौ न जातौ । गरुडपुराणस्य प्रेतकल्पस्य काश्यां नागरीप्रचारिणी-सभायां संरक्षितस्य एकस्य हस्तलेखस्य पाठसंवादकार्यमपि पूर्णतां जातम् । अन्यपुराणैः इतिहासग्रन्थाभ्यां च सह विषयसंवादकार्यमपि प्रचलति ।

स्कन्दपुराणस्य मानसखण्डस्य संपादनम्

स्कन्दपुराणान्तर्गतस्य मानसखण्डस्याग्निमषोडशाध्यायानां (४६-६१) संपादनं पूर्णं जातम् । इमे अध्यायाः अस्मिन् अङ्के प्रकाशिताः सन्ति मानसखण्डस्य प्रकाशनस्य सर्वतः प्रशस्तिर्जाता ।

शिवधर्मपुराणं शिवधर्मोत्तरपुराणं च

अनयोः पुराणयोः पाठसंवादकार्यं डा० बोनाजुली-महाभागस्य निर्देशने प्रचलितमासीत् ।

वेदपारायणम्

आषाढमासस्य शुक्लपक्षे न्यासस्य शिवालास्थिते मन्दिरे वेदस्य पारायणं जातम् । पारायणकर्ता श्री पं० बालकृष्णजेतलिः आसीत् तथा श्रोता श्रोपण्डित बदरीनाथगनोन्कर आसीत् । व्यासपूर्णमादिने (२१ जुलाई १९८६ दिनाङ्के) पारायणसमाप्तौ पाठकर्त्रं श्रवणकर्त्रं च विहिता दक्षिणा प्रमाणपत्रं च प्रदत्तम् । पूर्णिमादिनात् प्राग्दिने (२० जुलाई १९८६ दिनाङ्के) एका वैदिकवसन्तपूजाऽपि संपन्ना जाता ।

व्यासपूर्णमोत्सवः

अस्मिन् वर्षे व्यासपूर्णमोत्सवः पुराणगोष्ठी च न्यासस्य शिवालाप्रासाद-प्राङ्गणे २० जुलाई १९८६ दिनाङ्के संपन्ना जाता । षोडशवैदिकब्राह्मणैः वेदपाठः कृतः । महाराजकुमारैः श्री अनन्तनारायणसिंहमहोदयैः वैदिक-ब्राह्मणेभ्यो दक्षिणा दापिता । वैदिक वसन्तपूजानन्तरं तत्रभवतां काशिनरेशानां डा० विभूतिनारायणसिंह शर्मदेवानामध्यक्षतायां पुराणगोष्ठी प्रारब्धा । पण्डितहीरामणिमिश्रेण व्यासस्यान्यदेवानां च स्तुतिर्विहिता । पुराणपत्रिकायाः व्यासपूर्ण-माङ्कः संपादकेन डाक्टररामशंकरभट्टाचार्येण न्यासाध्यक्षेभ्यः काशिनरेशमहाराज-डाक्टरविभूतिनारायणसिंहशर्मदेवेभ्यः समर्पितः; डाक्टरभट्टाचार्यमहोदयेन अस्या-ङ्कस्य लेखानां महत्त्वं सारसंक्षेपश्च व्याहृतः । डाक्टरगङ्गासागररायमहोदयेन पुराणविभागस्य वार्षिकं कार्यविवरणं प्रस्तुतम् । डाक्टर रायमहोदयेन ए. आई. पत्रिकायां प्रकाशितस्य रिकत्रिगमहोदयस्य संस्कृतभाषायां ज्ञानसंप्रेषणं कम्प्यूटर-यंत्रं च निबन्धस्य हिन्दीभाषायां संक्षेपः श्रावितः । डाक्टररामशंकरभट्टाचार्य-महोदयेनापि कथितं यत् कम्प्यूटरयन्त्रे कृत्रिमज्ञानस्य पूरणार्थं संस्कृतभाषा सर्वाधिका उपयुक्ता वर्तते । डा० रेवाप्रसादद्विवेदी, डा० वागीशः शास्त्री च समन्तव्यं प्रकटितवन्तौ । अस्यां गोष्ठ्याम् उपस्थितजनेषु इमे प्रमुखा आसन्— न्यासधारी डा० रघुनाथ सिंहः, श्रीशिवनन्दनलालदरमहोदयः, डा० वागीशः शास्त्री, डा० रेवाप्रसादद्विवेदी, डा० रघुनाथगिरिः, डा० लल्लन जी गोपालः, श्रीमती डा० कृष्णकान्तिगोपालः, विक्रमविश्वविद्यालयस्य डा० राममूर्तित्रिपाठी, कलकत्ता-विश्वविद्यालयस्य डा० प्रबोधनारायणसिंहः, श्रीविश्वेश्वर द्राविडः, श्रीगणेश्वर द्राविडः, श्री उदय कृष्ण नागरः, श्री वैकुण्ठनाथ उपाध्यायः, प्रो० राजेन्द्रपाण्डेयः, श्रीकपिलदेवत्रिपाठी जटिलः । तत्रभवद्भिः काशिनरेशैः उपस्थितविद्वद्भ्यो धन्यवादः ख्यापितः, आशासितं च यत् भविष्येऽपि स्वासौविध्य-मविगणय्य उपस्थिता भविष्यन्तीति । गोष्ठीसमाप्तौ प्रसादः अल्पाहारश्च प्रदत्तः ।

हनुमानमन्दिरन्यासस्य उत्सवः

२० जुलाई १९८६ दिनाङ्के पुराणगोष्ठ्या अनन्तरं कलकत्तास्थितस्य हनुमानमन्दिरन्यासस्य उत्सवः तत्रभवतां काशिनरेशानां महाराजानामध्यक्षतायां संपन्नः । हनुमानमन्दिरन्यासस्य पुरस्कारः कालिदासस्य मेघदूते निर्दिष्टस्य रामगिरिस्थानस्य परिचयविषये लिखितस्य ग्रन्थस्य कृते श्रीगर्गमहाभागाय प्रदत्तः । अस्मिन् ग्रन्थे श्रीगर्गमहाभागः रामगिरिस्थानं चित्रकूटे निर्दिष्टवान् । डाक्टरप्रबोधनारायणसिंहः गर्गमहाभागस्य ग्रन्थस्य वैशिष्ट्यं वर्णितवान् । न्यासस्य संस्थापकस्य स्वर्गीय श्रीदामोदरलालखन्नामहाभागस्य आत्मजः श्रीज्ञानेन्द्रनाथ-खन्नामहाशयोऽपि न्यासस्य ग्रन्थस्य च विषये स्वमतं प्रकाशितवान् ।

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२. श्री एम० पी० डिगवेकर—१७.६.८६
३. डा० रोबर्ट इ० ब्राउन—अमेरिकास्थितस्य ऐन डौएगो विश्वविद्यालयस्य संगीतप्राध्यापकः—२७.७.८६
४. एलिजाबेथ बेनार्ड—कोलम्बिया विश्वविद्यालयः, न्यूयार्क—२१.१०.८६
५. डा० वी० वेंकटाचलम्—संपूर्णानन्दसंस्कृतविश्वविद्यालयस्य कुलपतिः—
२१ अक्टूबर १९८६
६. श्रीज्ञानवाजपेयी—संपूर्णानन्दसंस्कृतविश्वविद्यालयस्य कुलसचिवः—
२१.१०.८६
७. एम० पाल मार्टिन—डुबोस्ट—पेरिस
८. डा० सोम मजूमदार

रामलीला

अस्मिन् वर्षे रामनगरस्य विश्वविश्रुता रामलीला १७ सितम्बर १९८६ दिनाङ्कमारभ्य १६ अक्टूबर १९८६ दिनाङ्कं यावत् संपन्ना (२०४३ विक्रम-वर्षस्य भाद्रपदमासि अनन्तचतुर्दशीमारभ्याश्विनशुक्लपूर्णिमापर्यन्तम्) प्रायेण सर्वेष्वेव दिवसेषु नभः निर्मलमासीत् येन आवरणविरहिते लीलाप्रदर्शने किमपि असौविध्यं नाभूत् । प्रेक्षकाणां संख्या प्रतिदिनं पर्याप्तमासीत् । पूर्ववत् भारतदेशस्य विविधस्थानेभ्यः साधवः सन्ताश्च मासंपर्यन्तं रामनगरम् आगत्य रामलीलां दृष्टवन्तः । एभ्यः साधुजनेभ्यः निःशुल्कं भोजनसामग्री प्रतिदिनं प्रदत्ता जाता । प्रायेण प्रतिदिनं एतादृशसाधूनां संख्या सहस्रपरिमितासीत् ।

विविधदेशेभ्यः रामलीलादर्शनार्थमागताः विद्वांसोऽपि आगता आसन् । इमे विद्वांसो रामलीलाया अध्ययनं स्वशोधप्रबन्धार्थं कुर्वन्ति । एतद्विषये ते निबन्धान् शोधप्रबन्धांश्च लिखिष्यन्ति; ते रामलीलाया रंगमञ्चस्य वस्त्राभूषणस्य पात्राणां च चित्राण्यपि एषु ग्रन्थेषु प्रदास्यन्ति ।

रासलीला

पूर्ववत् अस्मिन् अपि वर्षे कृष्णचरितमाश्रित्य रासलीलाया प्रदर्शनम् ९ अगस्त १९८६ दिनाङ्कमारभ्य १८ अगस्त १९८६ दिनाङ्कं यावत् जातम् । इयं रासलीला-प्रदर्शकाः भगवतेः कृष्णस्य जन्मस्थलतः मथुरा-वृन्दावनतः आगता आसन् । एतल् लीलाप्रदर्शनं रामनगरस्थिते प्रसिद्धोद्याने संपन्नं तत्रभवद्भिः काशिनरेशैर्महाराजैः डा० विभूतिनारायण सिंहमहोदयैः प्रत्यहमवलोकितं च ।

सहयोगिन्यासानां विवरणम्

महाराजबनारसविद्यामन्दिर-न्यासः

संग्रहालयः

संग्रहालयं द्रष्टुं जगतः सर्वस्य सर्वेभ्यः देशेभ्यो जना आगच्छन्ति । पर्यटकानां यात्रास्थानेषु एष संग्रहालयः एको वर्तते । महाराज ईश्वरीप्रसादनारायणसिंह-कलामन्दिरन्यासेन संचालितस्य यानसंग्रहालयस्य अस्मिन् संग्रहालये योगात् एष संग्रहालयः विद्यार्थिनां शिशूनां च कृते अतीवाकर्षकः संजातः । संग्रहालयस्य दर्शकपुस्तिकायां बहवो विशिष्टा दर्शकाः स्वसम्मतिं लिखितवन्तः ।

वैदिकबालकवसन्तपूजा

२१ नवम्बर १९८६ दिनांके अनेन न्यासेन वैदिकबालकवसन्तपूजा आयोजिता आसीत् । षोडश वैदिकबालका पूजायां सम्मिलिता आसन् । वसन्तपूजानन्तरं वैदिकबालकेभ्यो भोजनं दक्षिणा च प्रदत्ता जाता ।

चित्रकला-प्रतियोगिता

अनेन न्यासेन स्थानिकपाठशालानां छात्राणां कृते चित्रकला-प्रतियोगिता आयोजिता आसीत् । चित्राणां परीक्षणं हिन्दूविश्वविद्यालयास्याध्यापकाभ्यां श्रीगज्जरमहाभागेन श्रीमिश्रमहाशयेन च कृतम् । विजेतृछात्रेभ्यः पुरस्कारा प्रदत्ताः ।

चित्रकला प्रतियोगितायाः समकालमेव स्थानिक कुम्भकाराणां भित्तिचित्र-प्रतियोगिता सम्पन्ना जाता । इमानि चित्राणि वर्षं यावत् महाराजबनारसविद्यामन्दिरन्यासस्य बाह्यभित्तिषु दृश्यानि भवन्ति । इमान्यपि चित्राणि श्रीगज्जरमहाशयेन श्रीमिश्रमहाशयेन च परीक्षितानि । कुम्भकारेभ्यः प्रथम-द्वितीय-तृतीय पुरस्काराः प्रदत्ताः । अन्येभ्यः सर्वेभ्यः सान्त्वनापुरस्काराः प्रदत्ताः ।

महाराजप्रभुनारायणसिंहफिजिकलकल्चरलन्यासः

अनेन न्यासेन २१ नवम्बर १९८६ दिनांके स्थानिकपाठशालानां छात्राणां कबड्डी-प्रतियोगिता आयोजिता आसीत् । विजेतृपाठशालाभ्यः क्रीडासंलग्न-छात्रेभ्यश्च पुरस्काराः प्रदत्ताः । काशीव्यायामशाला-सदस्या अपि अस्मिन्नवसरे स्वप्रशिक्षणस्य कौशलस्य भारोत्तोलन-मल्लस्तम्भादिविद्यासु प्रदर्शनं कृतवन्तः । व्यायामशालायै प्रदर्शनेभ्यश्च पुरस्काराः प्रदत्ताः ॥

महारानी काशिराज धर्मकार्यनिधिः

अनेन न्यासेन स्थानीयपाठशालानां छात्रेभ्यः २२ नवम्बर १९८६ दिनांके मिष्ठान्नविवरणं कृतम् । ऊनपञ्चवार्षिकेभ्यः निर्धनबालकेभ्यः वस्त्राणामपि वितरणं तस्मिन्नेव दिने अनेन न्यासेन कृतम् ।

चक्रियाक्षेत्रस्य वैराटस्थानस्य जनजातिबालकेभ्यः वस्त्राणां मिष्ठान्नस्य च वितरणमपि अपरस्मिन् दिने अनेन न्यासेन कृतं जातम् ।

महाराजकाशिराज-धर्मकार्यनिधिः

अनेन न्यासेन परम्परानुसारतः सर्वाणि धार्मिकाणि सांस्कृतानि च कार्यजातानि संपादितानि । अनेन न्यासेन संचालिताः त्रयोऽपि विद्यालयाः— महाराजबलवन्तसिंहमहाविद्यालयः, गङ्गापुर, महाराज मनसारामविधिमहाविद्यालयः, राजातालाब तथा महारानी रामरत्नकुंवारी संस्कृतपाठशाला सम्यक् प्रचरन्ति ।

व्यास उवाच ।

ततः सनत्कुमारस्य हृदः संवर्ण्यते द्विजाः ।
 नव क्रोशसु विस्तीर्णो देवमानवपूजितः ॥ १ ॥
 शृण्वन्तु मुनिशार्दूला मुनयः संशितव्रताः ।
 सनत्कुमारं च विभुं पुरा चोषरवासिनः ॥ २ ॥
 समाराध्य तपश्चक्रुस्तपोध्यानपरायणाः ।
 तेषामनुग्रहाथयि साक्षाद्विष्णुतनूपमः ॥ ३ ॥
 ययौ तत्र महातेजाः स प्रभुर्मुनिसत्तमाः ।
 सनत्कुमारं च विभुं तत्रासीनं द्विजातयः ॥
 नमश्चक्रुर्महाभागास्तपोभिर्वीतकल्मषा ॥ ४ ॥
 स तैः प्रणमितो विप्रास्तानुवाच यतव्रतान् ।
 कथयन्तु महाभागाः प्रार्थितो येन हेतुना ॥ ५ ॥
 ऊचुस्ते ऊषरे विप्रा जलं चास्मान् प्रदर्शय ।
 ततः सनत्कुमारोऽपि निःसार्याङ्गुलिभिर्मृदम् ॥
 सरः प्रदर्शयामास पुष्करैः सदृशं द्विजाः ॥ ६ ॥
 दर्शयित्वा हृदं तत्र स तेषु मुनिसत्तमाः ।
 ऋषीणां पश्यतामेव तत्रैवान्तरधीयत ॥ ७ ॥
 ये निमज्जन्ति मनुजाः सरे कुमारसंज्ञिते ।
 पुष्करस्नानजं पुण्यं प्राप्नुवन्ति न संशयः ॥ ८ ॥
 ये तत्र पिण्डदानेन पितॄन् संतपर्यन्ति हि ।
 ते तारयन्ति वै विप्राः कुलमेकोत्तरं शतम् ॥ ९ ॥
 सनत्कुमारं च विभुं तत्र ये पूजयन्ति हि ।
 ते यान्ति विष्णुभवनं पुनरावृत्तिदुर्लभम् ॥ १० ॥

इति श्रीस्कन्दपुराणे मानसखण्डे सनत्कुमारमाहात्म्ये
 षट्चत्वारिंशोऽध्यायः ॥ ४६ ॥

१. -c) ने२ विस्तीर्णा (→विस्तीर्णी). २. -d) ने१ तत्रासीनं द्विजातयः. ५. -b)
 ने१ °व्रताम् (→°व्रतान्). ६. -d) ने१ निःसार्याङ्गुलिभिर्मृदम्, ने२ निःसार्याङ्गुलिभिर्मृदम्,
 ने३ निःसार्याङ्गुलिभिर्मृदम् (→निःसार्याङ्गुलिभिर्मृदम्). -d) ने१ पुष्कर- (→पुष्करैः). ७. -d) ने१ °धीयतः
 (→°धीयत). ८. -a) ने१ निमज्जन्ति (→निमज्जन्ति).

पुष्पिका—ने३; सनत्कुमारसरमातपे माहात्म्ये (→सनत्कुमारमाहात्म्ये).

व्यास उवाच ।

ततो नलसरः पुण्यो विद्यते मुनिसत्तमाः ।
 पुण्यतोयैश्च संपूर्णः पूरितो जलजैरपि ॥ १ ॥
 तत्र राजा विधिवशान् नष्टराज्यः स भार्यया ।
 जगाम मुनिशादूलाः पुण्यकीर्तिः सुदक्षिणः ॥ २ ॥
 स गर्गाधित्यकां प्राप्य मृगयां विचरद् वने ।
 चरतस्तस्य राजर्षे मृगास्तस्मादपाक्रमन् ॥ ३ ॥
 स चाप्राप्य मृगान् विप्रास्तृषितो नृपतिस्तदा ।
 भूधरं खनयामास धनुषाग्रेण संयतः ॥ ४ ॥
 खनित्वा भूधरं तत्र दैवयोगेन भूपतिः ।
 प्राप्य तोयं सुशीतं वै तद् गाङ्गेयमिवापरम् ॥ ५ ॥
 तत्र तोयं प्रपीत्वा वै स राजा मुनिसत्तमाः ।
 जगाम विपिनं घोरं निराशो देवतोपमः ॥ ६ ॥
 तत्र ये मुनिशादूलास्तोये स्नानं चरन्ति हि ।
 कुरुक्षेत्रसमं पुण्यं प्राप्नुवन्ति न संशयः ॥ ७ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे नलहृदमाहात्म्ये सप्तचत्वारिंशोऽध्यायः ॥ ४७ ॥

२. -d) ने₁ पुण्यकीर्तिसुदक्षिणा. ३. -b) ने₁ विचर, ने₃ व्यचरद् (→विचरद्). ४. -b) ने₁ नृपभिस् (→नृपतिस्). ५. -c) ने₂ तोये (→तोयं). -d) ने₂ गृहांगेय^० (→तद्गाङ्गेय^०). ६. -c) ने_{2,3} राजा (→घोरं). ७. -b) ने₁ स्तोत्रे (→तोये).

व्यास उवाच ।

दमयन्त्या हृदं पुण्यं तत्रैव मुनिसत्तमाः ।
 नानाविधैः पक्षिगणैः मृगैश्च परिसेवितम् ॥ १ ॥
 यान्ति स्वेष्टपदं विप्रा दमयन्त्या विनिर्मितम् ।
 निमज्ज्य मुनिशादूलाः सत्यं वै व्याहृतं मया ॥ २ ॥
 राजते मुनिशादूला यं पुरा भीमनन्दिनी ।
 प्रातःस्नानव्रतरता रचयामास तं हृदम् ॥ ३ ॥
 निर्मितं भीमनन्दिन्या हृदं दृष्ट्वा महर्षयः ।
 पूरयामासुः सकलं तोयैर्भद्रासमुद्भवैः ।
 चक्रे बहुतिथं तत्र स्नानं भीमसुता द्विजाः ॥ ४ ॥
 ये स्नानं तत्र कुर्वन्ति मानवा मुनिसत्तमाः ।
 प्रयागस्नानजं पुण्यं प्राप्नुवन्ति न संशयः ॥ ५ ॥

इति श्रोस्कन्दपुराणे मानसखण्डे दमयन्तीसरमाहात्म्ये
 अष्टचत्वारिंशोऽध्यायः ॥ ४८ ॥

१. -b) ने₁ °सत्तमः (→°सत्तमाः). २. ने₁. cd ○. -a) ने₁ याति श्रेय°
 (→यान्ति स्वेष्ट°). -d) ने₂ मा हृतं (→व्याहृतं). ३. -c) ने₁ गात° (→प्रात°).
 -d) ने₂ वरया° (→रचया°); ने₁ निर्ममं हृदनायक. ४. -b) ने₁ दृष्टा(→दृष्ट्वा).
 c-) ने_{1.2} पूरयामासु (→पूरयामासुः)

पुष्पिका—ने_{2.3} दमयन्ति° (→दमयन्ती°).

व्यास उवाच ।

तत्र सिद्धसरं पुण्यं विद्यते मुनिसत्तमाः ।
 सेवितं सिद्धकन्याभिर्वन्यैश्च विविधैर्मृगैः ॥ १ ॥
 चित्रकप्रमुखाः सिद्धा यं विरच्य तपोधनाः ।
 महेन्द्रवर्षितैस्तोयैः पूरयामासुः सुव्रताः ॥ २ ॥
 निमज्ज्य तत्र ते सिद्धास्तपश्चक्रुस्ततः परम् ।
 सह विद्याधरगणैर्गन्धर्वैश्चापि संमताः ॥ ३ ॥
 तत्र स्नात्वा महाभागाः सरयूस्नानजं फलम् ।
 संप्राप्य मानवः सम्यङ् महेन्द्रभवनं व्रजेत् ॥ ४ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे सिद्धसरमाहात्म्ये एकोनपञ्चा-
 शोऽध्यायः ॥ ४९ ॥

१. -a) ने₁ ततः (←तत्र). -b) ने₂ °सत्तमा (→°सत्तमाः). २. -a) ने₁
 चित्रकः (→चित्रक-). -b) ने₂ ततोधनाः (→तपोधनाः). ३. -a) ने₁ निवश्य
 (→निमज्ज्य). -d) ने₁ संमता (→संमताः). ४. -b) ने₁ सरयू° (→सरयू°).

पुष्पिका--ने_{1.3} °पञ्चाशत्तमो° (→°पञ्चाशो°).

व्यास उवाच ।

ततः कश्चिन् महाभागस्तपस्वी शङ्करं प्रभुम् ।
 आराधयन् सरं पुण्यं चक्रे शिवपरायणः ॥ १ ॥
 सरं शिवगणाः सर्वे पूरयामासुर्विस्तरम् ।
 तोयैः शिवसमुद्दिष्टैस्तस्य भक्त्या तपोधनाः ॥ २ ॥
 तपस्वी स महारण्ये सरं प्राप्य सुशोभनम् ।
 शिवमाराधयामास स हर्षोत्फुल्ललोचनः ॥ ३ ॥
 ततः कालेन महता तपस्वी संशितव्रतः ।
 दैवात् पञ्चत्वतां प्राप गतः शिवपुरं प्रति ॥ ४ ॥
 तपस्विना कृतं पुण्यं हृदये(हृदे ये(?)) यान्ति सुव्रताः ।
 ते न पश्यन्ति मनुजा यमलोकं भयप्रदम् ॥ ५ ॥
 तत्र ये शङ्करं शान्तं निमज्य विधिपूर्वकम् ।
 पूजयन्ति महाभागास्ते यान्ति शिवमन्दिरम् ॥ ६ ॥
 सप्तहृदानां माहात्म्यं मयैतत् समुदाहृतम् ।
 यः शृणोति महाभागाः स याति परमां गतिम् ॥ ७ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे सप्तहृदमाहात्म्ये पञ्चाशोऽध्यायः ॥ ५० ॥

-a) ने₁ महाभागाः (→महाभागस्) २. -b) ने₁ विष्टरं (→विस्तरं). ४. -b) ने₁ °व्रताः (→°व्रतः). ५. -a) ने₁ तपस्वीनां (→तपस्विना). -b) ने_{2,3} सुव्रतः (→सुव्रताः). ६. -a) ने₁ शान्तां (→शान्तं). ७. ने₂. ab ○. -c) ने₁ समग्रं वै, ने₃ महाभाग (→महाभागाः).

व्यास उवाच ।

हृदानां वामपश्चै वै महादेवी महेश्वरी ।
 राजते मुनिशार्दूलाः सिद्धगन्धर्वसेविता ॥ १ ॥
 पूजिता सा महादेवी मानवानां शुभप्रदा ।
 प्रयच्छति न सन्देहो वरदा लोकपूजिता ॥ २ ॥
 ऋषिहृदोर्द्धभागे वै माहेन्द्री परमेश्वरी ।
 राजते मुनिशार्दूला महारण्ये महेश्वरी ॥
 तां सुपूज्य जने याति महेन्द्रभवनं प्रति ॥ ३ ॥
 ततो गर्गस्य शिखरे देवेशः शंकरो द्विजाः ।
 राजते देवगन्धर्वैः सिद्धविद्याधरोरगैः ॥ ४ ॥
 दैतेयैर्दानवैश्चापि सह रुद्रेद्विजोत्तमाः ।
 तत्र ये शङ्करं देवं पूजयन्ति महेश्वरम् ॥ ५ ॥
 महेन्द्रादीन् देवगणान् तथैव मुनिसत्तमाः ।
 इह लोके शिवं प्राप्य यान्ति ते शिवमन्दिरम् ॥ ६ ॥
 ततो गर्गगिरेः पुण्ये पूर्वभागे सरिद्धरा ।
 सुपुण्या मेनका नामा (?) बभूव मुनिसत्तमाः ॥
 काल्या सहस्र संगम्य कौशिकीसंगमे गता ॥ ७ ॥
 कौशिकीमेनकयोश्च संगमे मुनिसत्तमाः ।
 निमज्य मानवो याति स्वर्गलोके न संशयः ॥ ८ ॥
 तत्र वै दक्षिणे भागे कौशिक्या मुनिसत्तमाः ।
 शाकंभरीति विख्याता पूज्यते पर्वतोपरि ॥ ९ ॥

२. -a) ने१ ता (→सा). -b) ने३ शुभं फलं (→शुभप्रदा). -c) ने२ प्रणस्यति (→प्रयच्छति). -d) ने२ पूजिताः (→पूजिता). ३. ने१. cd ⊙. -a) ने१.२ तृषि० (→ऋषि०). -b) ने२ भावेन्द्री, ने३ माहेन्द्र- (→माहेन्द्री). ५. -a) ने२ दैत्यैर् (→दैतेयैर्). ६. -a) ने२ देवगणा (→देवगणान्). -c) ने२ हृदे (→इह). ८. -a) ने२.३ कौशिकीमेनकयोश्चैव (?) ९. -c) ने१ शाकं०, ने२ शाक्तं०

ततोद्ध्वंभागे बहवः सरितः संगमे गताः ।
 तीर्थैरनेकसाहस्रैः संगमैर्बहुभिस्तथा ॥ १० ॥
 शिवाशिवस्य लिङ्गैः सा वामदक्षिणगैरपि ।
 पूरिता कौशिकी पुण्या विद्यते मुनिसत्तमाः ॥ ११ ॥
 कौशिकीसालिमध्ये वै सन्ति क्षेत्राण्यनेकशः ।
 तानि वर्षशतैर्वापि व्याख्यातुं नैव शक्यते ॥ १२ ॥
 गर्गपर्वतमाहात्म्यं शेषस्य च तपोधनाः ।
 तथा द्रोणस्य माहात्म्यं मया सम्यगुदाहृतम् ॥ १३ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे गर्गपर्वतमाहात्म्ये एकपञ्चाशत्तमोऽध्यायः ॥५१॥

(→शाकं०). ११. -a) ने२ शिवशिवस्य (→शिवाशिवस्य). -c) ने२ पूरितो (→पूरिता).
 १२. a,b मध्ये ने१. अधिकम्—पुण्यः काखाय (काषाय?) पर्वतः । तत्र विश्वेश्वरो देवः प्रेतानां मुक्तिदायकः ॥ पूरिता देव गन्धर्वैः १३. -a) ने१ कौशिकी शालमली- मध्ये. -d) ने२ गवा (→मया).

पुष्पिका—ने१ स्कन्दपुराणे मानसखण्डे (०).

सूत उवाच ।

श्रुत्वा तीर्थाण्यनेकानि मुनयो जातसम्भ्रमाः ।
व्यासं धर्मार्थतत्त्वज्ञं प्रपच्छुनृपसत्तम ॥ १ ॥

ऋषय ऊचुः ।

मुक्तिदं स्थिरचिन्तानां त्रैष्णवानां विशेषतः ।
कथयस्व महाभाग क्षेत्रं पापप्रणाशनम् ॥ २ ॥

व्यास उवाच ।

मुक्तिः सर्वेषु क्षेत्रेषु मृतानां हिमपर्वते ।
विद्यते मुनिशार्दूलाः सत्यमेतन्मयोदितम् ॥ ३ ॥
आब्रह्मभुवनाद् विप्रा मृतानां पुनरागमम् ।
वदन्ति मुनयः सर्वे वैकुण्ठभवनं विना ॥ ४ ॥
तत्र विष्णोः प्रसादेन योगमाराध्य सुव्रताः ।
गता ब्रह्मर्षयः केचित् केचिद् देवर्षयः शुभाः ॥ ५ ॥
अनाराध्य हरिं सम्यक् सांख्ययोगैस्तपोधनाः ।
न यान्ति भवनं विष्णोरनाराध्य रघूत्तमम् ॥ ६ ॥
भवद्भ्यः संप्रवक्ष्यामि तथापि मुनिसत्तमाः ।
ब्रूयुः स्निग्धमतीनां वै गुरवो गुह्यमप्युत ॥ ७ ॥
कौशिकीशालिमध्ये वै पुण्यः काषायपर्वतः ।
तस्य पश्चिमभागे वै क्षेत्रं विष्णोः प्रतिष्ठितम् ॥ ८ ॥
महैन्द्राद्यैर्देवगणैः सेवितं सुमनोहम् ।
रामक्षेत्रेति विख्यातं विद्यते मुनिसत्तमाः ॥ ९ ॥

१. -a) ने३ °शेषाणि (→°नेकानि). -b) ने१ °संभ्रता (→°संभ्रमाः). -d) ने१ °सत्तमा (→°सत्तम). ३. -c) ने१ विषते (→विद्यते). ४. -a) ने२ °भवनाद् (→°भुवनाद्). -d) ने१ °भवने (→°भवनं). ७. -a) ने१ °वक्ष्यामि (→°वक्ष्यामि). ८. -b) ने१ काषाय° (→काषाय°). -c) ने३ दक्षिण° (→पश्चिम°).

तत्र रामशिला नाम शिला देवर्षिसेविता ।
 रामपादाङ्किता पुण्या दृश्यतेऽद्यापि शोभना ॥ १० ॥
 यत्र रामो महाभागश्चोपविश्य शिलातले ।
 पितॄन् संतर्पयामास तथा देवर्षिमानवान् ॥ ११ ॥
 क्षेत्रं तं प्राप्य वै विप्रास्त्रिरात्रं ये चरन्ति हि ।
 ते यान्ति विष्णुभवनं पुनरावृत्तिदुर्लभम् ॥ १२ ॥

ऋषय ऊचुः ।

कथं दाशरथी रामो गतः काषायपर्वतम् ।
 कथं तत्र शिलापृष्ठे तर्पयामास वै पितॄन् ॥ १३ ॥

व्यास उवाच ।

रामो दाशरथिर्विप्रा मन(त ?)मास्थाय पौरुषम् ।
 यमेन सह कालज्ञो गन्तुं वैकुण्ठमन्दिरम् ॥ १४ ॥
 ययौ हिमालयं विप्रा देवर्षिमानवैः सह ।
 ततो मध्याह्नसमये हित्वा स वसतिद्वयम् ॥ १५ ॥
 काषायगिरिमध्ये वै तस्थौ रामो महामनाः ।
 स मेने कारणं किञ्चिद् भूतले मुनिसत्तमाः ॥ १६ ॥
 तत्र पुण्यशिलापृष्ठे गत्वा वानरपुङ्गवम् ।
 सस्मार स हनूमन्तं राक्षसान्तकरं द्विजाः ॥ १७ ॥
 स्मृतमात्रो महातेजा हनूमान् वानरर्षभः ।
 आजगाम महातेजाः शब्देनापूरयन् दिशः ॥ १८ ॥
 ततोऽग्रे रामभद्रस्य गत्वा वानरपुङ्गवः ।
 किं करोमीति स्वं नाथमुवाच मुनिसत्तमाः ॥ १९ ॥
 ततस्तं वानरं विप्राः प्रोवाच रघुनायकः ।
 गच्छ वानरशार्दूल तोयमानय सुव्रत ॥ २० ॥

-d) ने₁ प्रणिष्ठितम् (→प्रतिष्ठितम्). १०. -b) ने₂ °सेवित (→°सेविता).
 ११ -b) ने₁ तिलातले (→शिलातले). १२. -c) ने₂ विश्व° (→विष्णु°).
 १४. -b) ने₁ रतमास्थाय, ने₂ मनमास्थाय (→मनमास्थाय). १६. -b) ने₂
 महात्मना (→महामनाः). -c) ने₂ ममेने (→स मेने). १७. -c) ने₁ हनमंतं
 (→हनूमन्तं). १८. -a) ने₂. cd ⊙. ने₃ महतेजाः (→महातेजा). १९. -a)
 ने_{2.3} रामचन्द्रस्य (→रामभद्रस्य). -c) ने₁ ह्यं (→स्वं). २०. -c) ने₂ वा**

प्रयागादत्र संपूर्णं कुम्भं कृत्वा सुशोभनम् ।
तेनाहं तर्पयिष्यामि देवर्षिपितृमानवान् ॥ २१ ॥

व्यास उवाच ।

रामस्य वचनं मूर्ध्ना प्रतिगृह्य स वानरः ।
ततो मनोजवं प्राज्ञो जवं कृत्वा ययौ हि सः ॥ २२ ॥

गङ्गायमुनयोमध्ये गत्वा कुम्भं प्रपूर्य वै ।
पुनः स वानरो विप्रा यत्र रामोपविष्टवान् ॥ २३ ॥

तत्राजगाम गाङ्गैस्तोयैः पूर्य घटं स्वयम् ।
रामे निवेदयामास तोयपूर्णघटं ततः ॥ २४ ॥

गाङ्गैयजलसम्पूर्णं मुद्रितं च हनूमता ।
ततस्तेन घटोदेन चोपविश्य शिलातले ।

पितृन् संतर्पयामास तथा देवर्षिमानवान् ॥ २५ ॥

यत्र यत्राञ्जलिं रामश्चिक्षेप मुनिसत्तमाः ।

तत्र तत्र गिरिः पुण्यस्तोयेन परिपूरितः ॥ २६ ॥

स पूर्वं दैवतगणान् पश्चिमे मानवानपि ।

दक्षिणे स पितृन् सर्वानृषींश्चापि तथोत्तरे ।

तर्पयित्वा महाभागो हनूमन्तमुवाच ह ॥ २७ ॥

राम उवाच ।

हनूमन् सुचिरं जीव त्वया मे कारणेन हि ।

बहवः साधिताः कार्या मयोक्ता नात्र संशयः ॥ २८ ॥

साधितो देवकार्यार्थः पौलस्त्यः सगणो हतः ।

सीता चापि समानीता त्वत्प्रसादेन वानर ॥ २९ ॥

अद्याहं सत्यभवने संप्राप्य सरयूतटम् ।

गमिष्यामि महाभाग सहैतैः पुरवासिभिः ॥ ३० ॥

(→वानर-). २१. -c) न1.3 तेनाह (→तेनाहं). २२. -b) ने1 वानर (→वानरः). -c) ने1 प्राज्ञ (→प्राज्ञो). २३. -a) ने1 मध्ये (→मध्ये). -b) ने1.3 कुम्भ (→कुम्भं). २४. -a) ने2 तत्रा° (→तत्र). -b) ने1 पूर्वं (→पूर्व). -c) ने1 रामं (→रामे). २५. -a) ने2 संपूर्णं (→संपूर्णं). -c) ने1 शिलातले (→शिलातले). २६. -cd) ने1.2 राम चिक्षेप (→रामश्चिक्षेप). २७. -a) ने1 °गणा (→गणान्) २८. -b) ने2 तथा (→त्वया). -d) ने2 मनोक्ता (→मयोक्ता). २९. -b) ने3 गणोद्धतः (→गणो हतः). ३०. -a) ने1 °भुवने (→°भवने). ३३. a-) ने1

व्रज सुग्रीवभवनं श्रेयस्ते संभविष्यति ।
 एषा मे विपुला कीर्तिर्लोके गीता भविष्यति ।
 शिलायां चरणौ पुण्यौ पश्यन्ति मनुजा भुवि ॥ ३१ ॥
 इत्युक्तो रघुनाथेन साश्रुगद्गदया गिरा ।
 प्रणम्य वानरो विप्रा ययौ सुग्रीवमन्दिरम् ॥ ३२ ॥
 रामोऽपि मुनिशार्दूलः प्राप्य तैः सरयूतटम् ।
 संस्तुतः सिद्धगन्धर्वैर्ययौ वैकुण्ठमन्दिरम् ॥ ३३ ॥
 ततः प्रभृति सा पुण्या रामपादाङ्किता शिला ।
 दृश्यते भूतलेऽद्यापि पुण्ये काषायपर्वते ॥ ३४ ॥
 तत्र ये वैष्णवा धन्या रामपादाङ्कितां शिलाम् ।
 पूजयन्ति महाभागास्ते धन्या नात्र संशयः ॥ ३५ ॥
 स धन्यः पर्वतो ज्ञेयो यत्र रामशिला शुभा ।
 जागर्ति मुनिशार्दूला मोक्षमार्गप्रदर्शिनी ॥ ३६ ॥
 रामपादसमुद्भूता रम्भा नामा सरिद्वरा ।
 ययौ सा कौशिकी तीरे उत्तरद्वारवाहिनी ।
 निर्म(म?)ज्य मानवस्तत्र सत्यलोके महीयते ॥ ३७ ॥
 तावद् देहे मनुष्याणां वसन्ति पापराशयः ।
 यावद् रामशिलां पुण्यां न पश्यन्ति तपोधनाः ॥ ३८ ॥
 तावद् वैकुण्ठभवनं सुदुर्लभतरं द्विजाः ।
 यावद् रामशिलां पुण्यां न पश्यन्ति हि मानवाः ॥ ३९ ॥
 ये स्नानं विधिवद् विप्राः पुण्ये सन्तर्पिते जले ।
 कुर्वन्ति ते विष्णुगृहं प्राप्नुवन्ति न संशयः ॥ ४० ॥
 इत्येतत् कथितं विप्रा येन मुक्तिः प्रदृश्यते ।
 क्षेत्रं वै रघुनाथस्य रावणान्तकरस्य च ॥ ४१ ॥

इति श्रीस्कन्दपुराणे रामशिलामाहात्म्ये द्विपञ्चाशत्तमोऽध्यायः ॥ ५२ ॥

०शार्दूला (→०शार्दूलाः). ३४. -a) ने२ त्य (→सा). ३५. -c) ने१ पूतपंति
 (→पूजयन्ति). ३६. -a) ने२ धन्याः (→धन्यः). -b) ने१ भुवि (→शुभा). ३७.
 ने२.३⊙. ३८. -a) ने१ तावद् (→यावद्). -c) ने१ शिला पुण्या (→शिलां
 पुण्यां). ४१. -c) ने२ क्षेत्रे (→क्षेत्रं); ने१ वक्ष° (→रघु°)
 पुष्पिका—ने१ इति (→इति श्रीस्कन्दपुराणे);

ऋषय ऊचुः ।

प्राधान्येन महाभाग क्षेत्राणां वर्णनं शुभम् ।
श्रोतुमिच्छाम(मो?) विप्रर्षे तस्मिन् काषायपर्वते ॥ १ ॥

व्यास उवाच ।

सन्ति क्षेत्राण्यनेकानि पर्वते मुनिसत्तमाः ।
त्यक्ता नत्वा दशदशा ख्यायते नात्र संशयः ॥ २ ॥
रामक्षेत्रे महादेवी राजते मुनिसत्तमाः ।
तां सुपूज्य जनो याति शिवलोकं सुदुर्लभम् ॥ ३ ॥
तत्र पर्वतमध्ये वै पुण्या यक्षनिषेविता ।
जागर्ति सा महामाया देवगन्धर्वपूजिता ॥ ४ ॥
तां सुपूज्य महाभागाः प्राप्यतेऽभीप्सितं फलम् ।
ततः पर्वतकुक्षौ वै पत्रेशो नाम शङ्करः ॥ ५ ॥
राजते मुनिशादूलाः सर्वपापप्रणाशनः ।
तं सुपूज्य महाभागाः प्राप्यते शिवमन्दिरम् ॥ ६ ॥
तत्र सिद्धाश्च नागाश्च तथैवाप्सरसां गणाः ।
विद्यन्ते मुनिशादूलाः कन्दरासु न संशयः ॥ ७ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे काषायपर्वतमाहात्म्ये
त्रिपञ्चाशत्तमोऽध्यायः ॥ ५३ ॥

२. -b) ने२ ०सत्तमा (→०सत्तमाः). ५. ने२⊙. ६. ने२. ab ⊙.-a) ने२
०शादूला (→०शादूलाः) -c) ने२ महाभागा (→महाभागाः). ७. -c) ने१
०शादूला (→०शादूलाः).

पुष्पिका—ने१ काषाय० (→काषाय०); ने२.३ *** (→०पर्वत०); ने२ त्रिपञ्चाशो
(→त्रिपञ्चासत्तमो).

व्यास उवाच ।

काषायस्य महाभागाः पूर्वभागे महागिरिः ।
स्वयम्भूनामधेयो वै स्वयम्भूरिव पूजितः ॥ १ ॥

तस्मिन् स्वयम्भूसंज्ञो वै देवः संपूज्यते द्विजाः ।
तथैव च महादेवी स्थानेषु विविधेषु च ।
तमारुत्य जनो याति शिवलोकं सुदुर्लभम् ॥ २ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे स्वयम्भूपर्वतमाहात्म्ये चतुःपञ्चाशत्-
मोध्यायः ॥ ५४ ॥

१. -a) ने^१ काषायस्य (→काषायस्य). -b) ने^२ गिरि (→गिरिः).

पुष्पिका—ने^१ स्कन्द० मा० (→स्कन्दपुराणे मानसखण्डे).

ऋषय ऊचुः ।❀

ततो ये पर्वताः पुण्याः यानि क्षेत्राणि सन्ति वै ।
या नद्यो यानि तीर्थानि वदस्व मुनिसत्तम ॥ १ ॥

व्यास उवाच ।

ततष्टङ्कणनामो वै पर्वतः समुदाहृतः ।
तस्याग्रे गोमती पुण्या तथैव दारुकाननम् ।
राजते मुनिशार्दूलाः सिद्धगन्धर्वसेवितः ॥ २ ॥

तस्मिन् वै बहवो नद्यः संभूता मुनिसत्तमाः ।
गताः सुपुण्याः सरयू देवर्षिगणसेविताम् ॥ ३ ॥

तस्य वै पश्चिमे भागे श्वेतकक्षे तपोधनाः ।
शाली नामा सरिच्छ्रैष्ठा संभूता मुनिसत्तमाः ॥ ४ ॥

देवगन्धर्वकन्याभिः सेविता मुनिसत्तमाः ।
निमज्य मानवस्तस्यां रूपवान् जायते द्विजाः ॥ ५ ॥

मूले धवलसरो नाम वर्ण्यते मुनिसत्तमाः ।
वामे देवीं प्रपूज्याशु मानवो याति शाश्वतम् ॥ ६ ॥

ततो गुणवतीनामा शालीसङ्गमसङ्गता ।
ततः पलवतीसङ्गं मेनकायारनन्तरम् ।
संपूज्य मेनकां तत्र प्राप्नोति परमां गतिम् ॥ ७ ॥

ततः शतवतीसङ्गं दिगवत्यारनन्तरम् ।
तत्र दिगवती नामा देवी संपूज्यते द्विजाः ॥ ८ ॥

ततो वटवतीसङ्गं पुण्यमस्ति तपोधनाः ।
तत्र स्नात्वा महाभागाः पूज्यो भवति मानवः ॥ ९ ॥

*ने१ ऊचुः (→उवाच). १. -a) ने२ पुण्य (→पुण्याः). -c) ने१ ०सत्तमः (→०सत्तम)
२. -c) ने१ संगतो (→तस्याग्रे); ने१ गोमतीः पुण्या (→गोमती पुण्या). ४. -b) ने२
तपोधना (→तपोधनाः). -d) ने१ ०सत्तमा (→०सत्तमः). ६. -d) ने१ शाश्वतम्
(→शाश्वतम्). ७. -e) ने२ मेनका (→मेनकां). ९. -d) ने२ मानव (→मानवः)

ततस्तिलवतीसङ्गं चित्रवत्यारनन्तरम् ।
 ततस्तु शालिवाहायाः सङ्गमस्ति तपोधनाः ॥ १० ॥
 शालाशालिवहामध्ये निमज्य मुनिसत्तमाः ।
 शकीशं नाम देवेशं पूजयेत्सुसमाहितः ॥ ११ ॥
 ततस्तु त्रिवटीसङ्गं पुण्यमस्ति तपोधनाः ।
 त्रिवटीं तत्र वै देवीं संपूज्य स्नानमाचरेत् ॥ १२ ॥
 ततस्तु सुवटीसङ्गं पुण्यमस्ति तपोधनाः ।
 निमज्य विधिवत्तत्र महादेवं प्रपूजयेत् ॥ १३ ॥
 चिताभस्मपरीताङ्गं नरमालाविभूषणम् ।
 महादेवं प्रपूज्याशु स्मशाननिलयं प्रभुम् ।
 मानवो मुनिशार्दूलाः शिवेन सह मोदते ॥ १४ ॥
 ततः शाली महाभागाः कौशिकीसङ्गमं गता ।
 मुनिपुण्याश्रमैर्युक्ता सेवितं सिद्धनायकैः ॥ १५ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे शालिमाहात्म्ये पञ्चपञ्चाशत्त-
 मोऽध्यायः ॥ ५५ ॥

१०. -c) ने१ ०वाहाया (→०वाहायाः). ११. -a) ने२ ०शान्ति(→०शालि-); ने१ ०वहोर्मध्ये (→०वहामध्ये). १२. -c) ने२ त्रिवटी (→त्रिवटीं); ने२ देवी (→देवीं). १४. -a) ने२ चिताभस्म० (→चिताभस्म०). -c) ने१ महादेव (→महादेवं). -e) ने१ ०शार्दूला (→०शार्दूलाः) १५. -a) ने१ शालि (→शाली). -b) ने१ गला (→गता).

पुष्पिका—ने२ शाली (→शालि).

व्यास उवाच ।

वामे तस्या महाभागाः पुण्यो वृन्दगिरिः स्मृतः ।
यत्र वृन्दा महादेवी पूज्यते गणनायकैः ॥ १ ॥

ऋषय ऊचुः ।

योगमार्गप्रदं तीर्थं योगिभिश्च निषेवितम् ।
सिद्धिदं सांख्ययोगानां सांख्यैश्च प्रतिपूजितम् ॥ २ ॥

व्यास उवाच ।

शृणुष्वं मुनिशादूला योगमार्गप्रदर्शकम् ।
वासुकिप्रमुखैर्नागैः सेवितं क्षेत्रनायकम् ॥ ३ ॥

नन्दिस्कन्दिगणेशाद्यैस्तथा षोडशमातृभिः ।
अघकोट्यः क्षयं यान्ति जीवहत्यादिकोटयः ॥ ४ ॥

यत्र संदर्शनाद्विप्राः अगम्यागमकोटयः ।
क्षेत्रं तं मुनिशादूलाः कथयामि न संशयः ॥ ५ ॥

वृन्ददारुकयोर्मध्ये क्षेत्रं कपिलसंज्ञकम् ।
देवर्षिगणगन्धर्वास्तथैव सिद्धनायकाः ॥ ६ ॥

योगिनो योगधर्मज्ञास्तथा सांख्यरता द्विजाः ।
यं न त्यजन्ति मुनयः कपिलाद्यास्तपोधनाः ॥ ७ ॥

तमेव योगमार्गस्य दर्शकं ज्ञायतां द्विजाः ।
राजते यत्र देवेशः कपिलेशो महेश्वरः ॥ ८ ॥

१. -a) ने१ ०भागा (→०भागाः). अतः परं ने१ अधिकम् -'वृष्टितं किञ्चित् ।'
* ने२. ०. २. -d) ने२ सांख्यै अ(→सांख्यैश्च) ३. -a) ने१ शृणुष्वं (→शृणुष्वं).
४. -a) ने१ गणेशायैस् (→गणेशाद्यैस्). अतः परं ने२ अधिकम् -'योगिनो योगधर्मज्ञा-
स्तथा सांख्यरता द्विजाः ॥' ५. -c) ने१ क्षेत्रं (→क्षेत्रं); ने२ ते (→तं). ६. -c)
ने१ देवर्षीं (→देवर्षिं). -d) ने२ ०नायका (→०नायकाः). ७. -b) ने३ सांख्यं
(→सांख्यं) ८. -a) ने२ योगमागम्य (→योगमार्गस्य). -b) ने३ जायतां (→

मूकमार्गरतानां च योगमार्गप्रदर्शकः ।
 तमाराध्य मनुष्याणां जायते सिद्धिरुत्तमा ॥ ९ ॥
 योगिनां योगसिद्धिश्च तत्रैव मुनिसत्तमाः ।
 इदमेव महाप्रश्नं कृतं नागैस्तपोधनाः ।
 वासुकिप्रमुखैः शान्तैः शिवभक्तिप्रकाशकैः ॥ १० ॥

ऋषय ऊचुः ।

वासुकिप्रमुखैर्नागैः कीदृक् प्रश्नं कृतं द्विजाः ।
 शिवभक्तिः सुदुर्ज्ञेया कथं ज्ञाता महात्मभिः ॥ ११ ॥

व्यास उवाच ।

वासुकिप्रमुखाः सर्वे शिवभक्तिपरायणाः ।
 कपिलस्याश्रमं पुण्यं ययुर्नागास्तपोधनाः ॥ १२ ॥

॥ इति श्रीस्कन्दपुराणे मानसखण्डे कपिलाश्रममाहात्म्ये षट्पञ्चा-
 शत्तमोऽध्यायः ॥ ५६ ॥

ज्ञायतां). ९. -c) ने२ तमाराध्या (→तमाराध्य) १०. -b) ने१ ऽसत्तमः (→
 ऽसत्तमाः). -c) ने१ महत्प्रश्नं(→महाप्रश्नं). -e) ने२ वासुकी०, ने३ *** (→वासु-
 कि०). -f) ने२ प्रकाशिभिः (→प्रकाशकैः). * ने३ ○. ११. -b) ने१ प्रश्नं
 (→प्रश्नं); ने१ हित (→द्विजाः) * ने१ ○. १२. -a) ने१ वासुकिः (→वासुकि-);
 ने२ प्रमुखा (→ प्रमुखाः)

पुष्पिका—ने१ स्कन्द० मा० (→स्कन्दपुराणे मानसखण्डे).

नागा ऊचुः ।

नमस्ते पुण्डरीकाक्ष नमस्ते सौम्यदर्शन ।
 नमस्ते ऋषिमुख्याय सदा ध्यानरताय च ॥ १ ॥
 अद्य दावाग्निर्निदग्ध्वा त्वां वयं शरणं गताः ।
 प्रष्टुमिच्छामि सर्वेषां जनानां पापनाशनम् ॥ २ ॥
 केनोपायेन विप्रर्षे जनानां पापविच्युतिः ।
 कमाराध्य च दृष्ट्वा च जायते पापविच्युतिः ॥ ३ ॥
 सांख्ययोगमनाराध्य महापातकिनो जनाः ।
 येन मुक्तिं प्रपश्यन्ति तत्त्वं कथय सुव्रत ॥ ४ ॥

व्यास उवाच ।

इति नागैर्महाभागः प्रार्थितः कपिलो मुनिः ।
 ध्यात्वा स सुचिरं कालं तेषु केशं प्रदर्शयत् ॥ ५ ॥

कपिल उवाच ।

नानाद्रुमलताकीर्णो नानापक्षिनिषेवितः ।
 पर्वतैर्बहुभिः क्रान्तो भूतले दारुकाननः ॥ ६ ॥
 तस्योत्तरप्रदेशे वै पुण्यो वृन्दगिरिः स्मृतः ।
 तत्रोद्देशे महापुण्या कपिला सरितां वरा ॥ ७ ॥
 मया हता सा पुण्यार्थे पुण्यतोयवहा सरित् ।
 तत्र शेषवती नामा ऋषिपुण्याश्रमैर्युता ॥ ८ ॥
 संभूता दारुकप्रान्ते कपिलासङ्गमे गता ।
 तयोर्मध्ये महाक्रान्तगन्धर्वविनिषेवितम् ॥ ९ ॥

१. -b) ने₁ सौख्यं (→सौम्यं). २. -b) ने₂ गता (→गताः). -c) ने₁ प्रष्टुमिच्छाम (→प्रष्टुमिच्छामि). -c) ने₁ पाद० (→पाप०). ३. -b) ने₂ ऽविच्युति (→विच्युतिः). -d) ने₂ ऽविच्युति (→ऽविच्युतिः). ७. -d) ने₁ कपिलो (→कपिला). ८. -a) ने₂ पुण्यार्थं (→पुण्यार्थे). -d) ने₂ ऋषिपुण्याश्रमैर्युता.

आश्रमं सर्वधर्माणां पाथभूतं महोरगाः ।
ममैव देवराजेन सेवितोऽस्ति न संशयः ॥ १० ॥

मया तत्र महादेवः कपिलेशो महोरगाः ।
सेवितः सांख्ययोगेन योगमार्गप्रदः प्रभुः ॥ ११ ॥

तमाराध्य च लोकानां सांख्ययोगं विना हि तम् ।
जायते मुक्तिरव्यग्रा शाश्वती नात्र संशयः ॥ १२ ॥

तत्र सांख्यपथं सर्वे संप्राप्य संशितव्रताः ।
गताः शिवपुरं पुण्यं विद्याधरनिषेवितम् ॥ १३ ॥

विना योगप्रथैः पुण्यैर्विना तीर्थैस्तपोऽध्वरैः ।
नान्यत्र विद्यते मुक्तिः कपिलेशस्थलं विना ॥ १४ ॥

नागा ऊचुः ।

कस्मात् प्रवेशः क्षेत्रेऽस्मिन् विद्यते मुनिसत्तम ।
कानि तत्र सुपुण्यानि सन्ति तीर्थान्यनेकशः ॥ १५ ॥

कपिल उवाच ।

कपिलाशेषयोर्मध्ये ब्रह्मतीर्थेति विश्रुतः ।
प्रवेशस्तत्र विज्ञेयो योगमार्गनिषेविभिः ॥ १६ ॥

निमज्य ब्रह्मतीर्थे वै कपिलातोयमध्यगम् ।
तीर्थे मे विधिवन्नागाः पूजयेच्छङ्करं प्रभुम् ॥ १७ ॥

यवैः काशस्य कुसुमैः तथागन्धाक्षतैरपि ।
समाप्य विधिवन्नागाः धूपदीपादिकैरपि ।
नैवेद्येन सुतोष्याशु पठेत् स्तोत्रं समाहितः ॥ १८ ॥

नमः शिवाय शशिशेखराय,
हराय भस्माङ्गविभूषणाय ।
कपालमालासुविभूषिताय,
षडर्धनेत्राय सदाशिवाय ॥ १९ ॥

१०. -b) ने₁ पथ० (पाथ०). ११. -d) ने₁ ०प्रदं (→०प्रदः). १३. ने₃. cd ⊙.
१४. ने₃ ⊙. १६. -b) ने₂ विश्रुता (→विश्रुतः). -d) ने₃ ०निषेवितः (→
०निषेविभिः). १७. -c) ने₁ ०तीर्थं (→०तीर्थे); ने₂ ०वन्नागा (→०वन्नागाः)

नमो नमस्ते कपिलेश्वराय,
 नागेन्द्रहाराय हरिस्तुताय ।
 त्रिशूलखट्वाङ्गपिनाकधारिणे
 संसारसारप्रलयान्तकारिणे ॥ २० ॥

इति स्तुत्वा महादेवमनुज्ञाप्य हरप्रियाम् ।
 कपिलां तत्र संपूज्य सांख्ययोगमवाप्यते ॥ २१ ॥

वामे कालिं प्रपूज्याशु शङ्खवत्याः शुभे जले ।
 निमज्ज्य विधिवन्नागा योगमार्गमवाप्यते ॥ २२ ॥

दक्षिणे क्षेत्रपालं च वाणीशं नाम शङ्करम् ।
 संपूज्य विधिवन्नागा योगमार्गमवाप्यते ॥ २३ ॥

व्यास उवाच ।

इति कपिलमुनेर्वचनमवाप्य नागा
 हृदयकलुषनाशं प्राप्य देवं भजन्ते ।
 ययुर्मुनिगणसिद्धैः सेव्यमानं महेशं
 सकलकलुषहीनाः प्रापुर्भक्तिं हरस्य ॥ २४ ॥

॥ इति श्रीस्कन्दपुराणे मानसखण्डे कपिलेश्वरमाहात्म्ये सप्तपञ्चा-
 शत्तमोऽध्यायः ॥ ५७ ॥

२०. -b) ने१ ०हाराय (→०हाराय). -c) ने१ ०विभूखिताय (→०पिनाकधारिणे).

२२. -a) ने१ काले (→कालि). -b) ने२ ०वव्या (→०वत्याः). -c) ने२ ०न्नागा
 (→०न्नागाः). २३. ने१. ०. २४. -b) ने२ हृदयं (→हृदय-). ने१ देवा (→देवं).

पुष्पिका—ने१ मा० (→मायसखण्डे); ने२ पञ्चाशो (→पञ्चासत्तमो).

व्यास उवाच ।

दाहकाननसंलग्नो नाम्ना शाल्मलिपर्वतः ।
 पश्चिमे मुनिशार्दूला राजते नात्र संशयः ॥ १ ॥
 तत्र पुण्याः सुसरितो बहवः सन्ति वै द्विजाः ।
 तपस्विनो महाभागाः सत्यधर्मपरायणाः ।
 स्वाध्यायनिरताः शान्तास्तत्रैव निवसन्ति हि ॥ २ ॥
 कालीयश्चक्रसेनश्च वडवानर्यमास्तथा ।
 निवसन्ति महाभागाः पुण्ये शाल्मलिपर्वते ॥ ३ ॥
 लोहताम्राकरैर्विप्रास्तथा रौप्याकरैर्युतः ।
 राजते पर्वतश्रेष्ठः सरित्सरसमन्वितः ॥ ४ ॥
 तुष्टिप्रभृतयो देव्यश्चाणिमाद्याश्च भूतयः ।
 तत्र सन्निहिताः सन्ति पर्वते मुनिसत्तमाः ॥ ५ ॥
 तत्र पर्वतमध्यस्थां भवानीं शङ्करप्रियाम् ।
 महेन्द्रप्रमुखैर्देवैः सेवितां भुवनेश्वरीम् ॥ ६ ॥
 सन्ध्या रात्रिप्रभा निद्रा कालरात्रिस्तथैव च ।
 यां निषेव्य स्थिताः सर्वास्तथा षोडशमातरः ।
 तां सुपूज्य महाभागा जनो याति परां गतिम् ॥ ७ ॥
 तस्योद्देशे च ये पुण्याः सरितः सन्ति वै द्विजाः ।
 ताः पुण्याः सन्ति वै विप्राः सर्वपापप्रणाशिनाः ॥ ८ ॥
 तत्रैव शाल्मली नामा पुण्यतोयवहा सरित् ।
 निमज्ज्य शाल्मलीं देवीं संपूज्य मुनिसत्तमाः ॥
 पराङ्गतिमवाप्नोति नरो वै नात्र संशयः ॥ ९ ॥
 शाल्मलीसरितोद्देशे कङ्केशं नाम शङ्करम् ।
 संपूज्य मानवो याति शिवलोकं सुदुर्लभम् ॥ १० ॥

इति श्रीस्कन्दपुराणे मानसखण्डे शाल्मलीपर्वतमाहात्म्ये

अष्टपञ्चाशत्तमोऽध्यायः ॥ ५८ ॥

४. -c) ने१ ०श्रेष्ठ (→०श्रेष्ठः). ५. -b) ने१ ०माद्याष्ट (→०माद्यश्च). -c) ने२ पर्वतो (→पर्वते); ने२ ०सत्तमा (→०सत्तमाः). ७. -c) ने१ या निषेव्यः (→यां निषेव्य). ८. -b) ने२ भवे (→च ये). -c) ने२.३ उ सर्वा (→विप्रा). ९. -c) ने१ शाल्मलि देवी (→शाल्मलीं देवीं)

पुष्पिका—ने१ स्कंद० मा० (→स्कंदपुराणे मानसखण्डे); ने२ पंचाशो (→पञ्चाशत्तमो).

व्यास उवाच ।

दारुकाननसंज्ञो वै ततः पर्वतनायकः ।
 सिद्धविद्याधरणैः सङ्घः परिसेवितः ॥ १ ॥
 महेन्द्रप्रमुखैर्देवैर्वाणाद्यैर्दितिजैरपि ।
 वासुकिप्रमुखैर्नगरैर्यक्षैश्च सुनिषेवितः ॥ २ ॥
 ब्रह्मविष्णुमहेशाद्या यत्र सन्निहिता द्विजाः ।
 राजते पर्वतश्रेष्ठो दारुकाननसंज्ञकः ॥ ३ ॥
 पदे पदे महादेवो महादेव्या समन्वितः ।
 पूज्यते देवगन्धर्वैर्नानास्थानेषु वै द्विजाः ॥ ४ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे दारुकाननमाहात्म्ये
 एकोनषष्ठोऽष्टितमोऽध्यायः ॥ ५९ ॥

२. -b) ने१ वाणा वै दितिजैरपि, -c) ने१ वासुकी० (→वासुकि०). ४. -b) ने१
 ०देव्याः (→०देव्या).

पुष्पिका--ने१ मा० (→मानसखण्डे).

ऋषय ऊचुः ।

कथितं भवता ब्रह्मन् माहात्म्यं बहुविस्तरम् ।
वयं तच्छ्रोतुमिच्छामः प्राप्यते येन शङ्करः ॥ १ ॥
यमाराध्य महाभाग क्षणेनैव दिवस्थलम् ।
प्राप्नुवन्ति जना सर्वे महापातकिनोपि हि ॥ २ ॥

व्यास उवाच ।

इदमेव पुरा पृष्टो रामपुत्रेण धीमता ।
वसिष्ठो मुनिशाङ्गलाः कुशेन करुणात्मना ॥ ३ ॥

कुश उवाच ।

पातकानां विनाशाय भूतले मुनिसत्तम ।
कः क्षेत्रप्रवरः ख्यातः को देवो भवतां मते ॥ ४ ॥
कमाराध्य मनुष्याणां जायते मुक्तिरुत्तमा ।
दुःप्राप्या मानवैर्धन्यैः सत्यमार्गनिषेविभिः ॥ ५ ॥
कस्मिन् यमपदं हित्वा क्षणेन मुनिसत्तम ।
यान्ति मुक्तिं सुदुर्ज्ञेयां कालपाशं विना जनाः ॥ ६ ॥

व्यास उवाच ।

इति रामस्य पुत्रेण वसिष्ठो मुनिसत्तमः ।
पृष्टः संकथयामास यथापूर्वं तपोधनाः ॥ ७ ॥

वसिष्ठ उवाच ।

एवं विज्ञापनार्थाय मुनयोः ज्ञानसत्तामाः ।
ज्ञातुं मुक्तिप्रदं क्षेत्रं वैकुण्ठं भवनं ययुः ॥ ८ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे दारुकाननमाहात्म्ये
षष्ठितमोऽध्यायः ॥ ६० ॥

१. -a) ने१ कथिते (→कथितं). -c) ने१ तपघातु० (→तच्छ्रोतु०). -d) ने२ शंकरं (→शंकरः). २. -a) ने२ ०भागा (→०भाग). -b) ने१ स्थलः (→स्थलं). ४. -b) ने१ ०सत्तमः, ने३ ०सत्तमाः (→०सत्तम). -c) ने१ प्रचरख्यातः (→प्रवरः ख्यातः). -d) ने१ देव (→देवो); ने१ मुने (→मते). ५. -b) ने१.२ मुनिसत्तमा (→मुक्तिरुत्तमा). -c) ने१ दुःप्राप्य, ने३ दुःप्राप्यं (→दुःप्राप्या). ६. -c) ने२.३ याति (→याति). ने२.३ सुदुर्ज्ञेया (→सुदुर्ज्ञेयां). -d) ने१ विनाजता, ने२ विना जनं (→विना जनाः). ७. -a) ने१ पुत्रे सा (→पुत्रेण). -b) ने१ ०सत्तमा (→०सत्तमः). ८. -b) ने१ जातसंभ्रमाः (→ज्ञानसत्तमा). -c) ने२ मुनि० (→मुक्ति०).

पुष्पिका—ने१ ० (→स्कंद पुराणे मानस खंडे); ने१ षष्ठाध्यायः ने२ षष्ठीति, ने३ षष्ठोऽध्यायः (→षष्ठितमोऽध्यायः).

वसिष्ठ उवाच ।❧

ऋषयो वेदमार्गज्ञाः सत्यमार्गप्रदर्शकाः ।
सत्यलोकं ययुः श्रान्ताः सत्यध्यानपरायणाः ॥ १ ॥

गत्वा विष्णुं ततः श्रान्ताः पुरुषसूक्तेन तुष्टुवुः ।
सञ्ज्ञशो वेदधर्मज्ञाः सदा वेदपथे रताः ॥ २ ॥

ऋषय ऊचुः ।

नमस्ते ब्रह्मनाभाय शङ्खचक्रधराय च ।
श्रीवत्सवक्षसे तुभ्यं वनमालाधराय च ॥ ३ ॥

नमः सहस्रशीर्षाय सहस्रभुजधारिणे ।
सहस्राक्षाय देवाय वैकुण्ठाय नमो नमः ॥ ४ ॥

सहस्रशीर्षापुरुषः सहस्राक्षः सहस्रपात् ।
यस्त्वं सञ्जीयते लोके तस्मै देवाय ते नमः ॥ ५ ॥

नमोस्त्वनन्ताय सहस्रमूर्त्तये
नमो जनाभाय श्रियान्विताय ।

ब्रह्मादिभिर्योगिभिरप्यगम्यो
यो गीयते त्वां शरणं प्रपन्नाः ॥ ६ ॥

पापैर्विशस्यमानानामृषीणां त्वं गतिर्भव ।
मोक्षमार्गविहीनानां विषयेष्वनुयायिनाम् ॥ ७ ॥

केनोपायेन देवेश जनानां पापविच्युतिः ।
विना सांख्यैर्विना यज्ञैर्विना दानैस्तपोध्वरैः ॥ ८ ॥

❧ न१ वसिष्ठ उवाच.

१. -a) ने१ देव० (→वेद०). -b) ने२ ०प्रदर्शका (→प्रदर्शकाः) २. -b) ने१ तुष्टुयुः (→तुष्टुवुः). -d) ने१ रता (→रताः). ३. -c) ने१ श्रीवत्सवक्षलक्ष्माय. ५. -c) ने१ संजायते (→संजीयते). -d) ने१ वै (→ते). ६. -d) ने१ ज्ञायते (→गीयते); ने२.३ प्रपन्ना (→प्रपन्नाः). ७. -a) ने३ वित्रास्य० (→विशस्य०). -d) ने१ ०यायिना (→०यायिनाम्). ८. -a) ने१ ०विच्युति (→विच्युतिः). -c) ने१ सांख्यैर् (→सांख्यैर्).

कमाराध्य च गत्वा च किं वा पुण्यतमं भुवि ।
 कथयस्व महाविष्णो पुण्यक्षेत्रमनुत्तमम् ॥ ९ ॥
 यस्य दर्शनमात्रेण नराणां भूतले प्रभो ।
 जायते मुक्तिरव्यग्रा शाश्वती चाति दुर्लभा ॥ १० ॥
 प्राणानां त्यागमात्रेण तत्क्षेत्रं कथय प्रभो ।
 यानि क्षेत्राणि सर्वाणि भूतले सन्ति वै प्रभो ॥ ११ ॥
 तेभ्यो ह्यनुत्तमं तीर्थं कथयस्व प्रसादतः ।
 महापातकिनां चैव गोविप्रगुरुघातिनाम् ॥ १२ ॥
 दर्शनाज्जायते मुक्तिरगम्यागमकारिणाम् ।
 तत्क्षेत्रं वद वै विष्णो प्रसादान्नात्र संशयः ॥ १३ ॥
 वेदमार्गविहीनानां परदाराप(व?)मर्शिनाम् ।
 गुरुद्रोहरतानां च तथा मातृद्रुहामपि ॥ १४ ॥
 दर्शनाज्जायते मुक्तिर्यस्मिन् क्षेत्रे सुदुर्लभे ।
 सर्वतीर्थोत्तमं तीर्थं राजानं ब्रूहि केशव ॥ १५ ॥

वसिष्ठ उवाच ।*

तच्छ्रुत्वा वचनं रम्यं मुनीनां भावितात्मनाम् ।
 करसंपुटमध्ये वै कृत्वा भूमण्डलं शुभम् ॥ १६ ॥
 सरित्सागरसप्तैश्च(?) पर्वतैर्बहुभिर्युतम् ।
 क्षेत्राधिराजराजं वै दर्शयामास तांस्तदा ॥ १७ ॥
 हिमाद्रिकुक्षिसंलग्नं सुदिव्यं दारुकाननम् ।
 तत्र कपर्दिसंभूतां गङ्गां लोकमलापहाम् ॥ १८ ॥
 तथैवालकनन्दां च निजपादसमुद्भ्रुवाम् ।
 तयोर्मध्ये महालिङ्गं ज्योतिर्मयमघान्तकम् ॥ १९ ॥

९. -a) ने३ गत्वा वै (→गत्वा च). -b) ने१ ०समं (→०तमं). -c) ने१ कथयस्य (→कथयस्व). ११. -b) ने२ न (→तत्). -d) ने१ ०घातिन् (→०घातिनाम्). ११. -b) ने२ न (→तत्). -d) ने१ ०घातिन् (→०घातिनाम्). १३. -a) ने२ मुक्ति (→मुक्तिर्). -c) ने१ पद (→वद). १४. -b) ने१ ०मर्षिणां (→०मर्शिनाम्). १५. -c) ने२.३ तीर्थ (→तीर्थं).

* ने१ वसिष्ठ उवाच

१८. -b) ने२ ०कानन (→०काननम्). -d) ने१ ०मलापहा (→०मलापहाम्).
 १९. -c) ने१ ०लिङ्ग (→०लिङ्गं). -d) ने१ ०मघांतकम् (→०मघांतकम्).

तेषु संदर्शयामास रुद्रकन्यानिषेवितम् ।
दहन्तं त्रिषु लोकेषु कान्त्या कालायते क्षणम् ।
मुक्तिमण्डलमध्यस्थं दिव्यं वागीश्वराह्वयम् ॥ २० ॥

वसिष्ठ उवाच ।*

तं दृष्ट्वा मुनयः सर्वे प्रणेमुः सुसमाहिताः ॥ २१ ॥

ऋषय ऊचुः ।

संसारभीतिसंलन्नान् त्राहि पापाज्जनादन ।
न ते विदुः सुरगणा न चान्तं ते महर्षयः ॥ २२ ॥

सर्वक्षेत्रोत्तमं क्षेत्रं सर्वपापप्रणाशनम् ।
सर्वतीर्थोत्तमं तीर्थं समस्ताघप्रणाशनम् ।
तं ब्रूहि देवदेवेश भक्तानां सिद्धिदायक ॥ २३ ॥

वसिष्ठ उवाच ।

एतच्छ्रुत्वा च भगवान् भक्तानां सिद्धिदायकः ।
स्फुरद्वदनविम्बेन वचनं समुवाच ह ॥ २४ ॥

श्रीभगवानुवाच ।

हिमालयतटे रम्ये सम्भूता सरयू नदी ।
तस्या दक्षिणपार्श्वे वै सुपुण्यो दारुकाननः ॥ २५ ॥

सिद्धगन्धर्वमनुजैर्देवर्षिभिर्निषेवितः ।
राजते गिरिराजेन स दारुशिखरो महान् ॥ २६ ॥

दर्शनादश्वमेघस्य फलं सम्यक् प्रयच्छति ।
स्पर्शनाद्दशगुणं प्रोक्तमारोहणाच्छतं स्मृतम् ॥ २७ ॥

दारुकण्टकयोर्मध्ये तत्रैव शिवदा शुभा ।
कर्पर्दिनिःसृता पुण्या जटागङ्गा सुशोभना ॥ २८ ॥

२०. -d) ने१.३ कांतायते (→कालायते). -e) ने१.३ मुक्ति (→मुक्ति-).

* ने१.३ वसिष्ठ उवाच.

२२. a) ने३ संसारं (→ससार-); ने१ ०संलग्ना (→०संलग्नान्). २३. -d) ने३ समस्ताद्यति नाशनम्. २४. ने२. ab ⊙. २६, -b) ने३ ०निषेवितं (→०निषेवितः). -d) ने१-३ ०शिखरो (→०शिरो). २७. -d) ने१आरोहण-शतं स्मृतम्.

तपोन्विताश्रमैः पुण्यैः स्थानेषु विविधेषु च ।
 सेविता सा सरिच्छ्रेष्ठा पापदावाग्निनाशिनी ।
 पिवतां भजतां चैव शतजन्माघनाशिनो ॥ ३९ ॥
 दारुकाननमध्ये वै सम्भूय सरितां वरा ।
 सा पुण्यालकनन्दाख्या मम पादविनिःसृता ॥ ३० ॥
 तयोः सङ्गममध्ये वै देवो जागाश्वराह्वयः ।
 जागर्ति सर्वपापानां नाशाय परमेश्वरः ॥ ३१ ॥
 सर्वक्षेत्रोत्तमं क्षेत्रं तमेव मुतिसत्तमाः ।
 ज्ञायतां नात्र सन्देहः सत्यमेतन्मयोदितम् ॥ ३२ ॥
 जटायाः सरितोर्मध्ये देवो जागोश्वराह्वयः ।
 जागर्ति यत्र यैर्विप्रास्तत्र मुक्तिपथं स्मृतम् ॥ ३३ ॥
 स्मरणाद्वाजिमेधस्य फलं देवः प्रयच्छति ।
 दर्शनाद्वाजसूयस्य तथा प्रक्रमणाद् विभो ।
 पूजनान्मुक्तिदो ज्ञेयो गुरुद्रोहरतामपि ॥ ३४ ॥
 अश्रमेधसहस्राणां शतप्रक्रमणेन हि ।
 ददाति देवदेवेशः फलं वै मुनिसत्तमाः ।
 तङ्कणस्य महाभागास्तत्कुक्षौ दारुकाननः ॥ ३५ ॥

व्यास उवाच ।

शृण्वतां मुनिशादूला हृदानां नाम संज्ञितम् ।
 यैर्धन्यैर्बहुभिः पुण्या कृता मानसरोपमाः ॥ ३६ ॥
 प्रथमं ऋषिसंज्ञो वै ततो भीमहृदः स्मृतः ।
 ततः सनत्कुमारेण कल्पितो हृदनायकः ॥ ३७ ॥
 नवक्रोशात् सुविस्तीर्णो ब्रह्मर्षिगणसेवितम् ।
 ततो नलसरः पुण्यो दमयन्त्यास्ततः परम् ॥ ३८ ॥

२९. -a) ने१ तपस्वीराश्रमैः, ने३ तपोन्विताश्रमैः (→तपोन्विताश्रमैः).
 -c) ने१ मा (→सा). ३०. -b) ने१.३ वराः (→वरा). ३१. -b)
 ने२ वागो (→जागो). -c) ने१ नाशनं (→नाशाय). ३२. -c) ने२.३ जायतां
 (→ज्ञायतां). ३४. -c) ने१ स्मरणां (→दर्शनां). -c) ने१ पूजयात् (→पूज-
 नात्). ३५. -b) ने३ महि (→०न हि). -d) ने२ ३ ०सत्तमा (→सत्तमाः). -f)
 ने२ कुक्षौ वै (→०स्तत्कुक्षौ). ३६. -b) ने१ सेवितम् (→संज्ञितम्), ३७. -a)
 ने१ तृप्तिं (→ऋषिं). ३८. -a) ने१ नव (→नव). -b) ने१ ०सेवितः (→
 सेवितं).

ततो रामहृदः ख्यातस्ततः सीतासरः स्मृतः ।
 तेषां मध्ये महाभागाः पुण्यो वै दारुकाननः ॥ ३९ ॥
 तत्र जागीश्वरो देवः पूज्यते देवनायकैः ।
 सर्वेषामेव लिङ्गानां सैवोत्पत्तिकरः स्मृतः ॥ ४० ॥
 तत्र मुक्तिर्मनुष्याणां प्रार्थनेनैव वै द्विजाः ।
 जायते नात्र संदेहः सत्यमेतन्मयोदितम् ॥ ४१ ॥
 सर्वेषामेव लोकानां ता(या?)वज्जागीश्वरो हरः ।
 न ध्यातः पूजितो वापि न स्मृतो मुनिसत्तमाः ॥ ४२ ॥
 तावद्धि निरये वासो विद्यते नात्र संशयः ।
 अत्रैवोदाहरन्तीममितिहासं पुरातनम् ॥ ४३ ॥
 आसीत् सुवटको नाम ब्राह्मणो वेदपारगः ।
 सुमन्तुगोत्रे चोत्पन्नः धर्मात्मा ज्ञानलोलुपः ॥ ४४ ॥
 वृद्धे वयसि तस्यासीत् पुत्रो नाम्ना मुजामलिः ।
 स पित्रा शास्यमानोऽपि चकार वेददूषणम् ॥ ४५ ॥
 दूषयन् ब्राह्मणान् सर्वास्तथैव पितरं द्विजाः ।
 कालेन स महापापो र(अ?)क्षा(क्ष?)क्रीडारतोभवत् ॥
 बिजित्य स धनं चाक्षैर्ददौ वेश्यासु वै द्विजाः ॥ ४६ ॥
 तं कदाचिन् महाभागाः क्रीडन्तं वेश्यया सह ।
 माता संवर्जयामास सुतस्य हितकारिणी ॥ ४७ ॥
 वर्जयन्तीं तदा पापो मातरं संजघान ह ।
 कुठारेण सुतीक्ष्णेन कालपाशवृतो द्विजाः ॥ ४८ ॥
 स हत्वा मातरं पापो वेश्यया सह भार्यया ।
 रेमे बहुतिथं कालं गृहलक्षैर्धनं(?) बहु ॥ ४९ ॥
 स कदाचिच्च तां वेश्यां संत्यज्य मिथिलां ययौ ।
 स तत्र राजपुत्रेण चक्रेऽक्षक्रीडनं सह ॥ ५० ॥
 शतं शतं परिमितं पणं कृत्वा तपोधनाः ।
 ततः स राजपुत्रेण विजितो ब्राह्मणाधमः ॥ ५१ ॥

४०. -a) ने२ जोगी० (→जागी०). -d) ने१ सैवोनति (→सैवोत्पत्तिः).

४२. -c) ने१ वापि (→चापि). ४३. -b) ने१ विषते (→विद्यते). ४५. -c)

ने१ सास्यं (→शास्यं). ४७. -b) ने१ क्रीडन्तं (→क्रीडन्तं). -c) ने२ संवर्त०

(→संवर्ज०) ४८ -a) ने१ वर्जयन्ती, ने२,३ वर्जयन्ती (→वर्जयन्ती) ५१ -b)

ने२ प्रण (→पणं).

चक्रे चौर्यं दुराचारः सदा वाराङ्गनारतः ।
 स कदाचित् समुश्रन्(समुष्णन्)वै धनं नागरिकैर्जनैः ॥ ५२ ॥
 निबद्धो लोहपाशेन बभूव मुनिसत्तमाः ।
 तदा स्वां मातरं पापः संस्मरन् हितकारिणीम् ॥ ५३ ॥
 प्ररुदन् मुनिशार्दूलाः स्वकर्म गर्हयन् भृशम् ।
 ततस्ते नागराः सर्वे पप्रच्छुस्तं द्विजाधमम् ॥ ५४ ॥

नागरा ऊचुः ।

किं त्वया रुद्यते पाप वृथा ते रोदनेन किम् ।
 लोहपाशैर्निबद्धोऽसि मा शुच स्वक्षमां कुरु ॥ ५५ ॥

ब्राह्मण उवाच ।

न चाहं पीड्या लोका शुचाभि किं नु कारणम् ।
 शृण्वन्तु तत्प्रवक्ष्यामि यथावत् सु समहिताः ॥ ५६ ॥
 मया पापेन वै लोकाः स्वमाता हितकारिणी ।
 निहता गृहमध्यस्था कुठारेण दुरात्मना ॥ ५७ ॥
 फलं तस्यैव पापस्य सांप्रतं समुपागतम् ।
 तेन मे रोदनं लोका जायते नात्र संशयः ॥ ५८ ॥

श्रीभगवानुवाच ।

इति तस्योदितं श्रुत्वा नागरा मुनिसत्तमाः ।
 मोचयामास(सुः?) तं पापं करुणाद्देण चेतसा ॥ ५९ ॥
 स तैर्मुक्तो महाभागा मिथिलावासिनं द्विजम् ।
 वेदवेदाङ्गतत्त्वज्ञं तपस्यन्तं सुचेतसम् ॥ ६० ॥
 तं दृष्ट्वा पातकं घोरं संस्मरन् स कुलाधमः ।
 निहतां मातरं चापि तथा वैश्यारतादिकम् ॥ ६१ ॥
 तं सुपूज्य महाभागं स द्विजो मुनिसत्तमाः ।
 स्वपापं कथयामास यथापूर्वं प्रनिन्दितम् ॥ ६२ ॥

५२. -c) ने१ समुस्तन्वै (→समुश्रन् वै). ५३. -c) ने१ बभूवः (→बभूव);
 ने१ ०सत्तम (→०सत्तमाः). -c) ने२ स्वो (→स्वां). ५६. -b) ने१ रुदामि,
 ने२ शुचानि (→शुचामि). -d) ने३ यथावत्त्वत्स० (→यथावत्सुस०). ६०. ने१
 सुचेतसा (→सुचेतसम्). ६१. -d) ने२ तथा वैश्यारनादिकम्. ६२. -b) ने२ शक्तिजो
 (→स द्विजो) -d) ने१ पूर्वमनिन्दितम्, ने२ पूर्वं प्रतिदिनम् (→पूर्वं प्रनिन्दितम्).

ब्राह्मण उवाच ।

भगवन् ये महापापाः पापिष्ठा लोभमोहिताः ।
 ये मातृपितृहन्तारो गुरुद्रोहरताश्च ये ॥ ६३ ॥
 तेषां मुक्तिः कथं विप्र जायते निश्चला भुवि ।
 कथं पापात्मनां विप्र दुष्टानां पापकारिणाम् ।
 मोहमार्गरतानां च जायते पापविच्युतिः ॥ ६४ ॥
 कामाराध्य च देवेशं कस्मिन् क्षेत्रे तपोधन ।
 पातकानां विनाशो हि केन संजायते इह ॥ ६५ ॥
 मया स्वमाता निहता दुःकर्मफलभोगिना ।
 तथाक्षैः क्रीडितं विप्र तथा वेश्यासु सङ्गमः ॥ ६६ ॥
 कृतान्येतादृशान्ये च पातकानि बहून्यपि ।
 निःकृतिः कुत्र चैतेषां कथं मुक्तिर्लभेमहि ॥ ६७ ॥

ऋषिरुवाच ।

दुष्कर्म भवता विप्र कृतं मातृनिपातनम् ।
 नैतद्युगशतेनापि नाशमायाति दुष्कृतम् ॥ ६८ ॥
 यज्जन्मकोटिभोज्यं ते दुष्कृतं तदिहैव हि ।
 विनश्यति न सन्देहः तत्तु सम्यक् वदाम्यहम् ॥ ६९ ॥
 हिमालयतटे लग्नः सुपुण्यो दारुकाननः ।
 तत्र जागीश्वरो देवो जागर्ति द्विजसत्तम ॥ ७० ॥
 गोविप्रगुरुबालघ्नाः पितृमातृद्रुहादयः ।
 यत्र संशोध्य चात्मानं व्रजन्ति शिवमन्दिरम् ॥ ७१ ॥
 तावद् वसन्ति मनुजा रौरवे घोरदर्शने ।
 पितृमातृद्रुहाश्चापि गोविप्रगुरुघातिनः ।
 यावज्जागीश्वरं देवं न पश्यन्ति समाहिताः ॥ ७२ ॥
 अष्टौ युगसहस्राणि उषित्वा काशिमण्डले ।
 पूज्य विश्वेश्वरं देवं यत्फलं समवाप्यते ॥ ७३ ॥

६४. -a) ने२ मुनिः (→मुक्तिः). -d) ने१ दुष्टा कलुषकारिणां.

६५. -a) ने३ देवेश (→देवेशं). -d) ने२ यं (→सं-). ६६. -d) ने३ वैश्यासु

(→वेश्यासु). ६७. -c) ने२ विकृतिः (→निकृतिः). -d) ने१ कथं मुक्तिं लभ्याम्यहं,

ने३ कथं मुक्तिर्लभेत्यहं. ६९. -a) ने२ यं जन्म० (→यज्जन्म०). -b) ७१. -a)

ने१ बालघ्नः (→बालघ्नाः)

मासेनैकेन तद्विप्र पूज्य जागीश्वरं हरम् ।
 स्नात्वा कपर्दिगङ्गायां जायते दारुकानने ॥ ७४ ॥
 सेतुवन्धात् समागत्य पुण्ये केदारमण्डले ।
 संपूज्य शङ्करं तत्र यत्फलं समवाप्यते ।
 तत्फलं प्राप्यते विप्र पूज्य जागीश्वरं हरम् ॥ ७५ ॥

मा वैद्यनाथं मनुजा व्रजन्तु
 काशीपुरीं शङ्करवल्लभां वा ।
 मायानगर्यां मनुजाश्चरन्तु
 जागीश्वराख्यं हि हरं व्रजन्तु ॥ ७६ ॥
 प्राप्य जागीश्वरं देवं यो ब्रूते मुक्तिमेव हि ।
 स मुक्तिं याति वै विप्र दुर्ज्ञेयामकृतात्मभिः ॥ ७७ ॥

ब्राह्मण उवाच ।

कथं संजायते क्षेत्रं कस्मिन् भूमण्डले द्विज ।
 जार्गति स कथं देवः कथं मुक्तिप्रदः स्मृतः ॥ ७८ ॥
 प्रवेशः कुत्रतो ज्ञेयः कस्माद्वै निर्गमः स्मृतः ।
 तस्मिन् क्षेत्रे महाभाग विद्यते तद्वदस्व माम् ॥ ७९ ॥
 तीर्थाधिराजसंज्ञो वै को देवः ख्यायते द्विज ।
 के तत्र देवदेवस्य परिवारे स्थिता द्विजाः ॥ ८० ॥
 कानि तत्र च लिङ्गानि सन्ति देवस्य सन्निधौ ।
 कानि तीर्थानि पुण्यानि सरितः काश्च तत्र हि ॥ ८१ ॥
 के तत्र शङ्करं शान्तं देवं संसेवयन्ति हि ।
 के तत्र सिद्धा नागाश्च तानाख्यापय सुव्रत ॥ ८२ ॥

ऋषिरुवाच ।

सैवोत्पत्तीह लिङ्गानां विद्यते द्विजसत्तम ।
 यथा मुक्तिप्रदो जातः भूतले तच्छृणुष्व हि ॥ ८३ ॥

७५. -b) ने३ पुण्यं (→पुण्ये); ने३ ०मंडलं (→०मण्डले). -c) ने१ शंकर
 (→शंकरं). -e) ने१ संपूज्य (→पूज्य). ७६. -a) ने६ मां (→मा); ने१ ०नाथ
 (→०नाथं)-b) ने२ ०पुरी(→०पुरी). ७८. -a) ने२ स जायते, ने३ संजायते(→संजा-
 यते). ८०. -b) ने१ ख्यांते (→ख्यायते); ने१ द्विजः (→द्विज). ८१. -d) ने३
 कां च (→काश्च). ८२. -b) ने१.२ देवाः (→देवं). -d) ने१ सुव्रतः (→सुव्रत).
 ८३. -c) ने१ ज्ञात, ने३ ज्ञाता (→जातः).

रेचको नाम गन्धर्वो बभूव द्विजसत्तम ।
 तस्यासीद् वाणको नाम पुत्रः परमधार्मिकः ॥ ८४ ॥
 रूपयौवनसम्पन्नो दीर्घायुर्विमलाकृतिः ।
 सङ्गीतज्ञोऽभवद् विप्र शिल्पज्ञश्चापि चानघ ॥ ८५ ॥
 दान्तो नृत्यकलाभिज्ञः समज्ञः संजितेन्द्रियः ।
 स कदाचिन् महाभाग ऋषीणां मध्यगो भवे(व?)त् ।
 सह गन्धर्वकन्याभि(भी?)रन्तुमिच्छन् महागुणी ॥ ८६ ॥
 तस्मै प्ररुषिता विप्र ऋषयो धर्मवत्सलाः ।
 ददुः शापं महाभागा गन्धर्वाय महात्मने ॥ ८७ ॥

ऋषय ऊचुः ।

यस्मात्त्वं मध्यगो भूत्वा गतोऽसि कुलपांसनः ।
 तस्मात्त्वं राक्षसीं योनिं प्राप्य घोरतमो भव ॥ ८६ ॥

ऋषिरुवाच ।

स शप्तो ऋषिभिः पुण्यैः त्यक्त्वा कान्ततरं वपुः ।
 अरण्ये राक्षसीं योनिं प्राप्तवान् द्विजसत्तमाः ॥ ८७ ॥
 स घोरो राक्षसो भूत्वा प्राणिहिसारतोऽभवत् ।
 चकार च मनुष्याणां कदनं द्विजसत्तमाः ॥ ८८ ॥
 ततो ये वनमध्यस्था राक्षसाः घोरदर्शनाः ।
 तमाश्रित्य च ते सर्वे तस्थुर्यमगणोपमाः ॥ ८९ ॥
 ततः स राक्षसो घोरो भगिन्या सह संययौ ।
 विपिनं चातिघोरं वै तथान्यै राक्षसैः सह ॥ ९० ॥
 सोपयेमे स्वभगिनीं विपिने राक्षसाधमः ।
 रूपसौन्दर्यलावण्यगुणैर्बहुभिरन्विताम् ॥ ९१ ॥
 रेमे बहुतिथं कालं तया सह सुदुर्मतिः[.] ।
 सरित्सु चापि कान्तासु वनेषूपवनेषु च ॥ ९२ ॥

८४. -a) ने१ रिचको (→रेचको). -b) ने१ ०सत्तमः (→०सत्तम).
 ८५. b) ने२ ०कृति (→०कृतिः). ८६. -a) ने१ नृत्यं (→नृत्य-). ८७. b)
 ने३ ०वत्सलाः (→०वत्सला). ८६. -b) ने१ ०पांसनः (→०पांसनः). -c) ने२
 राक्षसी (→राक्षसीं). ८७. -b) ने१ त्यक्त्वा (→त्यक्त्वा). ८८. d) ने१ ०सत्तम,
 ने२ ०सत्तमः (→सत्तमाः) ९१. -a) ने२ ०भगिनी (→०भगिनीं).

स कदाचिद्दुराचारः सह तै रक्षसांगणैः ।
 कालेन देवयोगेन प्रययौ दारुकाननम् ॥ ९३ ॥
 तत्रारण्ये प्रदीप्यन्तं मुक्तिमण्डलमध्यगम् ।
 ददर्श देवदेवेशं दिव्यं जागीश्वराह्वयम् ॥ ९४ ॥
 सेवितं देवगन्धर्वैर्वाणाद्यैर्दितिजैरपि ।
 नन्दिस्कन्दिगणेशाद्यैः परिवारैर्विराजितम् ॥ ९५ ॥
 दीव्यन्तं दीर्घतेजोभिः प्रभया भास्करोपमम् ।
 तं दृष्ट्वा देवदेवेशं ननाम राक्षसाधमः ॥ ९६ ॥
 प्रणामेनैव तद्देहं हित्वा घोरं सुदुर्द्धरम् ।
 प्राप गन्धर्वदेहं वै साक्षाद्देवतनूपमम् ॥ ९७ ॥
 ततः सस्मार भगिनीं पितरं मातरं च सः ।
 स्मृतमात्रास्तु ते सर्वे तेन देवस्य सन्निधौ ॥ ९८ ॥
 संत्यज्य राक्षसं देहं ययुः शङ्करमन्दिरम् ।
 सोऽपि मुक्तिं तदा विप्र वज्रे देवस्य सन्निधौ ॥ ९९ ॥
 ब्रुवन्नेव च तैः सर्वै राक्षसैः सह किङ्कराः ।
 अधिरोप्य विमानाग्रे तं शैवा द्विजसत्तमाः ।
 ययौ शिवपुरं रम्यं रुद्रकन्यानिषेवितम् ॥ १०० ॥
 इत्येतत् कथितं विप्र यथा मुक्तिं प्रपृच्छसि ।
 येन मर्त्ये महादेवोराधितः कथितं मया ॥ १०१ ॥
 श्रृणुष्व यानि लिङ्गानि तत्र सन्ति समाहितः ।
 केचिदद्यापि दृश्यन्ते केचिद् गूढा भुवः स्थले ॥ १०२ ॥
 केचिद्दीप्य(व्य?)न्ति मर्त्यानां हिताय द्विजसत्तम(माः ?) ।
 तत्र गूढानि लिङ्गानि शिलायां वे शतत्रयम् ॥ १०३ ॥
 सन्ति गूढानि लिङ्गानि तथान्येषु स्थलेषु च ।
 तानि संभाव्य जागीशं ये सम्यक् पूजयन्ति हि ॥ १०४ ॥

९३. -b) ने१ राक्षसा० (→रक्षसां०).

९४. -c) ने१ ०देवेश (→०देवेशं). ९६. -a) ने१ दीव्यंतदीर्घ०, ने२ दीव्यंतदार्व० (→दीव्यन्तं दीर्घ०). ९८. -a) ने२ भगिनी (→भगिनीं). -c) ने२ ०मात्रास्तुति (→०मात्रास्तु ते). १००. -d) ने२ ०सत्तम (→०सत्तमाः). १०१. -b) ने१ प्रयच्छति (→प्रपृच्छसि).

शिवसायुज्यतां यान्ति मानवा नात्र संशयः ।
 पूज्य जागीश्वरं देवं ततो मृत्युञ्जयं व्रजेत् ॥ १०५ ॥
 संपूज्य मानवो याति शिवलोकं सुदुर्लभम् ।
 तत्र गत्वा नरो यद्यद्वाञ्छामिच्छति वै द्विज(?) ।
 तत्र(तत्तद्?) ददाति देवेशो मानवानां हिताय वै ॥ १०६ ॥
 असंख्यातां(त ?) सहस्राणि तस्मिन्नुत्पत्तिमण्डले ।
 सन्ति लिङ्गानि वै विप्राः प्राधान्येन शृणुष्व हि ॥ १०७ ॥
 मृत्युञ्जयं च संपूज्य वामे विश्वेश्वरं हरम् ।
 संपूज्य तत्र वै विप्र(प्रा) गोकर्णेशं हरं व्रजेत् ॥ १०८ ॥
 ततो विन्ध्येश्वरं देवं ततो वाणीश्वरं हरम् ।
 संपूज्य भुवनेशाख्यं दक्षिणे द्विजसत्तमः(माः ?) ॥ १०९ ॥
 ततो गच्छेन्महाकालं कार्त्तिकं च तदनन्तरम् ।
 ततः पुष्टि महादेवीं रचितां विश्वकर्मणा ॥ ११० ॥
 ततः सोमेश्वरं देवं सूर्येशं हि ततः परम् ।
 ततस्तु कमलाकान्तं ब्रह्माणं हि ततः परम् ॥ १११ ॥
 ततो गणेश्वरं देवं पश्चिमे द्विजसत्तम(माः ?) ।
 ततो नन्दीश्वरं देवं नन्दां चापि हरप्रियाम् ॥ ११२ ॥
 संपूज्य मानवो याति शिवलोकं सुदुर्लभम् ।
 ततश्चण्डीश्वरं देवं शीतलां च ततः परम् ॥ ११३ ॥
 ततस्तु वरुणेशाख्यं महेन्द्रेशं ततः परम् ।
 ततः पूर्वं महादेवं वालीशं द्विजसत्तम(माः ?) ॥ ११४ ॥
 संपूज्य मानवो याति शिवलोकं न संशयः ।
 ततस्तु धनदेशाख्यं यमेशं हि ततः परम् ॥ ११५ ॥
 ततः कमलपाणिं वै कोटीशाख्यं ततः परम् ।
 ततो मुक्तीश्वरं देवं मृडानीशं ततः परम् ॥ ११६ ॥

१०५. -a) ने१ ०योज्यतां (→०युज्यतां); ने१ याति (→यान्ति). १०६. -b)
 ने२ ०लोक (→०लोकं). -d) ने१ द्विजः (→द्विज). १०७. -c) ने१ विप्र
 (→विप्राः). -d) ने१ ह (→हि). १०८. -a) ने२ मृत्युञ्जये (→मृत्युञ्जयं).
 ११२. -d) ने१ नन्दा (→नन्दां). ११४. -c) ने१ ०देव (→देवं). -d) ने२
 ०सत्तमं (→०सत्तम(माः)). ११६. -c) ने३ मुक्तीश्वरं (→मुक्तीश्वरं).

भैरवेशं हरं तत्र सङ्गमध्ये द्विजोत्तम(माः ?) ।
 संपूज्य मानवो याति महेशभवनं प्रति ॥ ११७ ॥
 ततः स्रोतं समुत्तीर्य चण्डिकां शङ्करप्रियाम् ।
 संपूज्य मानवः सम्यगैहिकं फलमश्नुते ॥ ११८ ॥
 ततस्तु जलमध्ये वै ब्रह्मतीर्थस्य चोपरि ।
 पूजयेत् पञ्चकेदारान् सर्वपापप्रणाशकान् ॥ ११९ ॥
 तत्रोत्तरे महादेवं योगीशं पूज्य वै द्विज(जाः ?) ।
 मानवः शिवसायुज्यं प्राप्नोति नात्र संशयः ॥ १२० ॥
 ततो गच्छेद्धनुमन्तं दिव्यदेहधरं द्विज(जाः ?) ।
 ततस्तु चक्रवाकीशं ततो वागीश्वराह्वयम् ॥ १२१ ॥
 ततस्तु वनमध्ये वै सुपुण्ये दारुकानने ।
 देवं योगीश्वरं पूज्य ऋषिपत्निनिषेवितम् ॥ १२२ ॥
 मानवो देवभवनं प्राप्नोति न हि संशयः ।
 ततश्चक्रेश्वरं देवं विष्णुचक्राङ्कितं द्विज(जाः ?) ।
 संपूज्य मानवः सम्यग्लोकचक्रं न पश्यति ॥ १२३ ॥
 ततो हुण्डीश्वरं देवं पूजयेत् सुसमाहितः ।
 वैद्यनाथं हरं तत्र यत्र हुण्डीश्वरो हरः ।
 शिलापृष्ठे महाभाग संपूज्य शिवमाप्नुयात् ॥ १२४ ॥
 ततः कपर्दिसरितो मूले देवं महेश्वरम् ।
 संपूज्य मानवो याति शिवलोकं सुदुर्लभम् ॥ १२५ ॥
 एतानि शिवलिङ्गानि विशिष्टानि मयोदितम् ।
 ये चक्रबाणमुक्तानि भूमौ निपतितानि च ॥ १२६ ॥
 गौरी पद्मा शची मेधा सावित्री विजया जया ।
 देवसेना स्वधा स्वाहा मातरो देवमातरः ॥ १२७ ॥
 तुष्टिः)पुष्टिः) स्वधा माता कुलदेवी तथैव च ।
 एताः सर्वा विराजन्ते क्षेत्रे जागीश्वराह्वये ॥ १२८ ॥

११९. -d) ने१ प्रणाशकाम् (→प्रणाशकान्). १२०. -d) ने१ जायते (→प्राप्नोति). १२१. -b) ने३ दिव्यं (दिव्य-). १२२. -c) ने२ यागीश्वरं (→योगीश्वरं). १२३. -a) ने१ ०भवनं (→०भवनं). १२४. -d) ने२ हरं (→हरः). -e) ने१ ०षष्ठे(→पृष्ठे). १२८. -a) ने१ ०स्वमाता च (→०स्वधा माता). -d) ने२ क्षेत्रे (→क्षेत्रे).

महेन्द्रप्रमुखा देवास्तथा विद्याधराः शुभाः ।
 गन्धर्वा पुष्पदन्ताद्यास्तथैवाप्सरसांगणाः ॥ १२९ ॥
 गुह्याः सिद्धाः पिशाचाश्च तथा नागा महोरगाः ।
 वसवोऽष्टौ द्वादशार्कास्तथैव मरुतांगणाः ॥ १३० ॥
 देवर्षयो महाभागास्तथा ब्रह्मर्षयः परे ।
 दैतेया दानवाश्चैव डाकिन्यश्च महबलाः ॥ १३१ ॥
 सेवन्ते देवदेवेशं दिव्यं जागीश्वराह्वयम् ।
 एतेषां नामलिङ्गानि सन्त्यदृश्यानि वै द्विजाः ॥ १३२ ॥
 केचिदद्यापि दृश्यन्ते भूतले नात्र संशयः ।
 एतेषां नाम लिङ्गानि दृष्ट्वा संभाव्य वै द्विजाः ॥ १३३ ॥
 संपूज्य देवदेवेशं दिव्यं जागीश्वराह्वयम् ।
 प्राप्नोति परमां सिद्धिं देवैरपि सुदुर्लभाम् ॥ १३४ ॥
 संपूज्य तत्र देवेशं टङ्कणाद्रौ महेश्वरम् ।
 वृद्धजागीश्वराख्यं वै संपूज्य साङ्गमाप्नुयात् ॥ १३५ ॥
 वृद्धजागीश्वरं पूज्य तत्रैव परमेश्वरीम् ।
 ततो भाण्डीश्वरं देवं पुनर्गच्छेद् द्विजोत्तमः? (द्विजोत्तमाः) ॥ १३६ ॥
 ततो जागीश्वरं देवं पुनः प्राप्य समाहितः ।
 परिक्रम्य महाभाग(गाः?) नत्वा चैव पुनः पुनः ॥ १३७ ॥
 ततो गच्छेत् त्रिनेत्रेशं पूर्णगव्यूतिदूरगम् ।
 दक्षिणे काननप्रान्ते क्षेत्रपालान्वितं द्विज(माः?) ॥ १३८ ॥
 संपूज्य मानवो याति त्रिनेत्रं द्विजसत्तम(माः?) ।
 देवगन्धर्वकन्याभिः सेवितं शिवमण्डलम् ॥ १३९ ॥
 एवं वै कुरुते यस्तु यात्रायां द्विजसत्तम(माः?) ।
 स कोटिकुलमुद्धृत्य शिवलोके महीयते ॥ १४० ॥
 नास्ति संसारभीतिर्वै प्राप्य जागीशमण्डलम् ।
 न मातुर्गर्भगा चिन्ता विद्यते द्विजसत्तमः(माः) ॥ १४१ ॥

१२९. -b) ने₁ ष्वरा (→ष्वराः). १३०. -b) ने₂ ंगा (→ंगाः).
 १३२. -d) ने₁ द्विजः, ने₁ द्विजा (→द्विजाः). १३३. -b) ने_{1,2} द्विजः
 (→द्विजाः). १३४. -b) ने₂ जोगी० (→जागी०). १३६. -a) ने₃
 वृद्धजागीश्वराख्यं वै. १३८. -a) ने₃ त्रिनेत्रं वै (→त्रिनेत्रेशं). -b) ने₃ पूर्ण (→
 पूर्ण०); ने₁ ंशतः (→ंशतम्).

कायक्लेशं विना यत्र शिवभक्तिः सुदुर्लभा ।
 प्राप्यते देवगन्धर्वैः दुःप्राप्या द्विजत्तमः(माः ?) ॥ १४२ ॥
 यत्र संदर्शनेनैव शिवस्य करुणात्मनः ।
 जायते मुक्तिरव्यग्रा शाश्वती द्विजसत्तमः(माः?) ॥ १४३ ॥
 तस्मान्नान्यतमं क्षेत्रं प्रपश्यामि न संशयः ।
 यानि तत्र च तीर्थानि मुख्यभूतानि वै द्विजः(जाः ?) ॥ १४४ ॥
 तानि ते कथयिष्यामि यावन्तः सुसमाहितः ।
 यत्र कपर्दिसंभूता गङ्गा साक्षाच्छिवप्रिया ॥ १४५ ॥
 अणुमात्रमपि स्पृष्ट्वा या दहेत् पातकान् द्विजः(जाः?) ।
 तस्यां तीर्थाण्यनेकानि सन्ति तानि शृणुष्व वै ॥ १४६ ॥
 कानिचिदणुमात्राणि सुगम्भीराणि कानिचित् ।
 कानिचिच्चुलुकोदानि कानिचिन्त्या पदानि च(?) ॥ १४७ ॥
 सन्ति तीर्थानि वै वि(प्राः?) सहस्राख्यानि तत्तथा ।
 प्राधान्येन कथिष्यामि तानि सर्वाणि साम्प्रतम् ॥ १४८ ॥
 मूले कपर्दितीर्थे वै ततो बामुसरं स्मृतम् ।
 ततो बाणस्य तीर्थं वै शिवतीर्थं ततः स्मृतम् ॥ १४९ ॥
 ततस्तु ढुण्डुतीर्थं वै माण्डव्यस्य ततः परम् ।
 ततस्तु वालितीर्थं वै जामदग्न्यं ततः स्मृतम् ॥ १५० ॥
 ततस्तु वेणुतीर्थं वै मौर्वतीर्थं ततः स्मृतम् ।
 ततस्तु काश्यपं नाम तीर्थमस्ति सुपूजितम् ॥ १५१ ॥
 ततस्तु क्रौञ्चतीर्थं वै ततः पापप्रणाशनम् ।
 ततो वाराहतीर्थं वै वाराही पूज्यते यतः ॥ १५२ ॥
 ततः कमलनाभस्य तीर्थमस्ति न संशयः ।
 ततो भूतपतेस्तीर्थं भूतेशो यत्र पूज्यते ॥ १५३ ॥
 ततः कलापतीर्थं वै कालापं हि ततः स्मृतम् ।
 ततस्तु प्राणदं नाम तीर्थमस्ति सुशोभनम् ॥ १५४ ॥
 ततस्तु लोमहन्तारं ततः कालप्रणाशनम् ।
 ततो हारीतकं नाम तीर्थमस्ति तपोधनं (नाः?) ॥ १५५ ॥

१४७. -c) ने१ ऽचिचुलुको ने२ ऽचिक्षुनुको (→ऽचिचुलुको). १४८. -b) ने२ तं
 तथा (→तत्तथा). १४९. -a) ने२.३ तीर्थं वै (→तीर्थं वै). -c) ने१ शिवा०
 (→शिव०). १५०. -b) ने१ माण्डव्ये च (→माण्डव्यस्य). १५१. -a) ने१ ततः
 स्व० (→ततस्तु).

ततो रूपप्रदं नाम तीर्थमस्ति सुशोभनम् ।
 ततस्तु सूर्यतीर्थं वै शशितीर्थं ततः स्मृतम् ॥ १५६ ॥
 ततस्तु शूलगङ्गाया मध्ये वै द्विजसत्तम(माः?) ।
 ब्रह्मतीर्थमिति ख्यातं देवगन्धर्वपूजितम् ॥ १५७ ॥
 सुकपालाङ्कितं पुण्यं पातकान्तकरं शुभम् ।
 ये निमज्ज्य महाभाग (गाः?) पिण्डदानं ददन्ति हि ।
 ते तारयन्ति वै विप्र कुलमेकोत्तरं शतम् ॥ १५८ ॥
 धर्माधर्माह्वयं तीर्थं ततस्तु द्विसजत्तम ।
 ततस्तु ऋणमोक्षं हि ततः पापप्रणाशनम् ॥ १५९ ॥
 ततः सौन्दर्यदं तीर्थं ततस्तु नरकाह्वयम् ।
 ततस्तु वेत्रजं नाम सुवेत्रजलसम्मितम् ॥ १६० ॥
 ततो योगेश्वराख्यं वै तीर्थमस्ति तपोधन (Iः?) ।
 ततस्तु शूलगङ्गायाः सङ्गमस्ति तपोधन(नाः) ॥ १६१ ॥
 तपस्यमानेन हरेण या पुरा
 शूलेन भित्त्वा किल दारुकाननम् ।
 निष्कासिता योगगतेन योगिना
 सङ्गं गता पुण्यमतीव शोभना ॥ १६२ ॥
 तस्यां तीर्थान्यनेकानि सन्ति वै द्विजसत्तम(माः) ।
 माहेन्द्रं लवणं त्वाष्ट्रं सौरभेयं ततः परम् ।
 तेषु स्नात्वा नरो याति महेन्द्रभवनं प्रति ॥ १६३ ॥
 ततो मृत्युञ्जयाख्यं वै तीर्थमस्ति न संशयः ।
 हेतुवृन्दारकं नाम कौशल्यं हि ततः परम् ॥ १६४ ॥
 ततो महेन्द्रतीर्थं वै पाकशासनसंज्ञकम् ।
 ततो वरुणतीर्थं वै तीर्थं वागीश्वराह्वयम् ॥ १६५ ॥
 ततः कपर्दितीर्थं वै धनदं हि ततः स्मृतम् ।
 ततो विद्याप्रदं तीर्थं शुद्धपीतजलं द्विजः(जाः?) ॥ १६५ ॥
 ततस्तु कायतीर्थं वै शुक्रतीर्थं ततः स्मृतम् ।
 ततो गणेशतीर्थं वै तीर्थं चण्डीश्वराह्वयम् ॥ १६६ ॥

१६०. -a) ने१ नरकाह्वयः (→नरकाह्वयम्). -d) ने१ ०सम्मितं (→०सम्मितम्).

१६३. -f) ने१ माहेन्द्र (→माहेन्द्र). १६६. -d) ने३ चंडे० (→चण्डी०).

ततो वानरतीर्थं वै सिंहतीर्थं ततः स्मृतम् ।
 ततः कपिलतीर्थं वै जयन्ताख्यं ततः परम् ॥ १६७ ॥
 रूपदं धनदं नाम सूर्यतीर्थं तथा पुनः ।
 तथा ब्रह्मकपालाख्यं तथा यमविनिर्णयम् ॥ १६८ ॥
 देवार्णतारकं नाम सर्वपापप्रणाशनम् ।
 ततस्त्वलकनन्दायाः सङ्गमस्ति महामते ॥ १६९ ॥
 तयोर्मध्ये सुपुण्याख्या चास्ति पुण्या सरस्वती ।
 निमज्ज्य मानवस्तत्र महेशभवनं व्रजेत् ॥ १७० ॥
 शृणुष्वालकनन्दायास्तीर्थानि सुबहूनि च ।
 मरीचिरञ्चङ्गिरसं पुलस्त्यं पुलहं तथा ॥ १७१ ॥
 तथा नारदतीर्थं वै पर्वताख्यं ततः परम् ।
 निमज्ज्य तेषु तीर्थेषु देवो भवति मानवः ॥ १७२ ॥
 ततस्तु शेषतीर्थं वै तक्षकाख्यं ततः स्मृतम् ।
 ततस्तु बलतीर्थं वै क्राथतीर्थं ततः परम् ॥ १७३ ॥
 नन्दितीर्थं ततो गच्छेत् स्कन्दतीर्थं ततः स्मृतम् ।
 ततो ब्रह्मण्यदं नाम शूद्रवृत्तिहरं ततः ॥ १७४ ॥
 काकपक्षाककं (?) नाम तीर्थमस्ति ततः परम् ।
 ततस्तु भोगनाथाख्यं तीर्थमस्ति शुभप्रदम् ॥ १७५ ॥
 ततः करिकराकार ऐरावणहृदं स्मृतम् ।
 ततस्तु वाहणीतीर्थं पौलोम्याश्च ततः परम् ॥ १७६ ॥
 ततस्तु मेनकातीर्थं मेनकासङ्गमं ततः ।
 ततस्तु गौतमीतीर्थं गौतमस्तदनन्तरम् ॥ १७७ ॥
 ततो मुद्गलतीर्थं वै कुम्भाण्डाख्यं ततः परम् ।
 ततस्तु हिमवन्ताख्यं जैमिनिस्तदनन्तरम् ॥ १७८ ॥
 ततः पाराशराख्यं वै व्यासतीर्थं ततः स्मृतम् ।
 ततस्तु शुकतीर्थं वै चण्डतीर्थं ततः परम् ॥ १७९ ॥

१६९. -a) ने१ देवर्णं (→देवार्णं).

१७१. -b) ने३ वा (→च). -d) ने१ पुलस्त्य (→पुलस्त्यं). १७४. -a) ने१ नदीं (→नदीं) १७६. -b) ने१ ऐरावणं, ने२ ऐरावण- (→ऐरावणं).

परं हि हाटकेशाख्यं तीर्थं त्रिदशसेवितम् ।
 विद्यते यत्र वै देवो हाटकेशो महेश्वरः ॥ १८० ॥
 ततस्तु बह्वितीर्थं वै कदुस्न(ण्?)जलसेवितम् ।
 विद्यते सर्वपापानां हेतुभूतं विनाशने ॥ १८१ ॥
 त्रिनेत्रपादं संसेव्य ततो गौरी महासरित् ।
 जूटागङ्गामहत्सङ्गं प्राप्य सा राजते द्विज ॥ १८२ ॥
 ततो गौरीश्वरो देवः पूज्यते देवनायकैः ।
 तं सुपूज्य जनो याति शिवलोकं सुदुर्लभम् ॥ १८३ ॥
 ततः कपर्दिसंभृता सरयूसङ्गमे गता ।
 न तु वर्षशतैर्वापि तीर्थानां वर्णनं मया ॥ १८४ ॥
 शक्यते नान्यथा विप्र सत्यमेतन्मयोदितम् ।
 सोमपानफलं यस्य पिबतां जायते द्विज ॥ १८५ ॥
 जनानां तोयमात्रेण सत्यमेतन्मोदितम् ।
 निमज्ज्य तोये मनुजो यजा(जाः?)न्तस्नानजं फलम् ॥ १८६ ॥
 प्राप्नोति नात्र सन्देहस्तत्र जागीश्वरस्थले ।
 तेषु तीर्थेषु यः स्नात्वा प्रणतो द्विजसत्तम ॥ १८७ ॥
 देवं जागीश्वरं पूज्य नरो याति परां गतिम् ।
 यस्तु तीर्थेषु सर्वेषु निमज्ज्य परमेश्वरम् ॥ १८८ ॥
 संपूज्य ब्रह्मतीर्थं वै श्राद्धं कृत्वा विधानतः ।
 समुत्तीर्णं प्रकुरुते कुलमेकोत्तरं शतम् ॥ १८९ ॥
 तत्र जागीश्वरं देवं सप्तरात्रेण ये द्विज ।
 पूजयन्ति निराहारास्ते यान्ति परमां गतिम् ॥ १९० ॥
 त्रिरात्रेण च यो विप्र शङ्करं तत्र पूजयेत् ।
 मनोऽभिलषितां सिद्धिं प्राप्नुयान्नात्र संशयः ॥ १९१ ॥
 दासकाननमध्ये वै पुण्यं कल्पतरुं हि ये ।
 पश्यन्ति मानवाः सम्यग् न तेषामिह दुर्लभम् ॥ १९२ ॥

१८०. -b) ने२ ०सेवितं (→०सेवितं). १८२. -d) ने२ द्विजा (→द्विज).
 १८४. -b) ने२ गताः (→गता). १८६. -c) ने३ निमज्ज्ये (→निमज्ज्य); ने२
 तीर्थे (→तोये). ने१ मनुजा (→मनुजो) १८७. -b) ने२ तत्र जागीश्वरस्य ते.
 १९२. -b) ने१ ह्ये (→हि ये)

येन तेषु च तीर्थेषु संस्नातं द्विजसत्तम ।
 गङ्गायमुनयोः सङ्गे माघस्नानशतत्रयम् ॥ १९३ ॥
 कृतं तेनात्र(तैर्नात्र?) सन्देहः सत्यमेतन्मयोदितम् ।
 संक्षेपेण मया विप्र तीर्थाख्यानं निबोधितम् ॥ १९४ ॥
 लिङ्गानामपि माहात्म्यं कथितं पुण्यवर्द्धनम् ।
 शृणु पूजाविधिं सम्यग् जागीशस्य द्विजोत्तम ॥ १९५ ॥
 निमज्ज्य ब्रह्मतीर्थे वै सुस्नानविधिना द्विज ।
 मृत्युञ्जयं च संपूज्य तथा देवीं हरप्रियाम् ॥ १९६ ॥
 ततो जागीश्वरं गच्छेत् प्रक्रम्य विधिपूर्वकम् ।
 प्रणम्य च यथान्यायं गत्वा देवस्य सन्निधौ ॥ १९७ ॥
 आगमोक्तेन विधिना शिवपूजां समाचरेत् ।
 पञ्चरत्नेश्च सम्पूर्णं संस्थाप्य कलशं शुभम् ।
 गणेशं स्कन्दिना युक्तं कलशोपरि विन्यसेत् ॥ १९८ ॥
 ततोऽर्घं विधिवन्भूमौ संस्थाप्य द्विजसत्तम ।
 अङ्गन्यासं विधायैव प्राणायामं ततश्चरेत् ॥ १९९ ॥
 ततः सङ्कल्पविधिना सुसङ्कल्पं समाचरेत् ।
 ततस्तु मातृकान्यासं विधाय द्विजसत्तमः ॥ २०० ॥
 ऋष्यादिन्यासमारभ्य स्वाङ्गपूजां विधाय च ।
 धर्मादीन् लोकपालांश्च दिग्द्वारे पूजयेद्विजः ॥ २०१ ॥
 द्वाविंशाक्षरमन्त्रेण आवाह्य परमेश्वरः(रम्?) ।
 द्वादशाक्षरमन्त्रेण कृत्वा पाद्यादिकं ततः ॥ २०२ ॥
 पञ्चामृतेन संस्नाप्य पुनः शुद्धजलेन च ।
 द्वाविंशाक्षरमन्त्रेण स्नापयेद् विधिपूर्वकम् ॥ २०३ ॥
 ततो वस्त्रं च यज्ञं च दत्त्वा गन्धं विलेपयेत् ।
 पञ्चाक्षरमन्त्रेण विलिप्य चन्दनं शुभम् ॥ २०४ ॥
 षड्विंशाक्षरमन्त्रेण आधारादीन् प्रपूजयेत् ।
 ततोक्षतैः सुकुसुमैः पूजयेत् परमेश्वरम् ॥ २०५ ॥

१९६. ने२.३ द्विजाः (→द्विज). १९८. -b) ने१ पूजा (→पूजां). १९९. -c)
 ने१ विधानेन (→विधायैव). -d) ने१ कृत्वा प्राणायामं चरेत्. २०२. ने१. ०
 २०३. ने१. ab ०. २०५. -c)ने२ ततो स तैः (→ततोऽक्षतैः)

संपूज्य धूपागुरुसंयुतं द्विज
 निवेद्य दीपं कलिकल्मषघ्नम् ।
 घृतान्वितं पायसमाद्यदेवे
 निवेद्य नीराजनकं विधाय ॥ २०६ ॥
 ततस्तु तोष्येत्प्रणतो महेशं
 कपालपाणिं शितिकण्ठदेवं ।
 कलाधरं चन्द्रनिषेवितं तं
 वृषध्वजं पञ्चमुखं त्रिनेत्रम् ॥ २०७ ॥
 नमः शिवाय शशिशेखराय
 हराय कालान्तकराय तुभ्यम् ।
 भस्माङ्गरागाय रविप्रभाय
 देवाय तुभ्यं मदनान्तकाय ॥ २०८ ॥
 किरीटमालासुविराजिताय
 षडर्धनेत्राय वृषध्वजाय ।
 नागेन्द्रहाराय नगप्रभाय
 देवीकलत्राय सदाशिवाय ॥ २०९ ॥
 श्रीवामदेवाय कलाधराय
 स्योगगम्याय जटाधराय ।
 देवाय तुभ्यं त्रिपुरान्तकाय
 चण्डीशपूज्याय नमः शिवाय ॥ २१० ॥
 इति स्तुत्वा महादेवं प्रणमेत्सुसमाहितः ।
 दण्डवद् विधिवद् विप्र सम्यगष्टोत्तरं शतम् ॥ २११ ॥
 ततः प्रक्रमणं कृत्वा सव्यासव्यविधानतः ।
 देवं क्षमापयेत् विप्र भवानीवल्लभं प्रभुः(भुम् ?) ॥ २१२ ॥
 क्षमाप्यं स्वकृतान् दोषान् वाचयेद्दे वसन्निधौ ।
 कायिकान् वाचिकान् वापि मनसा च कृतानपि ॥ २१३ ॥
 ततस्तु प्रार्थयेद् देवं मुक्त्यर्थे द्विजसत्तम ।
 प्रार्थकाय परां मुक्तिं प्रयच्छति महेश्वरः ॥ २१४ ॥

२१०. -a) ने_१ श्रीराम० (→श्रीवाम०). -b) ने_३ गम्या च (→गम्याय).

२११. -b) ने_१ प्रणमेस्तु (→प्रणमेत्सु-).

२१२. -a) ने_२ प्रक्रमणे (→प्रक्रमणं)

अनेनैव विधानेन शङ्करं यस्तु पूजयेत् ।
 तस्य नास्तीह संसारे भीतिः कुत्रापि वै द्विज ॥ २१५ ॥
 गच्छ त्वं तत्र वे विप्र यत्र जागीश्वरो हरः ।
 जागर्ति देवगन्धर्वैः पूजितो विश्वभावनः ॥ २१६ ॥
 तत्र ते पातकाः सर्वे न शिष्यन्ति न संशयः ।
 मर्त्ये लोके सुदुर्ज्ञेयां तत्र मुक्तिमवाप्यसि ॥ २१७ ॥

श्रीभगवानुवाच ।

इति तस्य ऋषेर्वाक्यमाकर्ण्य मुनिसत्तमाः ।
 तमभ्यर्च्य यथान्यायं प्रणम्य च पुनः पुनः ॥ २१८ ॥
 ययौ चोत्तरमार्गेण स द्विजो दारुकाननम् ।
 सिद्धगन्धर्वमनुजेर्ब्रह्माद्यैर्देवनायकैः ॥ २१९ ॥
 तथा गन्धर्वकन्याभिः सेवितुं सुमनोहरम् ।
 नन्दनागतवृक्षैश्च गहनं नन्दनोपमम् ॥ २२० ॥
 तत्र सिद्धपथैर्ज्ञात्वा स पापो ब्राह्मणाधमः ।
 गहनं देववृक्षैश्च सुदिव्यं दारुकाननम् ॥ २२१ ॥
 तस्य मध्ये मृडानीशं रुद्रकन्यानिषेवितम् ।
 सहस्रादित्यसङ्काशं भासापूरितमम्बरम् ॥ २२२ ॥
 गणेशनन्दिप्रमुखैः पार्षदैः सुनिषेवितम् ।
 भूतले ऋषिकान्ताभिरप्रकाश्यं प्रकाशितम् ॥ २२३ ॥
 स ददर्श मृडानीशं देवं जागीश्वरं प्रभुम् ।
 प्रफुल्लवदनो भूत्वा महादेवं रविप्रभुम् ॥ २२४ ॥
 नमश्चक्रे महाभागाः पापसागरसंयुतः ।
 प्रणम्य देवदेवेशं दृष्ट्वा लिङ्गानि सर्वतः ।
 चक्रे स्नानं स तीर्थेषु यथोक्तविधिना द्विजः ॥ २२५ ॥
 स्नात्वा सर्वेषु तीर्थेषु सर्वपापप्रणाशिषु ।
 त्रिनेत्रलिङ्गमारभ्य पूज्य लिङ्गानि वै द्विजाः ॥ २२६ ॥

२२०. -b) ने२ सेवितं (→सेवितुं). २२२. -b) ने१ ०कन्यां (→०कन्या).
 २२५. -a) ने२ मनश्चक्रे (→नमश्चक्रे), -d) ने१ रथा (→दृष्ट्वा).
 २२६. -a) ने१ मार्थेषु (→सर्वेषु). -d) ने१ पूज्या (→पूज्य).

यावत् स वृद्धयोगीशो राजते पापनाशनः ।
 ततः स ब्रह्मतीर्थे वै निमज्य विधिपूर्वकम् ॥ २२७ ॥
 योगीशं पूजयामास पूर्वोक्तविधिना द्विजः ।
 सप्तरात्राणि वै विप्रा निराहारो जितेन्द्रियः ॥ २२८ ॥
 ततः समाप्य देवस्य पूजां वै द्विजसत्तमः ।
 प्रक्रम्य च यथान्यायं प्रणम्य च पुनः पुनः ॥ २२९ ॥
 पितॄन् संतर्पयामास ब्रह्मतीर्थे तपोधनाः ।
 संतर्प्य च पितॄन् सर्वान् दत्त्वा पिण्डं पृथक् पृथक् ॥ २३० ॥
 तारयामास वै विप्राः कुलमेकोत्तरं शतम् ।
 स संतर्प्य पितॄन् सर्वास्तथा मातामहानपि ।
 पुनर्निमज्य विधिवद् ययौ यागीशसनिन्नौ ॥ २३१ ॥
 तत्र गत्वा महादेवं मुक्त्यर्थं द्विजसत्तमः ।
 प्रार्थयामास वै विप्रा वाच्य पापान् पुरा कृतान् ॥ २३२ ॥

ब्राह्मण उवाच ।

मया स्वमाता निहता महेश
 तथैव वेश्यागमनादिकं च ।
 पापस्य मे पापरतस्य शम्भो
 कुरुष्व मुक्तिं प्रणतोऽस्मि तुभ्यम् ॥ २३३ ॥

श्री भगवानुवाच ।

तेन संप्रार्थितः शम्भुर्देवो मुक्तिं सुदुर्लभाम् ।
 सायुज्यं देवगन्धर्वैर्दुःप्राप्यां मुनिसत्तमाः ॥ २३४ ॥
 इत्येत्कथितं विप्राः सर्वक्षेत्रोत्तमोत्तमम् ।
 ये विप्रगुरुबालघ्ना यत्र यान्ति पराङ्गतिम् ॥ २३५ ॥

२२७. -a) ने_१ यागीशो (→योगीशो) २२८. -a) ने_१ यागीशं (→योगीशं).
 २२९. -b) ने_१ सत्तमा (→सत्तमः). -c) ने_१ प्रणम्य (→प्रक्रम्य). २३१.
 -f) ने_३ यागीशं (→यागीशं). २३२. -a) ने_{२.३} मुक्ता (→वाच्य).
 २३३. -b) ने_१ वेश्यो (→वेश्या-). २३४. -c) ने_१ सायोज्यां (→सायुज्यं).
 -d) ने_१ प्राप्या (→प्राप्यां); ने_{२.२} सत्तमः (→सत्तमाः) २३५. -b) ने_३
 मोत्तमः (→मोत्तमं). -d) ने_१ याति (→यान्ति); ने_१ परा (→परां).

यत्र वै पापराशिस्थो ब्राह्मणोऽपि परां गतिम् ।
 प्राप्तवान् देवदेवस्य प्रसादान् मुनिसत्तमाः ॥ २३६ ॥
 तस्मान्नान्यं प्रपश्यामि मुक्तिमार्गप्रदर्शकम् ।
 भूतले मुनिशादूलाः सत्यमेतन् मयोदितम् ॥ २३७ ॥
 तस्माद् भवन्तो योगाद्या व्रजन्तु क्षेत्रनायकम् ।
 तत्र योगीश्वरं देवं पश्यन्तु सुसमाहिताः ॥ २३८ ॥
 मानवानां हितार्थाय लोके व्याख्यापयन्तु च ।
 तत्र मे प्रतिमां दिव्यां ब्रह्मतीर्थस्य मध्यगाम् ।
 पश्यन्तु पापविच्छित्यै ब्रह्मणा सहितां शुभाम् ॥ २३९ ॥

वसिष्ठ उवाच ।

पश्यतामेव विप्राणां तदा देवो जनार्दनः ।
 संप्राप्य भारतीं पुण्यां तत्रैवान्तरधीयत ।
 मुनयोऽपि निरातङ्का ज्ञात्वा क्षेत्रं महीतले ॥ २४० ॥
 प्रत्याययुर्महाभाग स्वाश्रमान्प्रकल्मषाः ।
 निर्ममा निरहङ्कारास्त्यक्तसन्देहकारणाः ॥ २४१ ॥
 सदा स्वाध्यायनिरताः सदा लोकहिते रताः ।
 इत्येतन् कथितं पुण्यं सर्वपापप्रणाशनम् ॥ २४२ ॥
 क्षेत्राधिराजसंज्ञं वै यथा त्वं परिपृच्छसि ।
 यश्चेमां वाचयेन् मर्त्यः शृणुयाद् वा समाहितः ।
 स सर्वपापनिर्मुक्तः शिवलोके महीयते ॥ २४३ ॥

॥ इति श्रीस्कन्दपुराणे मानसखण्डे यागीश्वरमाहात्म्ये एक-
 षष्टितमोऽध्यायः ॥ ६१ ॥

२३८. -a) ने१ यादद्या (→योगाद्याः) -) ने१ व्रतंतु (→व्रजंतु). -c) ने१ 'यागीश्वर' (→योगीश्वर). २३९. -a) ने१ सहिता (→सहितां). २४०. -c) ने३ संश्राव्य (→संप्राप्य). २४१. -) ने१ स्वाश्रयान् (→स्वाश्रमान्).

व्यास उवाच ।

इति तस्य ऋषेर्वाक्यं स रामतनयो बली ।
श्रुत्वा निश्चलदेहो वै बभूव मुनिसत्तमाः ॥ १ ॥

ऋषय ऊचुः ।

दारुकाननमाहात्म्यं तथा यागीश्वरस्य च ।
कथितं भवता ब्रह्मन् सर्वज्ञेन महात्मना ॥ २ ॥
परं यः पर्वतः श्रेष्ठो विद्यते मुनिसत्तम ।
क्षेत्राणां तस्य माहात्म्यं श्रोतुमिच्छामः[ः] सांप्रतम् ॥ ३ ॥

व्यास उवाच ।

दारुकाननमध्ये वै नद्यो याः समुदाहृताः ।
ताः सर्वाः सरयू प्राप्य वर्ण्यन्ते नात्र संशयः ॥ ४ ॥

दारुकाननसंलग्नः पुण्यः शालमलिपर्वतः ।
तस्य वै पश्चिमे भागे पुण्यः पद्मगिरिः स्मृतः ॥ ५ ॥

पद्भ्यां पद्मोत्पलाभाभ्यां पद्मनाभस्य वै द्विजाः ।
यः पूतो गीयते लोके नारदाद्यैर्निषेवितः ॥ ६ ॥

तस्य कुक्षौ महाभागाः पद्मनाभपदोद्भवा ।
संभूता पर्णपत्रेति व्या(वि?)ख्याता मुनिसत्तमाः ॥ ७ ॥

देवगन्धर्वमनुजैः सेविता सुमनोहरा ।
नानाविधैः पक्षिगणैः जलजैश्च निषेविता ॥ ८ ॥

काकगृद्धवटाकीर्णा चक्रवाकैश्च सेविता ।
महर्षिजनसङ्घानामाश्रमैश्च प्रपूरिता ॥ ९ ॥

मनोहरजला दिव्या भोगिपूर्णा सरिद्वरा ।
विद्यते मुनिशार्दूलाः पातकौघप्रतारिणी ॥ १० ॥

१. -a) ने१ तनयो (→तनयो). ३. -a) ने१ सर्वतः (→पर्वतः). ९. -a) ने१
०घटा० (→०वटा०). १०. -c) ने२ विद्यते (→विद्यते).

तस्या मूले स्वयं विष्णुः पद्मनाभेति विश्रुतः ।
शङ्खचक्रान्वितो देवः पूज्यते देवनायकैः ॥ ११ ॥

पद्मनाभपदाक्रान्तो दिव्योऽयं पद्मपर्वतः ।
स ताम्राकरसंयुक्तः स्वर्णाकरविराजितः ॥ १२ ॥

तत्र दिव्यं हरेर्देहं संभाव्य द्विजसत्तमाः ।
ये पूजयन्ति मनुजास्ते यान्ति परमां गतिम् ॥ १३ ॥

निमज्य पर्णपत्रायां त्रिरात्रं ये चरन्ति हि ।
ते यान्ति विष्णुसदनं पुनरावृत्तिदुर्लभम् ॥ १४ ॥

ततस्तु पर्णपत्रायाः सङ्गमे मुनिसत्तमाः ।
गर्गपर्वतसंभृता चक्री नामा सरिद्वरा ॥ १५ ॥

प्रयाता मुनिशार्दूलाः सर्वपापप्रणाशिनी ।
तयोर्मध्ये निमज्याशु चक्रेशं नाम शङ्करम् ।
संपूज्य मुनिशार्दूलाः सर्वपापैः प्रमुच्यते ॥ १६ ॥

सा पुण्यतीर्थसाहस्रैः पूरिता सरयूं गता ।
प्राप्य तां सरयूं पुण्यां सेव्यते मुनिनायकैः ॥ १७ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे पर्णपत्रामाहात्म्ये द्विषष्टितमोऽध्यायः ॥ ६२ ॥

पुष्पिका—ने१ इति श्री स्कन्दपुराणे मा. (→इति श्रीस्कन्दपुराणे मानसखण्डे); ने२ पात्रं
(→पत्रा-); ने३ माहात्म्यं (→माहात्म्ये).

व्यास उवाच ।

ततः परं महाभागाः पुण्यः कूर्माचलः स्मृतः ।
 चक्रवाकैर्मयूरैश्च कङ्कैश्च विनिषेवितः ॥ १ ॥
 विद्युदुग्रप्रभावैश्च काननैः सुविराजितः ।
 पुण्यतोयत्रहाभिश्च नदीभिः परिवारितः ॥ २ ॥
 सूकरैर्महिषैर्वन्यैः शार्दूलैश्च तथैव हि ।
 सेवितः स महाभागाः पौलस्त्यैः प्रतिपूजितः ॥ ३ ॥
 नानावृक्षलताकीर्णो नानाधातुविराजितः ।
 राजते मुनिशादूलाः सिद्धगन्धर्वसेवितः ॥ ४ ॥
 यत्र सरोवरस्यान्तं प्रवदन्ति मनीषिणः ।
 भूतं भव्यं भविष्यं च यं सम्यक् प्रवदन्ति हि ॥ ५ ॥
 शङ्करेण निकुम्भाय पृच्छते पर्वतोपरि ।
 मानसेव्यं जलं यत्र दर्शितं द्विजसत्तमाः ॥ ६ ॥
 यत्र वै कुम्भकर्णस्य वानरेण हनुमता ।
 किरीटं कुम्भकर्णस्य क्षिप्तं कूर्माचले महत् ।
 लङ्कायां निहतस्यापि तथा बलवतोऽपि च ॥ ७ ॥

व्यास उवाच ।

कुम्भकर्णेति विख्यातः पुलस्त्यतनयो बलो ।
 शिवमाराधयामास दश वर्षाणि सत्तम ॥ ८ ॥
 शीर्णपर्णानिलाहारः शङ्करं परितोषयत् ।
 स चार्कदर्भजैः पुष्पैः शङ्करं परितोषयत् ॥ ९ ॥
 ततः कालेन महता तस्मै तुष्टो हरः स्वयम् ।
 आविर्बभूव वै विप्राः सर्वदेवनमस्कृतः ॥ १० ॥

१. -b) ने१ कूर्माजनः (→कूर्माचलः), ३. -a) ने१ वान्यैः (→वन्यैः), ६. -a) ने२ च (→नि-), ८. -a) ने१ सप्त च (→सत्तमः), ९. -a) ने१ षण्णो (→षण्णो), -d) ने१ षण्णो (→षण्णो).

वरं वरय भद्रं ते ततस्तं समुवाच ह ।
नातिगम्भीरया वाचा देवगन्धर्वपूजितः ॥ ११ ॥
तस्य तद्वचनं श्रुत्वा कोयमित्येव भाषयन् ।
स ददर्शाद्भिुताकारं सिद्धगन्धर्वसेवितम् ॥ १२ ॥
त्रिनेत्रं वृषभारूढं चिताभस्मविभूषितम् ।
कलाधरं कलाभासं शूलहस्तं वृषध्वजम् ॥ १३ ॥
नीलकण्ठं महादेवं नरमालाविभूषितम् ।
तं दृष्ट्वा देवदेवेशं पुलस्त्यतनयो बली ॥ १४ ॥
प्रमुचन् वारिनेत्राभ्यां हर्षादाकुललोचनः ।
स वरं वरयामास दुःप्राप्यं दैवतैरपि ॥ १५ ॥

कुम्भकर्ण उवाच ।

मा मे शिरस्य पतनं लङ्कायां परमेश्वर ।
भूयान् मे प्रार्थितं देव एतद्वे नात्र संशयः ॥ १६ ॥
द्वितीयमपि देवेश वरयामि सुदुर्लभम् ।
वरं देवर्षिगन्धर्वैर्दुःप्राप्यं मानवैरपि ॥ १७ ॥
यत्र वै पतितं लोके किरीटं मे सकुण्डलम् ।
तत्स्थलं जलमग्नं वै भूयादिति वृणोम्यहम् ॥ १८ ॥

व्यास उवाच ।

तथेत्युक्त्वा महादेवस्तत्रैवान्तरधीयत ।
सोऽपि देवाद् वरं लब्ध्वा निश्चलो मुनिसत्तमाः ॥ १९ ॥
ययौ लङ्कां सुविस्तीर्णां प्राकारद्वारशोभिताम् ।
ततः कालेन महता रामो दाशरथिः स्वयम् ॥ २० ॥
गत्वा लङ्कां महाभागाः ससुग्रीवः सहायवान् ।
जहार कुम्भकर्णस्य शरेणानतपर्वणा ।
रामो दाशरथिर्विप्राः सकिरीटं सकुण्डलम् ॥ २१ ॥
तं हत्वा देवदेवस्य वरं संस्मृत्य राघवः ।
उवाच स हनुमन्तं मुख्यं वानरपुङ्गवम् ॥ २२ ॥

१५. -b) ने३ ०लोचनं (→०लोचनः). १६. -c) ने३ शिर्षस्य (→शिरस्य).

१८. -c) ने१ मां (→वै); ने१.३ लोकाः (→लोके).

राम उवाच ।

शृणु वानरशादूल पुराऽनेन दुरात्मना ।
 तोषितः शङ्करो देवो महेन्द्राद्यैः प्रपूजितः ॥ २३ ॥
 तेनास्मै देवदेवेन वरं दत्तं महात्मना ।
 न पतिष्यति ते रक्ष लङ्कायां चेति ते शिरः ॥ २४ ॥
 पुनश्चास्मै महाभागः प्रार्थितो गिरिजापतिः ।
 ददौ देवर्षिदुःप्राप्यं वरं वानरपुङ्गवः (व?) ॥ २५ ॥
 यत्र ते सकिरोटो हि करोटिः प्रपतिष्यति ।
 तत् स्थलं जलमग्नं वै भविष्यति न संशयः ॥ २६ ॥
 वरेणानेन दुष्टस्य लङ्कायां वानरर्षभ ।
 न पतिष्यति वै देहात् करोटिः शुभकण्डली ॥ २७ ॥
 तस्मात् कूर्माचलं शुद्धं चास्य मौलिं दुरासदम् ।
 प्रापयस्व महाभाग कृत्वा वामकरे शुभे ॥ २८ ॥
 तत्र वै राक्षसा घोरा निवसन्त्यतिदारुणाः ।
 त्वया संस्थापितो मौलिस्तत्र तान् प्लावयिष्यति ॥ २९ ॥

व्यास उवाच ।

तथेत्युक्त्वा तदा विप्रा हनुमान् वानरर्षभः ।
 तस्य मौलिं विहृत्याशु ययौ कूर्माचलं प्रति ॥ ३० ॥
 स गत्वा पर्वताग्रे वै मौलिं चिक्षेप वै द्विजाः ।
 स मौलिस्तेन निक्षिप्तः प्लावयामास राक्षसान् ।
 स सर्वान् राक्षसान् प्लाव्य सरवद्राजते द्विजाः ॥ ३१ ॥
 स तान् प्लावितान् दृष्ट्वा प्रफुल्लवदनो द्विजाः ।
 ययौ लङ्कां महाभागा हनुमान् वानरर्षभः ॥ ३२ ॥
 इत्येतत् कथितं विप्रा यथा कूर्माचले शिरः ।
 कुम्भकर्णस्य दुष्टस्य पतितं पर्वतोपमम् ॥ ३३ ॥
 यं भित्त्वा भीमसेनेन पुत्राय सुमहात्मने ।
 दत्तं कूर्माचलं सर्वमसुरैः सुनिषेवितम् ॥ ३४ ॥
 तत्र भीमेन पुण्येन बहवः क्षेत्रनायकाः ।
 प्रकाश्य दर्शिता विप्रा ब्राह्मणेषु महात्मसु ॥ ३५ ॥

तत्र सर्वा महानद्यो राक्षसैर्विनिषेविताः ।
सन्ति वै मुनिशार्दूलास्ता भीमेन प्रकाशिताः ॥ ३६ ॥
तत्र घोराः सुबहवो घटोत्कचहिताय वै ।
वसन्ति राक्षसाः विप्राः प्राणिर्हिसारताः सदा ॥ ३७ ॥

ऋषय ऊचुः ।

कथं वै भीमसेनेन कुम्भकर्णस्य मस्तकम् ।
भित्त्वा सर्मापितं विप्र स्वपुत्राय महात्मने ॥ ३८ ॥
कथं हि बहवो नद्यः पुण्या भीमेन दर्शिताः ।
कानि तत्र च क्षेत्राणि का नद्यो मुनिसत्तम ॥ ३९ ॥

व्यास उवाच ।

शृण्वन्तु मुनिशार्दूलाः कूर्मस्य चरितं महत् ।
सर्वपापप्रशमनं सर्वरोगप्रणाशनम् ॥ ४० ॥
बभूव भीमसेनस्य हिडम्बायां सुतोत्तमः ।
घटोत्कचेति विख्यातो नागायुतबलो द्विजाः ॥ ४१ ॥
ततो भारतसैन्यानां मुख्यो भूत्वा घटोत्कचः ।
युयुधे कौरवैः सार्द्धं दिनानि दशपञ्च च ॥ ४२ ॥
ततः कर्णेन वै विप्रा मायावी राक्षसीसुतः ।
अमोघशक्त्या निहतो भूमौ स निपपात ह ॥ ४३ ॥
ततस्तं निहतं दृष्ट्वा भीमसेनस्तपोधनाः ।
शोकेन महताविष्टो मूर्च्छितो निपपात ह ॥ ४४ ॥
ततः संबोधितो विप्रा राज्ञा धर्मसुतेन हि ।
प्रत्युत्थाय निहत्याग्र्यान् कौरवान् कौरवो बली ।
ददौ राज्यं महाभागो राज्ञे धर्मसुताय च ॥ ४५ ॥
सिंहासनगते राज्ञि स धर्मतनये बली ।
स्वप्नान्ते तनयं बालं मृतं पुनरिवागतम् ॥ ४६ ॥
क्रीडन्तं चास्त्रविद्याभिर्मायाशतविशारदम् ।
ततस्तं भीमसेनोऽपि समालिङ्ग्य द्विजोत्तमाः ॥ ४७ ॥

३७. -a) ने१ ०सिह० (→०हिसा०). ४०. -b) ने२.३ कूर्मस्य (→भीमस्य).

४४. -c) ने२ सह० (→मह०) ४७. -a) ने३ चाष्ट० (→चास्त्र०).

उवाच कासि वै पुत्र मां त्यज्य क गतो ह्यसि ।
 कृतस्त्वं तिष्ठसि शुद्धे स्थले मानवदुर्लभे ॥ ४८ ॥
 सोवाच न मया तात लब्धं भूमण्डले क्वचित् ।
 स्थलं मानवदुर्गम्यं पावनं रक्षसां न हि ॥ ४९ ॥
 ददस्व स्थलमेकं मां पुण्यतोयैर्निषेवितम् ।
 तत्राहं राक्षसैः साद्धं वसिष्यामि न संशयः ॥ ५० ॥

व्यास उवाच ।

इति स्वप्नान्तरे दृष्ट्वा उत्तस्थौ पाण्डुनन्दनः ।
 न तं पश्यत् सुतं तत्र मायाशतविशारदम् ॥ ५१ ॥
 तस्य संभाषणं सर्वं सस्मार मुनिसत्तमाः ।
 स्मृत्वा संभाषणं तस्य मूर्च्छितो निपपात ह ॥ ५२ ॥
 ततस्तं मूर्च्छितं श्रुत्वा युधिष्ठिरपुरोगमाः ।
 समाजग्मुर्मुहाभागा भीमसेनस्य चान्तिकम् ॥ ५३ ॥
 परं संबोधयामासुर्भीमं भीमपराक्रमम् ।
 शीततोयैः सुपुण्यैश्च वायुसंमार्जनेन च ।
 ततस्तं बोध्य ते सर्वे पप्रच्छुः कारणं महत् ॥ ५४ ॥

पाण्डवा ऊचुः ।

केन त्वं मोहमापन्नो ह्यसि कौरवनन्दनः ।
 कदाचिदपि ते युद्धे मोहोऽस्माभिर्न शङ्कितः ॥ ५५ ॥
 साम्प्रतं केन वै भीम मोहे त्वं विगतो ह्यसि ।
 तदस्मान् वद वै वाणीं यथावत् सुसमाहितः ॥ ५६ ॥

भीमसेन उवाच ।

मया स्वप्रान्तरे राजन् दृष्टो बालो घटोत्कचः ।
 क्रीडमानोस्त्रविद्याभिर्मायाशतविशारदः ॥ ५७ ॥
 स मयालिङ्गितो राजनुपदिष्टो गजाह्वये ।
 त्वं क्वासीति मया पृष्टः स बालो मामुवाच ह ।
 स्थातुं हि च मया तात स्थलं प्राप्तं न भूतले ॥ ५८ ॥

५१. -c) ने१ पश्येत् (→पश्यत्). ५७. -b) ने१ दृष्टो (→दृष्टो); ने१ बाल० (→वाल०). ५८. -b) ने२.३ ०नुपदिष्टो (→०नुपदिष्टो). -c) ने१ यथा (→मया).

ततोऽहं निद्रया त्यक्तः समुत्थाय नृपोत्तम ।
 न चापश्यत्(म्?) सुतं बालं भाषमाणं परस्परम् ॥ ५९ ॥
 तेनाहं मूर्च्छितो राजन् प्राप्य चिन्तांदुरत्ययाम् ।
 साम्प्रतं भवता साधुर्वोधितोऽस्मि न संशयः ॥ ६० ॥
 प्रातोत्थाय महाराज स्थलं दास्यामि शोभनम् ।
 सुताय सुकुमाराय मायाशस्त्रान्तगामिने ॥ ६१ ॥

व्यास उवाच ।

इति भीमस्य वचनं श्रुत्वा पाण्डवनन्दनाः ।
 स्थलमारेभिरे कर्तुं युधिष्ठिरपुरोगमाः ॥ ६२ ॥

पाण्डवा ऊचुः ।

पुरा रामेण निहतं कुम्भकर्णस्य मस्तकम् ।
 निक्षिप्तं पर्वताग्रे वै वानरेण हनुमता ॥ ६३ ॥
 पुण्ये कूर्माचलाख्ये वै सरवद्राजते शिरः ।
 जलपूर्णत्वतां जातं प्रसादाच्छूलपाणिनः ।
 घटोत्कचाय तं भित्त्वा स्थानं दास्यामः साम्प्रतम् ॥ ६४ ॥

व्यास उवाच ।

ततः प्रभाते विरलेन्दुतारके
 प्रकाशभूते दिननायके द्विजाः ।
 उपास्य देवं दिननायकं तदा
 कूर्माचलं पाण्डुसुता ययुर्मुदा ॥ ६५ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे कूर्माचलाख्यानं नाम
 त्रिषष्टितमोऽध्यायः ॥ ६३ ॥

५९ -d) ने१ ०माण (→०माणं). ६०. -b) ने१ दुरत्यया तु (→
 दुरत्ययाम्) ६१. -d) ने१ ०गामिते (→०गामिने). ६४. -a) कूर्मा० (→कूर्मा०).
 -c) ने१ प्राप्तं (→जातं). ६८. -c) ने१ कूर्मा० (→कूर्मा०).

व्यास उवाच ।

शृण्वन्तु मुनिशार्दूला यथा तीर्थं मयोदितम् ।
 यथा भीमेन सरितः प्रकाशत्वं कृताः शुभाः ॥ १ ॥
 यत्र कूर्मस्वरूपेण देवदेवो जनार्दनः ।
 तस्थौ चाब्दत्रयं विप्रा महेन्द्रार्द्यैर्निषेवितः ॥ २ ॥
 ततः प्रभृति वै विप्रा कूर्मपादाङ्कितो गिरिः ।
 कूर्माचलेति विख्यातो दशयोजनविस्तृतः ॥ ३ ॥
 तत्र याः सरितः प्रोक्ताः कूर्मपादसमुद्भवाः ।
 ताः सर्वा जाह्नवीतुल्या सन्ति वै मुनिसत्तमाः ॥ ४ ॥
 सरयूसङ्गमे सर्वाः सङ्गता नात्र संशयः ।
 यथा ता भीमसेनेन काश्चित् पुण्या द्विजेषु वै ।
 दर्शिता मुनिशार्दूलास्तां प्रवक्ष्यामि सांप्रतम् ॥ ५ ॥
 ततस्ते पाण्डवाः सर्वे प्राप्य कूर्माञ्चलं शुभम् ।
 सन्तस्थुर्ब्राह्मणैः सार्द्धं यत्र पाण्डवसंज्ञकम् ।
 वनं विराजते विप्रास्तपस्विभिर्निषेवितम् ॥ ६ ॥
 प्राप्य कूर्माचलं विप्रा वनं वृक्षैर्विराजितम् ।
 तत्र ते विधिवत् स्नानं चक्रुः पाण्डुसुताः किल ॥ ७ ॥
 ततः प्रभृति सा विप्रा गीयते पाण्डवीवनी ।
 पाण्डवीसरितो मध्ये ये तत्र मुनिसत्तमाः ॥ ८ ॥
 निमज्जन्ति महाभागाः पितृन् सन्तर्पयन्ति ये ।
 ते यान्ति परमं स्थानं यत्सुरैरपि दुर्लभम् ॥ ९ ॥
 स तत्र पाण्डवान् सर्वान् विसर्ज्य मुनिसत्तमाः ।
 स्कन्धे विधाय महतीं गदां भीमो महाबलः ॥ १० ॥
 ब्राह्मणैर्वेदवेदान्ततत्त्वज्ञैः सह सम्मतः ।
 ययौ कूर्माचलं पुण्यं कूर्मपादाङ्कितं शुभम् ॥ ११ ॥

३. -c) ने१ कूर्मा० (→कूर्मा०). ५. -c) ने१ ०स्ताः (→०स्तां).
 १०. -d) ने२ भीमां (→भीमो).

ब्रजन् ददर्श एलाख्यां कूर्म्मपादसमुद्भवाम् ।
 तदा सिद्धगणैः पुण्यां सेवितां सुमनोहराम् ॥ १२ ॥
 बृहत्कूलसमायुक्तां रचिता पद्मयोनिना ।
 एलेन नृपमुख्येन भूतले संप्रकाशिताम् ॥ १३ ॥
 सुवेलासरितो विप्राः सङ्गमेन सुशोभनाम् ।
 निमज्ज्य भीमसेनोऽपि तत्र तैः ब्राह्मणैः सह ॥ १४ ॥
 ददर्श सिद्धमेकं वै साक्षाच्छिवतनूपमम् ।
 तीर्थानि मुनिशार्दूलाः स तस्मै पर्य्यपृच्छत ॥ १५ ॥
 सोवाच एलतीर्थं वै सङ्गमे मुनिसत्तमाः ।
 संसारतारकं पुण्यं सत्यलोकप्रदर्शकम् ॥ १६ ॥
 एलेशं जलमध्ये वै शङ्करं चापि दर्शयत् ।
 ततः स्रोतं समुत्तीर्यं सिद्धतीर्थं प्रदर्शयत् ॥ १७ ॥
 मज्जनान् मुनिशार्दूलाः सत्यलोकप्रदर्शकम् ।
 ततोर्द्धभागे सत्तीर्थान् दर्शयन् मुनिसत्तमाः ॥ १८ ॥
 एलामूले महातीर्थं कमठाख्यं प्रदर्शयत् ।
 मज्जनाद् विष्णुलोकस्य दातारं नात्र संशयः ॥ १९ ॥
 एलायाः सङ्गमं पुण्यं जामदग्न्याश्रमं शुभम् ।
 कथयद् भीमसेनाय शरव्यां मुनिसत्तमाः ॥ २० ॥
 तस्याः कूले महादेवीं भवानीं चापि दर्शयत् ।
 एतद्दृष्ट्वा तदा भीमः स्नात्वा एलासरिज्जले ॥ २१ ॥
 ब्रजन् कूर्माचलं पुण्यं ददर्श सुतटीनदीम् ।
 सुतटीसङ्गमगतां कूर्माचलसमुद्भवाम् ॥ २२ ॥
 तयोर्मध्ये महादेवं सुतटीशं महेश्वरम् ।
 पूजितं देवगन्धर्वैः क्रव्यादैश्च निषेवितम् ॥ २३ ॥

१२. -c) ने१ नदीं, ने३ नंदा (→तदा). १३. ने२.३. ०. १४. -a) ने२
 विद्याः (→विप्राः). १५. -a) ने२ सिद्धिम् (→सिद्धम्). १६. -c) ने१ दैवर्ण०
 - ने२ दैवर्मा० (→संसार०). १८. -c) ने२ संतीर्थान्, ने३ सत्तीर्थं (→सत्तीर्थान्).
 १९. -a) ने२ ०तीर्थं (→०तीर्थं). -b) ने१ प्रदर्शयम् (→प्रदर्शयत्). २०. -a)
 ने१ एलायामाश्रमं पुण्यं. -b) ने२ शरव्यां (→शरव्यां). २२. -c) ने१ सुवटी०
 (→सुतटी०). -d) ने१ कूर्माचलसमुद्भवान्.

तं दृष्ट्वा देवदेवेशं निमज्य सुतटीजले ।
 पूजयामास वै भीमः सह तैर्ब्राह्मणैर्द्विजाः ॥ २४ ॥
 पूजयित्वा शिवं शान्तं गन्धर्वः प्रददर्श तम् ।
 तं दृष्ट्वा सहस्रोत्थाय नमश्चक्रे महाबलः ॥ २५ ॥
 ततो(तः?) पप्रच्छ तीर्थानि तं तदा मुनिसत्तमाः ।
 सोवाच तं तदा भीमं प्रणतं प्रणतो द्विजाः ॥ २६ ॥
 सुवटीसुतटीमध्ये महादेवेत्यसौ प्रभुः ।
 गीयते मानवश्रेष्ठैर्देवगन्धर्वपूजितः ॥ २७ ॥
 सुतटीसरितोर्मध्ये निमज्य पूजयन्ति ये ।
 महादेवं महाभागास्ते यान्ति शिवमन्दिरम् ॥ २८ ॥
 सुवटीसुतटीमध्ये ब्राह्मतीर्थमिति स्मृतम् ।
 निमज्य मानवो याति पिण्डदानं प्रकल्प्य च ॥ २९ ॥
 त्रिसप्तकुलभिस्साद्धं ब्रह्मलोकं न संशयः ।
 ततः श्रोतं समुत्तीर्य ततः कालीं प्रदर्शयन् ॥ ३० ॥
 ततो गन्धर्वतीर्थं वै संसर्गाय प्रणाशनम् ।
 ततोर्ध्वं सुवटीमध्ये तीर्थं विद्याधराह्वयम् ॥ ३१ ॥
 वचसा संभवानां च पातकानां प्रणाशनम् ।
 दर्शयित्वा सुतीर्थानि गन्धर्वः स्वगृहं ययौ ॥ ३२ ॥
 भीमोऽपि तं नमस्कृत्य व्रजन् कूर्माचलं द्विजाः ।
 भस्मोद्धूलितसर्वाङ्गं मायान्तं शिवयोगिनम् ॥ ३३ ॥
 ददर्श मुनिशादूला जपन्तं शङ्करं प्रभुम् ।
 नमश्चक्रे तदा भीमः स तस्मै शिवयोगिने ॥ ३४ ॥
 सोवाच तं तदा भीमं शिवयोगी महातपाः ।
 अस्मिन् कूर्माचले भीम प्राप्तोऽसि केन हेतुना ॥ ३५ ॥
 सोवाच कुम्भकर्णस्य गण्डं भेत्तुमिहागतः ।
 केनचिद्धेतुना योगिन् कथं तं भेदयाम्यहम् ॥ ३६ ॥

२६. -a) ने। ततो परसत्तीर्थानि. ३०. -b) ने। ०लोके (→०लोकं). -c) ने।
 श्रोतः (→श्रोतं). -d) ने२ कालो (→कालीं). ३२. -d) ने३ स्वगृहे (→स्वगृहं).
 ३३. -c) ने। भस्मोद्धूलितं सर्वाङ्गं.

शिवयोग्युवाच ।

गच्छ देवं हरं पश्य तथैव गिरिजासरम् ।
 आक्रम्य च गिरेः कूटं भासयन्तं दिशो दश ॥ ३७ ॥
 क्रान्तीशं नाम देवेशं क्रान्त्वा पर्वतनायकम् ।
 संस्थितो रुद्रकन्याभिः सेवितं सुमनोहरम् ॥ ३८ ॥
 तं दृष्ट्वा देवदेवेशं वामे दिनकरं व्रज ।
 संपूज्य गिरिजां भीम तदा कुम्भं हि भेत्स्यसि ॥ ३९ ॥
 इत्युक्त्वा शिवयोगिस्तं वामे कूर्माचलस्य च ।
 नागं प्रदर्शयामास घोरं प्राणिविनाशकम् ॥ ४० ॥
 तं चूडं गदया भीमो निजघान महाबलः ।
 ततो वामे महाभागास्तीर्थानि विविधानि च ॥ ४१ ॥
 गिरिजाविन्दुकासङ्गे सुपुण्यं गिरिजासरः ।
 मनोवाक्कायभूतानां पातकानां प्रणाशनम् ॥ ४२ ॥
 प्रदर्शयन् महाभागाः शिवक्रान्तगिरिं ततः ।
 निमज्ज्य विधिवत्तत्र गिरिजां पूज्य वै ह्रदे ॥ ४२ ॥
 सन्तर्प्य पितृदेवादीन् भीमसेनो महाबलः ।
 शिवयोगिप्रदृष्टेन मार्गेण क्रान्तपर्वतम् ॥ ४३ ॥
 स ययौ मुनिशार्दूला भीमो भीमपराक्रमः ।
 संपूज्य तत्र क्रान्तीशं गिरिजामपि सुव्रताः ॥ ४४ ॥
 स च तोर्थसरिन्मध्ये निमज्ज्य च पुनः पुनः ।
 वामे दिनकरं देवं गत्वा संपूज्य वै द्विजाः ॥ ४५ ॥
 नदीं सुविषदां भीमो दृष्ट्वा संस्नापयद् द्विजाः ।
 स्नात्वा दिनकरं देवं देवीं वै सुधिकां तथा ॥ ४६ ॥
 संपूज्य मुनिशार्दूलाः परिक्रम्य स पर्वतम् ।
 ययौ स कुम्भकर्णस्य यत्र गण्डो महत्सरः ॥ ४७ ॥

३७. -a) ने३ शिवं (→हरं). -b) ने१ षन्, ने३ षरः (→ःषरं). -c) ने१ स (→च).

३८. -b) ने२ क्रान्त्या, ने३ क्रान्त (→क्रान्त्वा) -c) ने२-३ संस्थित्वा (→संस्थितो).

४०. -b) ने१ हि (→च). ४१. -b) ने३ ष्वाल् (→ःष्वल्). ४२. -b) ने१

सरम् (→सरः). ४४. -b) ने१ भीतो (→भीमो). ४६. -a) ने२.३ नदी

(→नदीं); ने१ सुविषदां (→सुविषदां). -d) ने२ देवी (→देवीं). ४७. -d)

ने१ गंडे (→गण्डो).

तत्र गत्वा ततो भीमदेवीं चाखिलतारिणीम् ।
संस्मार मुनिशादूला देवमुख्यैः प्रपूजिताम् ॥ ४८ ॥

भीम उवाच ।

नमाम्यहं महादेवीं योगमायां हरिप्रियाम् ।
कालपाशनिबद्धानां लोकानां हितकारिणीम् ॥ ४९ ॥

निशुम्भस्य च शुम्भस्य प्राणविच्छेदकारिणीम् ।
पूजितां देवभुवने महेन्द्रेण महात्मना ॥ ५० ॥

कालरात्रिं महारात्रिं योगरात्रिं शिवप्रदाम् ।
देवीं कुमारमातां वै कुमारी(रीं ?) विन्ध्यवासिनीम् ॥ ५१ ॥

गिरिराजसुतां भद्रां कल्याणीं मङ्गलप्रदाम् ।
नन्दगोपसुतां देवीं गौरीं ब्रह्मर्षिपूजिताम् ॥ ५२ ॥

सुनन्दनन्दप्रमुखैः पार्षदैर्विनिषेविताम् ।
संसाराखिललोकानां तारिणीं परमेश्वरीम् ॥ ५३ ॥

व्यास उवाच ।

एवं स्तुता महादेवी भीमेन मुनिसत्तमाः ।
आविर्बभूव भूखण्डं भित्त्वा चाखिलतारिणी ॥ ५४ ॥

तं दृष्ट्वा भीमसेनस्तु प्रफुल्लवदनो द्विजाः ।
नमश्चक्रे महामायां संसारभयनाशिनीम् ॥ ५५ ॥

नमस्कृता महादेवी भीमसेनेन वै द्विजाः ।
वरं गृहाण वै भीम मत्तेति समुवाच ह ॥ ५६ ॥

ततस्तु भीमस्तां देवीं याचयामास वै वरम् ।
कुम्भकर्णस्य गण्डं वै भित्त्वा सम्यक् स्थलं भवेत् ॥ ५७ ॥

४९. -b) ने१ ०माया (→०मायां) ५०. -c) ने१ पूजिता (→पूजितां) ५१. -a) ने१ ०रात्रि, ने२.३ ०रात्री (→०रात्रि) -b) ने१ ०रात्रियोग, ने२ ०रात्रीमोह (→योगरात्रि). ५३. -d) ने२ तारणी, ने३ तारीणी (→तारिणीं).

५४. -a) ने२.३ ०देवीं (→०देवी). -d) ने२ तारिणीम् (→तारिणी). ५५. -a) ने१ ०मायां (→०माया). -b) ने१ ०नाशिनी (→०नाशिनीं) ५६. -a) ने२ नमस्कृत्यं (→नमस्कृता); ने२.३ देवीं (→देवी).

व्यास उवाच ।

तथेत्युक्त्वा तदा देवी तत्रैवान्तरधीयत ।
 भीमोऽपि गदया गण्डं कुम्भकर्णस्य वै द्विजाः ।
 भित्त्वा निष्क्रामयामास गण्डकीं सरितां वराम् ॥ ५८ ॥
 ततस्तु लोहदण्डं वै भित्त्वा तस्य दुरात्मनः ।
 पुण्या लोहवती नामा नदी संवाहिता द्विजाः ॥ ५९ ॥
 गण्डकीलोहसरितोः सङ्गमान्ते द्विजोत्तमाः ।
 पुत्रस्य प्रतिमां कृत्वा स्थापयामास पाण्डवः ॥ ६० ॥
 घटोत्कचं तु संस्थाप्य पाण्डवो मुनिसत्तमाः ।
 वालीश्वरं च संपूज्य तथा भोगीश्वरं हरम् ॥ ६१ ॥
 देवगन्धर्वमनुजैः सेवितौ सुमनोहरौ ।
 वालिना वानरेन्द्रेण स्थापितौ देवसेवितौ ॥ ६२ ॥
 लिङ्गद्वयं परिक्रम्य ततः पाण्डुसुतो बली ।
 निर्ययौ पाण्डवा यत्र युधिष्ठिरपुरोगमाः ॥ ६३ ॥
 स प्रणम्य च राजानं समालिङ्ग्य धनञ्जयम् ।
 कथयामास तत्सर्वं गण्डसंभेदनादिकम् ।
 घटोत्कचाय तत्स्थानं दत्तं चापि निवेदयत् ॥ ६४ ॥

व्यास उवाच ।

तस्य तद्वचनं श्रुत्वा साधु साध्वतिवादिनः ।
 ययुर्नाग ह्वयं विप्रा रथमारुह्य दंशिताः ॥ ६५ ॥

५८. -f) ने१ वरा (→वराम्). ५९.-c) ने१ पुराण (→पुण्या); ने२ नाम (→नामा). ६१. -a) ने२ घटोत्कचे (→घटोत्कचं). -c) ने२ वागीश्वरं (→वालीश्वरं)

६२. अतः परं ने१ अधिकम्—

समर्चितौ तौ वरदौ महेश्वरौ,
 गण्डेन रक्षस्य च सादितौ मुभौ(?) ।
 उद्धृत्य देवौ खिल लोकवन्दितौ,
 वरप्रदौ सर्वजनस्य शाश्वतौ ॥

ने२.३ अधिकम्—

समर्चित्वा ततौ (ने३ तु तौ) देवौ वालभोगीश्वरौ हरौ ।

६४. -f) ने१ निवेदयेत् (→निवेदयत्). ६५. -b) ने२ व्यादित (→व्यादिनः). -c) ने२ विद्या (→विप्रा). -d) ने३ दंशिताः (→दंशिताः).

हिडम्वापि महाभागा श्रुत्वा प्रतिगतं सुतम् ।
 ययौ कूर्माचलं विप्राः सहान्यैः राक्षसीगणैः ॥ ६६ ॥
 ततः प्रभृति सा देवी हिडम्वा मुनिसत्तमाः ।
 सह पुत्रेण बालेन पूज्यते कूर्मपर्वते ॥ ६७ ॥
 इत्येतत् कथितं विप्रा यथा कूर्माचलोऽभवत् ।
 यथा शिरस्य पतनं यथावद् भेदनं हि तत् ॥ ६८ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे कूर्माचलाख्याने
 चतुःषष्टितमोऽध्यायः ॥ ६४ ॥

ऋषय ऊचुः ।

विशेषपुण्यदं क्षेत्रं कथयस्व तपोधन ।
पावनं स्थिरचित्तानां भुक्तिमुक्तिप्रदं शुभम् ॥ १ ॥

व्यास उवाच ।

मानसेयेति विख्यातो मध्ये कूर्माचलस्य हि ।
पर्वतो मुनिशार्दूला विद्याधरनिषेवितः ॥ २ ॥

शिखरे तस्य वै विप्रा मानसेशो हरः स्मृतः ।
सैव मुक्तिप्रदो विप्राः सैव भुक्तिप्रदः स्मृतः ॥ ३ ॥

सेव शैवजनानां वै शिवलोकप्रदर्शकः ।
यं ब्रह्मा पूजयामास मनसा संदिरच्य वै ॥ ४ ॥

पुष्पगन्धैश्च विविधैस्तथा तीर्थैः सरोद्भवैः ।
ब्रह्मणा पूजितं ज्ञात्वा मनसा निर्मितं हरम् ।
तदा देवाः स गन्धर्वा मानसेशं प्रपूजयन् ॥ ५ ॥

तत्र वै मानसाख्यस्य अन्तं पश्यन् द्विजोत्तमाः ।
दर्शितं देवदेवेन शङ्करेण महात्मना ॥ ६ ॥

ऋषय ऊचुः ।

कथं तत्र महाभाग शङ्करेण महात्मना ।
पुण्यं सरोवरस्यान्तं दर्शितं तद्वदस्व हि ॥ ७ ॥

व्यास उवाच ।

पुरा कृतयुगस्यादौ निकुम्भो गणनायकः ।
शिवमाराधयामास तपसा तोषणेन च ॥ ८ ॥

स कदाचिन् महाभागास्तुषितं पार्वतीप्रियम् ।
पर्यपृच्छन् नदोनां हि सम्भवं मुनिसत्तमाः ॥ ९ ॥

३. -a) ने२.३ भुक्ति० (→मुक्ति०) ५. -d) ने३ प्रपूजयेत् (→प्रपूजयन्) ६. -a)
ने२ मानवा० (→मानसा०). ९. -d) ने३ अतः (→अन्तं); ने१.२ पश्यद् (→पश्यन्)
प्रियेत् (→प्रियम्).

सर्वासां गिरिभूतानां पुण्यतोयनिवाहिनिम् ।
 तत् तदा देवदेवेशो नदीनां सम्भवं द्विजाः ।
 मानसं कथयामास सर्वासां गिरिगामिनाम् ॥ १० ॥
 ततः प्रफुल्लवदनो निकुम्भो मुनिसत्तमाः ।
 पुनः पृच्छन् महादेवं सरान्तं मुनिसत्तमाः ॥ ११ ॥
 तस्मै प्रदर्शयामास तुषितः पार्वतीप्रियः ।
 कूर्माचलस्य शिखरे सरोवरसमुद्भवम् ॥ १२ ॥
 स्वपादादातिशुद्धं वै जलं देवर्षिसेवितम् ।
 न च सा चापि तं विप्राः प्रोवाच भगवान् हरः ॥ १३ ॥

शिव उवाच ।

यावत् तोयं हिमाद्रौ वै सम्भूतं गणनायक ।
 तावन् मानसभूतं वै जानोहि गणनायक ॥ १४ ॥

व्यास उवाच ।

इति गौरीपतेर्वाक्यमाकर्ण्य द्विजसत्तमाः ।
 दृष्ट्वा चापि सरस्यान्तं स लेभे परमं पदम् ॥ १५ ॥
 तत्र ये मानसीये वै जले स्नात्वा द्विजोत्तमाः ।
 संपूजयन्ति देवेशं मुक्तिं विन्दन्ति ते सदा ॥ १६ ॥
 पिण्डदानं प्रकुर्वन्ति ये तत्र मुनिसत्तमाः ।
 कुलानि ते ब्रह्मभुवं प्रापयन्ति शतानि वै ॥ १७ ॥
 गण्डकीलोहसरितोमध्ये वै द्विजसत्तमाः ।
 निमज्ज्य ये शिवं शान्तं ते यान्ति परमां गतिम् ॥ १८ ॥
 समातृकं भीमसुतं संभाव्य मुनिसत्तमाः ।
 मानसेशं हरं ये वै पूजयन्ति समाहिताः ॥ १९ ॥
 भुक्त्वा भोगान् सुविपुलान् शिवं यान्ति परत्र ते ।
 मयैतत् कथितं विप्रा मानसेशस्य वर्णनम् ।
 शृण्वन्ति ये शिवगृहं प्राप्नुवन्ति न संशयः ॥ २० ॥

इति श्रीस्कन्दपुराणे मानसखण्डे मानसेश्वरमाहात्म्ये पञ्चषष्टितम-
 मोऽध्यायः ॥ ६५ ॥

१०. -a) ने१ सर्वासो (→सर्वासां). -d) ने२ ०निवाहिनाम् (→०निवाहिनीम्).
 १२. -a) ने१ तस्यै (→तस्मै). १३. -a) ने२ स्वपदा चाति शुद्धं वै, ने२
 स्वपादादाति शुद्धं वै. -b) जल-(→जल). १४. -b) ने२ हिमाद्रौ (→हिमाद्रौ)
 १५. -a) ने३ गौरि० (→गौरी०). -d) ने१ लभेत् (→लेभे). १९. -a) ने२
 समातृके (→समातृकं). २०. -b) ने२ मे (→ते).

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