

Vol. XXIX, No. 2]

[July, 1987

पुराणम्
PURĀṆA

(Half-yearly Bulletin of the Purāṇa-Department)

*Published with the financial assistance from the Ministry of Education,
Government of India*

VYĀSA PŪRṆIMĀ NUMBER

आत्मा पुराणं वेदानाम्

ISSUED ON THE OCCASION OF THE
VIIth WORLD SANSKRIT CONFERENCE
LEIDEN, 1987



ALL-INDIA KASHIRAJ TRUST
FORT RAMNAGAR, VARANASI

Annual Sub.—Inland Rs. 50/-

Foreign £ 5

सम्पादक-मण्डल

डा० रामकरण शर्मा

भूतपूर्व कुलपति, सम्पूर्णानन्द संस्कृतविश्वविद्यालय, वाराणसी; नयी दिल्ली

डा० रामचन्द्र नारायण दाण्डेकर

भण्डारकर प्राच्यशोधसंस्थान; पुणे

डा० जे० गोण्डा, उटरेख्ट, नीदरलैण्ड्स

EDITORIAL BOARD

Dr. R. K. Sharma

Formerly Vice-Chancellor, Sampurnanand Sanskrit University;
Varanasi; 63, Vigyana Vihar, New Delhi 110092

Dr. R. N. Dandekar

Bhandarkar Oriental Research Institute; Pune

Dr. J. Gonda

Van Hogendorpstraat, 13

Utrecht, The Netherlands

EDITOR

Ram Shankar Bhattacharya

M.A., Ph.D., Vyakaranacharya

ASSOCIATE EDITORS

Ganga Sagar Rai, M. A., Ph. D.

Giorgio Bonazzoli, M. A. (Milan), M. Th. (Rome)

लेखेषु प्रतिपादितानि मतानि लेखकैरेवाभ्युपगतानि; न पुनस्तानि
सम्पादकेन न्यासेन वाभ्युपगतानीति विज्ञेयम् ।

Authors are responsible for their views, which do not
bind the Editors and the Trust.

Authors are requested to use Devanāgarī characters in
writing Sanskrit ślokas and prose passages. They are also requested
to follow the system of transliteration adopted by the International
Congress of Orientalists at Athens in 1912 [ऋ=r; च्=c; छ=ch
ट=t; श्=ś; ष=ṣ; ' =m].

Traditional Sanskrit scholars are requested to send us articles
(i) dealing with the religious & philosophical matters in the
Purāṇas and (ii) explaining the obscure & difficult passages in the
Purāṇas.

पुराणम्—PURĀṆA

Vol. XXIX, No. 2]

[July 11, 1987

व्यासपूर्णमाङ्कः

Contents—लेखसूची

	Pages
1. व्यासमहिमा with Notes By <i>Dr. R. S. Bhattacharya</i> All-India Kashiraj Trust	115-117
2. विष्णुस्तोत्रम् with Notes By <i>Dr. R. S. Bhattacharya</i>	118-126
3. A New Interpretation of the Doctrine of Avatāras [अवतारसिद्धान्तस्य काचिदभिनवा व्याख्या] By <i>Y. Krishan</i> D-12 Ananda Niketan New Delhi—110021	127-143
4. The Spring Festival in the Madanamahot- savavarnanam of the Bhaviṣyapurāṇa [भविष्यपुराणगत-मदनमहोत्सववर्णने वसन्तोत्सवः] By <i>Dr. L. Anderson</i> Religious Studies, University of Regina, Regina, Saskatchewan, Canada S4S0A2	144-165
5. Tantricism and the Sun-cult in India : A historical perspective [भारते तान्त्रिकधर्म-सौरधर्मौ—एतद्विषये किमपि इतिवृत्तपरं परिप्रेक्षणम्] By <i>Prof. V. C. Srivastava</i> D. Phil. Deptt. of History, Culture and Archaeology, Banaras Hindu University	166-184

6. Validity of the Puranic view about
the nature of Vedic recensions 185-195
[वैदिकशाखास्वरूपविषयकस्य पौराणिकमतस्य न्याय्यता]
By *Ram Shankar Bhattacharya*
D 38/8 Hauz Katora, Varanasi
7. Book-Review 197-198
8. Activities of the All-India Kashiraj
Trust, Varanasi 199-201

संस्कृतखण्डः

१. आङ्ग्लभाषानिबद्धानां लेखानां संक्षेपाः 1-8
२. सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम् 9-11

INDEX TO THE PURĀṆA

(Vols. I—XXV) . .

(Bulletin of the All-India Kashiraj
Trust, Varanasi)

1-114

व्यासमहिमा

(१)

यान्युज्जहार माहेन्द्राद् व्यासो व्याकरणार्णवात् ।
तानि किं पदरत्नानि सन्ति पाणिनिगोष्पदे ॥
न दृष्टमिति वैयासे शब्दे मा संशयं कृथाः ।
अज्ञैरज्ञातमित्येव रत्नं न हि न विद्यते ॥

(२)

अधीती शब्दशास्त्राणां षष्ठौ द्वैपायनो विभुः ।
कृती निजकृतौ कुर्यात् कथमेवापभाषणम् ॥

(३)

अष्टादश पुराणानि नव व्याकरणानि च ।
निर्मथ्य चतुरो वेदान् मुनिना भारतं कृतम् ॥

NOTES ON THE GLORIFICATION OF VYĀSA

I

These two are the benedictory verses in the commentary of Devabodha on (the Ādiparvan of) the Mahābhārata. It is stated in these verses that the gems of words, which Vyāsa extracted from the ocean-like grammar of Mahendra (i.e. Indra), are not to be found in the small puddle of Pāṇini; and that it would be wrong to raise a doubt on the validity of the un-Pāṇinian words used in the Mbh. simply because they were not analysed by Pāṇini, for he was not aware of these words.

These verses undoubtedly point to the following facts : (i) There was a pre-Pāṇinian grammar composed by Indra; (ii) it dealt with such words as had not been discussed by Pāṇini; (iii) there are many words in the Mahābhārata which are in accordance with the grammar of Indra though they are not found in the

grammar of Paṇini; (iv) words used by Vyāsa cannot be held as incorrect even if they are not found in Pāṇini.

There is hardly any reasonable doubt about the existence of the grammar by Indra¹. This vast treatise was lost in ancient times (Kathāsaritsāgara 4.24-25).

It is interesting to note that these verses of Devabodha were quoted by Gopāla Cakravartin in his commentary on the Sapaśati (with the introductory remarks तथा च भारताचार्यधृतवचनम्, 1.1) with the reading यान्युज्जहार माहेशाद् though there is no variant reading in the verse of Devabodha.

This line is often quoted to prove the existence of a grammar called Māheśa by Śiva or Maheśvara which was deemed to be the first (cp. the saying महेश्वरादि व्याकरणम्) and greatest of all grammars.²

While considering the un-Pāṇinian words used in the Mahābhārata the grammarians of the Pāṇinian and other schools usually assert that Vyāsa and other sages like Vālmiki are beyond the pale of the grammar of Pāṇini.³

It is to be noted in passing that the verse has been quoted in the Apāṇiniya-prāmānya-sādhana (or Apāṇiniya-pramāṇatā) of Nārāyaṇabhaṭṭa (the celebrated author of the Prakriyāsarvasva) with the reading यान्युज्जहार भगवान् व्यासो व्याकरणाम्बुधेः and भान्ति (for सन्ति). The view that 'words not found in Pāṇini's grammar must be regarded as incorrect' has been severely criticized and refuted in this booklet and it is established that words used by ancient sages and the views of later grammarians like Candra, Bhoja and others must be regarded as valid even if they are not in accordance with the grammar of Pāṇini.

1. See Burnell : On the Aindra School of Sanskrit Grammar; Y. Mīmāṃsaka : संस्कृतव्याकरणशास्त्र का इतिहास I, pp. 80-89;
2. See K. C. Chatterjee : Śivasūtras and Sanskrit Alphabet, pp. 22-26.
3. कथमर्जुनस्य सखा कृष्णः कृष्णस्य सखिरर्जुन इति भारतम् ? उच्यते—नहि व्यासप्रभृतीनाधिकृत्य अष्टाध्यायी कृता; ते हि भगवन्तो वाग्विषये स्वतन्त्रा इति (दुर्घटवृत्ति ७।१।९३) ।

II

The verse says : How could the competent Dvaipāyana, who studied sixty grammars (works of sixty schools of grammar), use incorrect words in his own composition (i.e. the Mahābhārata) ?

That Vyāsa, the author of the Mahābhārata, was the master of various systems of grammar was wellknown to our former teachers.⁴ The most astonishing factor mentioned in this verse is the number of grammars, for the grammarians and others usually speak of eight or nine systems of grammar only. It is true that besides the eight⁵ or nine⁶ grammars, there were other grammars (by Cākravarman, Bhāguri and others; see also the Kavindrācārya-sūci) also, yet it is difficult to justify the number.

Can it be surmised that the original reading of the first foot of the verse is “अधीती शब्दशास्त्रस्याष्टसु द्वैपायनो विभुः” ? (अष्टसु = अष्टसु भेदेषु).

III

It is quoted in the Apāṇīniyaprāmānyasādhana (p. 2) without mentioning the name of the source. A similar verse however occurs in the Bhaviṣyapurāṇa⁷, which mentions eight *vyākaraṇas*. This also points to Vyāsa's deep knowledge of Sanskrit language, an echo of which may be found in Vāyu-p. 1.18 (भारती चैव विपुला महाभारतवर्धिनी).

4. अधीत्य चतुरो वेदान् साङ्गान् व्याकरणानि च ।
कृतवान् भारतं शास्त्रं तस्मै ज्ञानात्मने नमः ॥
(ब्रह्मपु० 245.10). The Mbh. uses the epithet वागीशान for Vyāsa in Droṇa-p. 71.24.
5. इन्द्रश्चन्द्रः.....जयन्त्यष्टादिशाब्दिकाः (कविकल्पद्रुम) ।
6. सोऽयं नवव्याकरणार्थवेत्ता (Rāmāyaṇa, Uttara. 36.47); ऐन्द्रं चान्द्रं काशकृत्स्नं कौमारं शाकटायनम् । सारस्वतं चापिशलं शाकल्यं पाणिनीयकम् ॥ (श्रीतत्त्वनिधि) ।
7. अष्टादश पुराणानि अष्टौ व्याकरणानि च ।
ज्ञात्वा सत्यवतीसूनुश्चक्रे भारतसंहिताम् ॥
(भविष्य पु० १।१।५८) ।

विष्णुस्तोत्रम्

अक्रूर उवाच—

सन्मात्ररूपिणेऽचिन्त्यमहिम्ने परमात्मने ।
व्यापिने नैकरूपैक-स्वरूपाय नमो नमः ॥ ४८ ॥

सर्वरूपाय तेऽचिन्त्य हृविर्भूताय ते नमः ।
नमो विज्ञेयरूपाय पराय प्रकृतेः प्रभो ॥ ४९ ॥

भूतात्मा चेन्द्रियात्मा च प्रधानात्मा तथा भवान् ।
आत्मा च परमात्मा च त्वमेकः पञ्चधा स्थितः ॥ ५० ॥

प्रसीद सर्वधर्मात्मन् क्षराक्षरमयेश्वर ।
ब्रह्मविष्णुशिवाद्याभिः कल्पनाभिरुदाहृतः ॥ ५१ ॥

अनाख्येयस्वरूपात्मन्नानाख्येयप्रयोजन ।
अनाख्येयाभिधान त्वां नतोऽस्मि परमेश्वर ॥ ५२ ॥

न यत्र नाथ विद्यन्ते नामजात्यादिकल्पनाः ।
तद् ब्रह्म परमं नित्यमविकारि भवानज ॥ ५३ ॥

न कल्पनामृतेऽर्थस्य सर्वस्याधिगमो यतः ।
ततः कृष्णाच्युतानन्त-विष्णुसंज्ञाभिरीड्यते ॥ ५४ ॥

४८. तन्मात्ररूपिणे (ब्र०) ।

४९. शब्दरूपाय (ब्र०) । सत्त्वरूपाय (जीवा०) । विज्ञानपाराय (जीवा०; वङ्गवासी);
विज्ञानरूपाय (ब्र०) । प्रभोः (ब्र०); ।

५१. सर्वधर्मात्मन् (ब्र०) । क्षराक्षरमहेश्वर (ब्र०) । शिवाख्याभिः (गीताप्रेस
संस्क०) । उदीरितः (गीताप्रेस संस्क०) ।

५३. अजः (गीताप्रेस संस्क०) ।

५४. ईड्यसे (ब्र०) ।

सर्वार्थास्त्वमज विकल्पनाभिरेतद्
 देवाद्यं जगदखिलं त्वमेव विश्वम् ।
 विश्वात्मं स्वमिति विकारभावहीनः
 सर्वस्मिन्नहि भवतोऽस्ति किञ्चिदेतत् ॥ ५५ ॥

त्वं ब्रह्मा पशुपतिरयमा विधाता
 धाता त्वं त्रिदशपतिः समीरणोऽग्निः ।
 तोयेशो धनपतिरन्तकस्त्वमेको
 भिन्नार्थैर्जगदभिपासि शक्तिभेदैः ॥ ५६ ॥

विश्वं भवान् सृजति सूर्यगभस्तिरूपो
 विश्वेश ते गुणमयोऽयमजः प्रपञ्चः ।
 रूपं परं सदिति वाचकमक्षरं यज्
 ज्ञानात्मने सदसते प्रणतोऽस्मि तस्मै ॥ ५७ ॥

ॐ नमो वासुदेवाय नमः सङ्कर्षणाय ते ।
 प्रद्युम्नाय नमस्तुभ्य मनिरुद्धाय ते नमः ॥ ५८ ॥

(विष्णुपु० ५.१८. ४८-५८; ब्रह्मपु० १९२.४८-५८)

५५. सर्वार्थाः (गीताप्रेस संस्क०); सर्वात्मन् (ब्र०) । विकल्पनाभिरेतैः; देवाद्यैर्भवति हि यैरनन्तविश्वम् (गीताप्रेस संस्क०); एतद् देवाद्यं (ब्र०) । विश्वात्मा, विकार-हीनमेतत्, असि किञ्चित् (गीताप्रेस संस्क०) ।

५६. त्वं धाता (ब्र०) । भिन्नात्मा जगदपि (ब्र०) ।

५७. सृजन्ति हन्ति गभस्तिरूपः (ब्र०) । विश्वं च ते (ब्र०' वड्गवासी-संस्क०) । अतः प्रपञ्चः (गीताप्रेस संस्क०); अजः प्रपञ्चः (ब्र०) ।

५८. च (तु-स्थले) (गीताप्रेस संस्क०) ।

NOTES ON THE VIṢṆU-STOTRA

(Verse 48) Obeisance to Thee Who art the supreme self, all pervading, of the nature of existence, of inconceivable glory, and of manifold forms as well as of one form.

The reading *tanmātrarūpiṇe* (Br.) does not yield any good sense here. The word *mātra* in *sanmātra* shows that this ultimate existence is free from intrinsic (*svagata*), generic (*śajātīya*) and extrinsic (*viḡātīya*) difference. It is the substratum (*ādḡhāra*) of all existent things.¹

Some Vaiṣṇava teachers do not take *acintya* simply in the sense of 'inconceivable' or 'being beyond the field of *pramāṇa*'², but in the sense of 'capable of being known through a particular form of *arthāpatti* (presumption) called *śrutārthāpatti*.³

Naikarūpa—Here the two words are *na* (and not *naṇ*) and *ekarūpa*;⁴ cp. एको नैकः (in Viṣṇusahasranāma 91) for the two opposite aspects of Viṣṇu.⁵

(Verse 49) O inconceivable Lord, salutation to Thee, Who art of all forms, of the nature of oblation, of unknowable nature and beyond the prakṛti (the three *guṇas*, constituents).

1. About the words सत् and सन्मात्र Śaṅkara's remarks are worth noticing : सन्मात्रं हि ब्रह्म, न तस्य सन्मात्रादेव उत्पत्तिः संभवति (2.3.9); सच्छब्दार्थोऽपि पर्यालोच्यमानो न मुख्यादात्मनोऽन्यः संभवति (3.3.17).
2. Commenting on अचिन्त्य (a name of Viṣṇu) Śaṅkara remarks : प्रमाणादिसाक्षित्वेन सर्वप्रमाणागोचरत्वाद् अचिन्त्यः । अयम् ईदृश इति विश्वप्रपञ्चविलक्षणत्वेन चिन्तयितुम् अशक्यत्वाद् वा अचिन्त्यः (on V. S. N. 102).
3. Vide Śrīdhara's comments on Viṣṇu-p. 1.3.2.
4. On नैकमाय (a name of Viṣṇu) Śaṅkara observes : नलोपो नन्नः (Pā. 6.3.73) इति नकारलोपो न भवति, अकारानुबन्धरहितस्यापि नकारस्य प्रतिषेधवाचिनो विद्यमानत्वत् (on V. S. N. 46).
5. The Bhāṣya remarks : परमार्थतः सजातीयविजातीयस्वगतभेदविनिर्मुक्तत्वाद् एकः मायया बहुरूपत्वान्नैकः.

Some editions of the Viṣṇu-p. read सत्त्वरूपाय (for सर्वरूपाय) and विज्ञानपाराय, beyond vijñāna, intellect (for अविज्ञेयरूपाय). The reading विज्ञानरूपाय (Br.) means 'one whose nature is consciousness'. प्रभो: (Br.) (for प्रभो) is corrupt. शब्दरूपाय (Br.) means 'one whose form is śāstra or the Veda'.

Havirbhūṭāya—Cp. the name Mahāhavis in V. S. N. 85.; cp. Gītā 4.24 (ब्रह्मार्पणं ब्रह्म हविः)⁶, and Gītā 9.16 (अहं हुतम्).

(Verse 50) Thou dost exist in five forms, namely the *bhūtas*, the organs or capacities, *pradhāna* (*prakṛti*), the (embodied) self and the supreme self, who is bereft of all limiting adjuncts.⁷

The verse is found to have been quoted in various works; *vide* the bhāṣya on V. S. N. (p. 37 Gītā Press edition), the Paramātmāsāndarbha p. 5 (of Jivagosvāmin) etc.

The word *bhūtātman* may mean 'भूतानामात्मा अन्तर्यामी'. The words *indriyātman* and *pradhānātman* may be explained in the same way. Ātman primarily means 'the inner self'⁸, *pratyagātman* = who knows and acts with the help of different organs.⁹

(Verse 51) O Lord, be merciful. Thou art the essence of all *dharmas*; Thou dost comprise both the perishable and the imperishable; Thou hast been described by the names or designations of Brahmā, Viṣṇu, Śiva and the like.

सर्वधर्मात्मन् (Br.) seems to be the best reading here.

6. ब्रह्मात्मनि सर्वं जगत् तदात्मतया हूयते इति महाहविः (Bhāṣya). हविस् is derived as हविषा हूयते.

7. भूतात्मा महाभूतरूपः । इन्द्रियात्मा इन्द्रियरूपः । प्रधानात्मा प्रकृतिरूपः । आत्मा भूतादित्रितयोपाधिपुरुषः । परमात्मा निरुपाधिः ।

8. आत्मशब्दः प्रत्यगात्मविषय एव मुख्यः (Śaṅkara on Kaṭha-up 1. 2. 22).

9. See the derivation of the word ātman : यच्चाप्नोति यदादत्ते यच्चात्ति विषयानिह । यच्चास्य सन्ततो भावस्तस्मादात्मेति कीर्त्यते ॥ (Līṅga-p. 1. 70. 96).

The assertion that Viṣṇu is the essence of all *dharmas* is one of the most attracting views of the Paurāṇikas.¹⁰ The words क्षर and अक्षर are used in various senses¹¹ and all of these senses may be taken here. An echo of the idea expressed in the second half of this verse is to be found in Viṣṇu-p. 1.2.66.¹² The use of the word *kalpanā* is highly significant; cp. साधकानां हितार्थाय ब्रह्मणो रूपकल्पना (Rāmatāpinī-up. 1.1.7). The difference in forms of the deity is said to be in accordance with the character of meditation.¹³

(Verse 52) O supreme Lord, I bow down to Thee, Whose nature is indescribable, Whose purpose is unthinkable and Whose name is inexpressible.

A thing can be described if it falls under any one of the four categories, namely *jāti* (genus), *guṇa* (quality), *kriyā* (action) and *dravya* (substance).¹⁴ Since Viṣṇu in his brahman-aspect transcends *jāti* etc. He is rightly regarded as *anākhyeya-svarupa*; cp. न शब्दगोचरं यस्य योगिध्येयं परं पदम् (Viṣṇu-p. 1.17.22).

10. यं पृथग्धर्मचरणाः पृथग्धर्मफलैषिणः ।
पृथग्धर्मैः समर्चन्ति तस्मै धर्मात्मने नमः ॥
(Śānti-p. 47. 50).
11. Gītā 15.16, 18; 8. 3-4; Śvetāśvatara-up. 1.8; 1.10;
Atharva-śiras 1; Garbha up. 3.
12. सृष्टिस्थित्यन्तकरणीं ब्रह्मविष्णुशिवात्मिकाम् ।
स संज्ञां याति भगवान् एक एव जनार्दनः ॥
(Viṣṇu-p. 1.2.66)
ब्रह्मविष्णुशरूपाणि त्रीणि विष्णोर्महात्मनः ।
ब्रह्मणि ब्रह्मरूपः स शिवरूपः शिवे स्थितः ॥
पृथगेव स्थितो देवो विष्णुरूपी जनार्दनः ॥
(Vāmana-p. quoted in the Paramātmāsandarbhā, p. 9).
13. मणिर्यथा विभागेन नीलपीतादिभिर्युतः ।
रूपभेदमवाप्नोति ध्यानभेदात्तथाच्युतः ॥
(quoted in various works of the Caitanya sect)
14. Cp. शब्दप्रवृत्तिहेतुजात्यादिरहितत्वात् (Śāṅkara on Tai-up. 2.1);
यद्धि करणगोचरं तदन्यस्मै उपदेष्टुं शक्यं जातिगुणक्रियाविशेषणैः
(Śāṅkara on Kena-up. 1.1).

Śrīdhara remarks that Viṣṇu's acts of creation etc. are to be regarded as his sport (*līlā*).¹⁵ Since Viṣṇu is *ūptakāma*, there can be no real purpose for his activities. Śrīdhara observes that Viṣṇu is called *anākhyeya-abhidhāna* since He has no definite names (*abhidhāna*) or He has innumerable names and as such His names are beyond the field of description.

(Verse 53) O birthless One, Thou art that changeless eternal brahman about which there can be no idea of name, species and the like.

The reading *aja* seems to be better than *ajaḥ* read in the Gītā Press ed.

Nāmojātyādi-kalpanā is a wellknown philosophical term.¹⁶ By the force of the word *ādi*, categories like *guṇa*, *kriyā* and *dravya* are added. The word *avikārin* is significant, for anything that transcends *jāti* etc. must be changeless. The changeless entity having no difference in it is usually called brahman.¹⁷

(Verse 54) Since there can be no accomplishment of things without the help of specific forms, Thou art called by names like Kṛṣṇa, Acyuta, Ananta and Viṣṇu.

The reading *īḍyate* is better than *īḍyase* (Br.), for the agent of the verb is 'bhavān' (verse 53) and not 'tvam'.

The verse means to say that these names are absolutely necessary to conceive Viṣṇu as without denoting words (*vācaka śabda*) there can be no thinking. Meditation on entities depends upon the words denoting them.

15. Cp. लोकवत् लीलाकैवल्यम् (Br.-sū. 2.1.33). अनाख्येयं प्रयोजनं यस्याप्तकामत्वेन लीलाव्यतिरेकेण सृष्ट्यादिप्रयोजनस्य अनाख्येयत्वात् (Śrīdhara).

16. प्रत्यक्षं कल्पनापोढं नामजात्याद्यसंयुतम् (Pramāṇasamuccaya); प्रत्यक्षं कल्पनापोढं यज्ज्ञानम् अर्थे रूपादौ नामजात्यादिकल्पनारहितम् (Nyāyapraveśa of Dinnāga, p. 7). This *kalpanā* is sometimes called *vikalpa*. Name, species etc fall under *vikalka*.

17. प्रत्यस्तमितभेदं यत् सत्ताभावमगोचरम् ।

वचसामात्मसंवेद्यं तज् ज्ञानं ब्रह्मसंज्ञितम् ॥

(Viṣṇu-p. 6.7.53).

The assertion that Viṣṇu is the essence of all *dharmas* is one of the most attracting views of the Paurāṇikas.¹⁰ The words क्षर and अक्षर are used in various senses¹¹ and all of these senses may be taken here. An echo of the idea expressed in the second half of this verse is to be found in Viṣṇu-p. 1.2.66.¹² The use of the word *kalpanā* is highly significant; cp. साधकानां हितार्थाय ब्रह्मणो रूपकल्पना (Rāmātāpini-up. 1.1.7). The difference in forms of the deity is said to be in accordance with the character of meditation.¹³

(Verse 52) O supreme Lord, I bow down to Thee, Whose nature is indescribable, Whose purpose is unthinkable and Whose name is inexpressible.

A thing can be described if it falls under any one of the four categories, namely *jāti* (genus), *guṇa* (quality), *kriyā* (action) and *dravya* (substance).¹⁴ Since Viṣṇu in his brahman-aspect transcends *jāti* etc. He is rightly regarded as *anākhyeya-svarupa*; cp. न शब्दगोचरं यस्य योगिध्येयं परं पदम् (Viṣṇu-p. 1.17.22).

10. यं पृथग्धर्मचरणाः पृथग्धर्मफलैषिणः ।
पृथग्धर्मैः समर्चन्ति तस्मै धर्मात्मने नमः ॥
(Śānti-p. 47. 50).
11. Gītā 15.16, 18; 8. 3-4; Śvetāśvatara-up. 1.8; 1.10;
Atharva-śiras 1; Garbha up. 3.
12. सृष्टिस्थित्यन्तकरणीं ब्रह्मविष्णुशिवात्मिकाम् ।
स संज्ञां याति भगवान् एक एव जनार्दनः ॥
(Viṣṇu-p. 1.2.66)
ब्रह्म विष्णुशरूपाणि त्रीणि विष्णोर्महात्मनः ।
ब्रह्मणि ब्रह्मरूपः स शिवरूपः शिवे स्थितः ॥
पृथगेव स्थितो देवो विष्णुरूपी जनार्दनः ॥
(Vāmana-p. quoted in the Paramātmāsandarbha, p. 9).
13. मणिर्यथा विभागेन नीलपीतादिभिर्युतः ।
रूपभेदमवाप्नोति ध्यानभेदात्तथाच्युतः ॥
(quoted in various works of the Caitanya sect)
14. Cp. शब्दप्रवृत्तिहेतुजात्यादिरहितत्वात् (Śaṅkara on Tai-up. 2.1);
यद्धि करणगोचरं तदन्यस्मै उपदेष्टुं शक्यं जातिगुणक्रियाविशेषणैः
(Śaṅkara on Kena-up. 1.1).

Śrīdhara remarks that Viṣṣu's acts of creation etc. are to be regarded as his sport (*līlā*).¹⁵ Since Viṣṣu is *āptakāma*, there can be no real purpose for his activities. Śrīdhara observes that Viṣṣu is called *anākhyeya-abhidhāna* since He has no definite names (*abhidhāna*) or He has innumerable names and as such His names are beyond the field of description.

(Verse 53) O birthless One, Thou art that changeless eternal brahman about which there can be no idea of name, species and the like.

The reading *aja* seems to be better than *ajaḥ* read in the Gītā Press ed.

Nāmajātyādi-kalpanā is a wellknown philosophical term.¹⁶ By the force of the word *ādi*, categories like *guṇa*, *kriyā* and *dravya* are added. The word *avikārin* is significant, for anything that transcends *jāti* etc. must be changeless. The changeless entity having no difference in it is usually called brahman.¹⁷

(Verse 54) Since there can be no accomplishment of things without the help of specific forms, Thou art called by names like Kṛṣṇa, Acyuta, Ananta and Viṣṣu.

The reading *īḍyate* is better than *īḍyase* (Br.), for the agent of the verb is 'bhavān' (verse 53) and not 'tvam'.

The verse means to say that these names are absolutely necessary to conceive Viṣṣu as without denoting words (*vācaka śabda*) there can be no thinking. Meditation on entities depends upon the words denoting them.

15. Cp. लोकवत्तु लीलाकैवल्यम् (Br.-sū. 2.1.33). अनाख्येयं प्रयोजनं यस्याप्तकामत्वेन लीलाव्यतिरेकेण सृष्ट्यादिप्रयोजनस्य अनाख्येयत्वात् (Śrīdhara).

16. प्रत्यक्षं कल्पनापोढं नामजात्याद्यसंयुतम् (Pramāṇasamuccaya); प्रत्यक्षं कल्पनापोढं यज्ज्ञानम् अर्थे रूपादौ नामजात्यादिकल्पनारहितम् (Nyāyapraveśa of Diṇnāga, p. 7). This *kalpanā* is sometimes called *vikalpa*. Name, species etc fall under *vikalka*.

17. प्रत्यस्तमितभेदं यत् सत्तामात्रमगोचरम् ।
वचसामात्मसंबन्धं तज् ज्ञानं ब्रह्मसंज्ञितम् ॥

(Viṣṣu-p. 6.7.53).

All these words (names) have their derivative meanings, which are highly appropriate.¹⁸

(Verse 54) O unborn Deity, Thou dost possess all; Thou art all this world beginning with the gods. O Universal Soul, Thou dost exist in all in a changeless form. Anything other than Thee has no existence.

The reading in the Vang. ed. is given here.

The expression देवाद्यं जगत् means 'the creatures beginning with the *devas*'. This idea is found not only in the Purāṇas but also in the works of philosophical schools¹⁹.

(Verse 55) Thou art Brahmā (the creator), Śiva (lit. the lord of animals), Aryaman, Vidhātṛ, Dhātṛ, the king of gods (Indra), Air, Fire, the lord of waters (Varuṇa), the lord of wealth (Kubera) and Yama. Though one, Thou dost protect the world through various powers fulfilling various purposes.

18. कृषिर्भूवाचकः शब्दो ण श्र निर्वृतिवाचकः ।

विष्णुस्तद्भावयोगाच्च कृष्णो भवति शाश्वतः ॥

(Mbh. Udyoga-p. 70.5); कृषामि पृथिवीं पार्थ भूत्वा कार्णायसो हलः ।
कृष्णो वर्णश्च मे यस्मात्तस्मात् कृष्णोऽहमर्जुन ॥ (Śānti-p. 342.79).
यस्मान्न च्युतपूर्वोऽहमच्युत स्तेन कर्मणा ॥ अनन्तः नास्ति अन्तो यश्च—
“नित्यत्वात् सर्वगतत्वात् परिच्छेदाभावात्” ॥ (Śaṅkara on V.S.N. 108).
यस्माद् विष्टमिदं सर्वं तस्य शक्त्या महात्मनः । तस्मादेवोच्यते
विष्णुविशेषातोः प्रवेशनात् ॥ (Viṣṇu-p. 3. 1. 45). वेवेष्टि व्याप्नो-
तीति विष्णुः, विषेर्व्याप्त्यभिधायिनो नुक्प्रत्ययान्तस्य रूपं विष्णुरिति
(Śaṅkara on V.S.N. 14).

19. अष्टभेदान् सुरान् कृत्वा तिर्यग्योनिं च पञ्चधा ।

मनुष्यानेकभेदांश्च सृष्टिमेवं ससर्ज ह ॥

(Skanda-p., Avantikṣetra 2. 31);

दैवमष्टविधं ज्ञेयं तैर्यग्योन्यं च पञ्चधा ।

सर्वमेकं च मानुष्यमेतत् संसारमण्डलम् ॥

(Devī-bhāg. 10.2.7);

दैवमष्टविधं ज्ञेयं तैर्यग्योनं च पञ्चधा ।

पर्वमेकं तु मानुष्यमेतत् संसारमण्डलम् ॥

(Comm. on Gaṇakārikā, p. 11).

The two gods Dhātṛ and Vidhātṛ are said to be the sons of Bhṛgu and Khyāti (Viṣṇu-p. 1.8.15).

There are a large number of Puranic statements about the powers of Viṣṇu and their respective functions. For a detailed discussion on the *śaktis* of Viṣṇu, see the Bhāgavata-sandarbhā (of Jivagosvāmin), sec. 16 etc. The Brahmasaṁhitā (Ch. 5) vividly describes how various gods perform their functions remaining under the guidance of Govinda—the supreme deity. For the three fundamental *śaktis* of Viṣṇu, see Viṣṇu-p. 6.7.61.²⁰

(Verse 56) O the Lord of the world, O the birthless One, Thou, assuming the form of solar rays, dost create the world. That is why this transmigrating existence possesses Thine *guṇas* (constituents, namely *sattva* etc.). Thy supreme form is denoted by the syllable *sat*. I bow down to that entity whose essence is consciousness and which is both existent and non-existent (i.e. cause and effect).

For the idea in the first foot, cp. Śānti-p. 341.41 (छादयामि जगत् कृत्स्नं भूत्वा सूर्यं इवांशुभिः). Cp. also the two names of Viṣṇu namely Bṛhadbhānu (V. S. N. 49) and Gabhastinemi (V. S. N. 65). The form *jñānātman* (of Viṣṇu) has been described in the Purāṇas; see Viṣṇu-p. 1.2.6 (ज्ञानस्वरूपमत्यन्तं निर्मलं परमार्थतः).

Sadasate—Some explain *sat* and *asat* as imperishable and perishable, while others take them to mean 'cause' and 'effect' as the (material) cause is relatively more enduring (*sthāyin*) than the effect.

(Verse 58) Salutation to Thee in the forms of Vāsudeva, Saṁkarṣaṇa, Pradyumna and Aniruddha.

The verse is based on the Pāñcarātra Āgama, the origin of which is traced to the supreme being Nārāyaṇa, who revealed the *śāstra* to Nārada and other sages. The *Caturvyuha* view of this sect which is mentioned in Śānti-p. 351.22,²¹ has been clearly

20. विष्णुशक्तिः परा प्रोक्ता क्षेत्रज्ञाख्या तथापरा ।
अविद्या कर्मसंज्ञान्या तृतीया शक्तिरिष्यते ॥

21. On चतुर्विभक्तः पुरुषः स क्रीडति यथेच्छति (Śānti-p. 351.22) Nilakaṇṭha observes : पाञ्चरात्रमार्गमुपसंहरति चतुर्विभक्त इति । चतुर्विभक्तः चतुर्धा वासुदेवादिरूपेण विभक्तः क्रीडति शास्य-शासितृभावेन भोग्यभोक्तृभावेन च.

propounded by Śaṅkarācārya in his bhāṣya on Brahmasūtra 2.2.42. It is stated here that Bhagvat Vāsudeva, whose nature is pure consciousness, divides himself in four forms and appears in four *vyūhas*, namely Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. Vāsudeva is the highest self while Saṅkarṣaṇa is the individual (embodied) self. Pradyumna and Aniruddha denote respectively the mind and the egoism (*ahaṅkāra*). While Vāsudeva is the ultimate cause, the others are the effects.

Since references to Pāñcarātra are found in the Chāndogya-up 8.1 (*ekāyana* meaning Pāñcarātra), Śatapatha Brāhmaṇa (13.6.1.1), Rāmāyaṇa (7.7.16) and the Mahābhārata (Śānti-p. 359. 1; 384, 62-63), a great antiquity must be ascribed to this *śāstra*.²²

22. See Introduction, p. xxi, Śrī Pāñcarātrarakṣā (The Adyar Library Series).

A NEW INTERPRÉTATION OF THE DOCTRINE OF AVATĀRAS

BY

Y. KRISHAN

The meaning of the term *avatāra* :

The word *avatāra* is derived from the word *ava√tṛ¹* which means 'to descend (as a deity) in becoming incarnate; to make one's appearance'. Hence the word *avatāra* means 'descent of a deity from heaven, appearance of any deity upon earth, more specifically the incarnation of Viṣṇu in ten principal forms viz. the Fish (*Matsya*), Tortoise (*kurma*), Boar (*Varāha*), Narasimha (man-lion), Vāmana (Dwarf), Paraśurāma, Rāma (Dāśarathi), Kṛṣṇa, Buddha and Kalki.

In this paper we are concerned with the classical doctrine of *avatāras*, that is the divine incarnation of Viṣṇu in relation to the doctrine of *Karma*.

1. The other synonyms for the term *avatāra* are :

(a) *pradurbhāva*, manifested, revealed. This is used in *Harivamśa* cr. ed. 30 and 31.

(b) *Vyuha* or *mūrti*, form, manifestation of *Puruṣottama* as *Vāsudeva*, *Saṁkarṣaṇa*, *Pradyumna* and *Aniruddha*. This term is used by the *Pañcarātras* who also used another term *āveśa avatāra*, meaning entrance of God or the Supreme spirit in bodily forms, human or bovine. An exposition of the doctrine of *vyūhas* is to be found in the *Nārāyaṇīya* Section of the *Śāntiparva* of the *Mahābhārata* and in the *Ahīrbudhnyā saṁhitā*.

The concept of *aṁśa avatāra* (partial incarnation) as distinct from *pūrṇa avatāra* (full incarnation) has been explained subsequently : See f.n. Ten classical *avatāras* are considered *pūrṇa avatāras*. These are enumerated presently.

(c) The Buddhists and the Jainas use the terms *avakrānti* (*Skt*) and *Okkanti* (*Pāli*), *Avakrama* means to descend (into a womb). *Okkanti* also means the same, descent. See Monier Williams : *Sanskrit-English Dictionary* and R. C. Childers : *A Dictionary of Pali Language*. At Bharhut there is an inscription *Bhagavato Ūkranti*. H. Luders : *Bharhut Inscriptions* Ootacamund, 1963, Vol. II Pt. II. B 19 (801) pp. 88-92.

The sources of the doctrine of avatāras :

In the *Bhagavadgītā* (B. G.), the cause and the purpose of divine incarnation is stated explicitly as well as implicitly, though the term *avatāra*, as such, is not used.

The B. G. 4. 7-8 ² says :

*yadā yadā hi dharmasya glānirbhavati bhārata |
abhyutthānamadharmasya tadātmānam sṛjāmyaham || 7.*

2. The other variants of these verses are :

(i) (a) : *Asatām nigrāhārthāya dharmā samrakṣāṇāya ca |
Avatīrṇo manuṣyāṇāmajāyata yadukṣaye ||*

Mbh cr. ed. Appendix I 27.83-84. For subduing evil and protecting righteousness, justice, rule of law, (the God) descends into the human birth to strengthen or support them (righteous just persons). This is an interpolation in *Mbh*.

(b) *Jātāhīyam Vasumatī bhārākrantā*, when the earth is overwhelmed with burdens and suffering (due to *daityas*, *dānavas* and *rākṣasas*.) Viṣṇu takes birth for *bhārāvātaraṇam*, removal of the burden by curbing evil and protecting good (*nigrāheṇa ca pāpānām*, *prāgrāheṇa ca sādḥnām*, *Mbh* 12.337.29-32).

(c) *dharmā-samrakṣānārthāya dharmā-samsthā-
panāya ca |
taistairveśaiśca rūpaiśca triṣu lokeṣu bhārgava |
Mbh. 14.53.13*

O Bhārgava (son of Bhṛgu), for the protection and establishment of the *dharmā*, justice, rule of law, I assume the appropriate dress and form in the three worlds.

(d) *Dharmasya setum bandhāmi calite calite ynge |
Tāstā-yoniḥ praviśyāham prajānām hitakām-
yayā Mbh. 14.53.13*

I take birth from age to age to establish the righteous order (of justice, rule of law) for the benefit of the masses of the people.

(e) Viṣṇu descends (*avatīrṇa*) to this world to destroy the personification of evil, Rāvaṇa. *Mbh.* 3.260.5

(ii) In the *Uttarakāṇḍa* B. 15.27 of the *Rāmāyaṇa* (*Rām*) Viṣṇu is born in this world from time to time (*Kāle Kāle*) to eliminate the *rākṣasas* and *dasyus* (enemies of gods) who destroy righteous-

O Bharata ! Whenever there is decline of *dharma*, righteousness, justice, rule of law, and there is increase in injustice (break-down of law), I take birth.

The purpose is set out in the next verse :

Paritrāṇāya sādhanām vināśāya ca duṣkṛtām |
Dharmāsamsthāpanārthāya sambhavāmi yuge yuge || 8.

To protect the good, the law abiding and to destroy the evil, the delinquent, the unjust or inequitable, and to establish the *dharma*, justice, I (God) take birth *yuga* (aeon) after *yuga*.

The word *dharma* and *adharma* are usually translated as religion and irreligion. But we feel that this is not the true significance of these words here. *Dharma*, as religion, is a discipline for achieving heaven and liberation (*mokṣa*) and these are to be attained in future life or lives. *Dharma* also means law, justice; *daṇḍa* (punishment, law) is *dharma*. In this verse Kṛṣṇa promises to uphold the law to give justice and end *adharma*, injustice. Here Kṛṣṇa promises emancipation from tyranny but not from cycle of existence, *bhavasāgara*. In other words, an *avatāra*, divine incarnation, seeks to confer protection or rescue (*pari* √*trai*—*paritrāṇa*) from evil forces here and not *mokṣa* or liberation from repeated births and deaths hereafter.

The doctrine of *avatāra* is also implicit in certain *ślokas*⁸ of the *B. G.* viz. 7.24, 9.11 and 12.2.

ness (*naṣṭadharma-vyavasthānām*). The *Uttara-kāṇḍa* is a late addition to the Vālmiki *Rāmāyaṇa*.

(iii) The same reasons for the phenomenon of *avatāras* are adduced in the various *purāṇas*: *Mātsya* XLVII 34 and 104 and XLVII 235; *Viṣṇu* III 2.54-57; *Bhāgavata* IX 24.56, *Devī-bhāgavata* 9.39; *Brahmapurāṇa* 181.2-4 and 9.

3. In *B.G* 7.24 it is said that the unintelligent persons believe that the unmanifest becomes endowed with individuality (*avyaktam vyatimāpannam*); in *B.G* 9.11 it is said the Lord is embodied as a human being *mānuṣīm tanumāśritam*. Further in *B.G* 11. 10-43 Kṛṣṇa reveals to Arjuna his *virārupa*, the cosmic form: it is not easily comprehensible; it is bewildering, frightening. That is why in *B.G* 11.46 Arjuna begs Kṛṣṇa to revert to the

Thus the essential ingredients of the doctrine of *avatāra* are four :

- (i) Cause : decline of righteousness, law, justice and dominance of evil, injustice.
- (ii) Objective : the protection of the good, law-abiding and the destruction of the evil-doers, violaters of law.
- (iii) Means of realisation : by God taking birth in an earthly form, human or bovine.
- (iv) Timing of the incarnation : from age to age, *yuge yuge*⁴.

human-like form in which he is four-armed, endowed with a crown, mace, wheel (*cakra*). In fact in *B.G* 12.2 Kṛṣṇa proclaims that those who worship him in his *saguṇa* form are also as good as the best of *yogīs*. Radhakrishnan (*Indian Philosophy*, London Vol. II p. 545) explains away *avatāras* by saying that, though the work of divine redemption is a constant activity, the self-manifestation of God “becomes emphatic” when the order of the world grows disproportionately evil.

4. A. A Macdonell & A. B. Keith : *Vedic Index*, Vols. I & II London, 1912 : *yuga* means in *R̥g Veda* i. 158.6, a generation; in *Atharva Veda* viii, 2,21, a century, in *Taittirīya Brāhmaṇa* iii, 12,9.2, 100,000 years : *Kauṭilya Arthaśāstra* BK II Chap. XX 109 a five year period. In *Vedāṅgajyotiṣa* it means a period of five years. In the *Romaka Siddhānta*, a *yuga* is a period of time of 2850 years. In the *B.G.* however, it means a cycle of time, and four successive *yugas* or time cycles make one *manvantara*. These cycles of time are of unequal length or duration and intervene between creation (*sr̥ṣṭi*) and destruction (*pralaya*). These four time cycles are : *Kṛta* or *Satya yuga*, 1,728,000 years; *Tretā*, 1,296,000 years; *Dvāpara* 864,000 years and *Kaliyuga*, 432,000 years. This concept of *yugas* came to be evolved between the 4th or 3rd century B.C. and the 1st century A. D. See P.V. Kane : *History of the Dharmasāstras*, Poona 1973, Vol. III, Chap. XXXIV pp. 885-900, R. W. Saletore : *Encyclopaedia of Indian Culture*, New Delhi, 1985.

Subsequently other reasons⁵ were adduced as justifying divine incarnations such as rediscovery of lost scriptures, for benefit of the people, for the gratification of devotees, for making the supreme reality more easily comprehensible etc.

Of the four time cycles (*yugas*) *Kṛta* is the age of righteousness or *dharma* or justice. The *dharma* is envisaged as four-footed and in *Kṛtayuga*, it rests on all the four feet meaning thereby that there is no evil, injustice or *adharma* in this age. In the *Tretā*, there is loss of *dharma*, legal morality, to the extent of $\frac{1}{4}$ th, the *dharma* resting on three feet: justice is still dominant in an overwhelming manner. In the *Dvāpara*, good and evil, justice and injustice, are evenly balanced, the *dharma* resting on two feet. In the *Kaliyuga* the evil, injustice, becomes dominant, being $\frac{3}{4}$ th: field of justice is reduced to $\frac{1}{4}$ th as the *dharma* rests on one foot only.

In the *Purānas*, however, the decline in *dharma* in certain *yugas* is matched by corresponding enhanced capacity of relatively limited religious practices to secure heaven. In *Kaliyuga* a person can earn considerable stock of merit by little good effort or *Karma* whereas in *Kṛtayuga* it will take considerable effort to attain the same stock of merit. *Viṣṇupurāṇa* VI. 1.58 avers that in *Kaliyuga* a man will acquire by trifling exertion as much eminence in virtue

5. For revealing the lost *Vedas* and *śrutis* (*Mbh.* 12.326.94); for the benefit of the people (*lokaḥita*) *Mbh.* 12.236.17, for the benefit of both gods and men *Mbh.* 12.236, *Harivāmśa* (cr. ed) 31.13 too, *inter alia* conferring grace on human beings, *Harivāmśa* 31.112, 31.184, to gratify his worshippers (Śaṅkara in *Vedāntasūtrabhāṣya* I. 1.20; for improving the apprehension or understanding of the Lord (Rāmānuja *Vedāntasūtrabhāṣya* I.1.22) out of compassion for His votaries, for teaching of mankind, as a sport (*Bhāgavata* V. 3 & 4, V. 19, X. 23.) In modern times Aurobindo Ghosh has put forward the fanciful theory that the doctrine of *avatāra* is a parable of evolution: origin of the species from aquatic creatures (fish) through amphibians (tortoise), land animal (boar), a hybrid (man lion), undeveloped human being (dwarf) and man, mental being and finally overmental superman, Aurobindo Ghosh *Letters* Second Series p. 493. This thesis that the *avatāra* doctrine is a theory of human evolution does not fulfil any of the ingredients of the doctrine and has no basis in the doctrinal texts.

as is the result of arduous penance in *Kṛtayuga*. *Kūrma*-p. 1.28-36 emphasises that a man can acquire very great virtue with consummate ease in *Kali* age. As the *Bhāgavatapurāṇa* XII 4.57-62 says : In *Kaliyuga*, merely by chanting the names and glories of *Kṛṣṇa*, one reaches the Supreme, whereas the same object can be attained in *Kṛtayuga* by contemplating *Viṣṇu*, in *Tretā* by sacrifices and in *Dvāpara* through worship. In other words the consequences of *Karma* are dependent not only on their quality but also on the *yuga* or time stage on which they are done.

A critical analysis of the role of various *avatāras* with reference to the essential ingredients of the classical 10 divine incarnations of *Viṣṇu*, shows that there is no nexus between the concept and the mythological roles of the various *avatāras*. Four incarnations, *Matsya* (fish), *Kūrma* (tortoise), *Varāha* (boar), and *Narasimha* (man-lion), belong to *Kṛta* age.

Vāmana (dwarf), *Paraśurāma* and *Rāma* (*Dāśarathi*) belong to *Tretā*.

Kṛṣṇa appears towards the end of *Dvāpara*; in fact, the *Kaliyuga* commences with his death.

The Buddha and Kalki belong to the *Kaliyuga*, the latter and the last *avatāra* appearing when this *yuga* is coming to an end.

Most of the divine incarnations do not fulfil the essential ingredients of *avatāra* or divine incarnation or embodiment.

(i) In *Kṛtayuga* there is no decline in righteousness : *dharma* is absolutely dominant. There is no rationale for the appearance of an *avatāra* in *Kṛtayuga*; but *Matsya*, *Kūrma*, *Varāha* and *Narasimha* belong to this *yuga*.

Similarly in *Tretā*, *dharma* is overwhelmingly dominant; *adharmā* is weak, being $\frac{1}{4}$ th as compared to *dharma* being $\frac{3}{4}$ th. There is no occasion for a divine incarnation in the form of *Paraśurāma* and *Rāma*.

(ii) Again all the *avatāras* do not play the role of destroying *adharmā*. In fact there is no *adharmā* to be destroyed by *Matsya*, *Kūrma* and *Varāha* *avatāras*.

The Matsya *avatāra* protects the world from destruction by the cosmic flood, the Deluge : here the *avatāra* of Viṣṇu in the form of fish, is the protector of Manu or Vaivasvata and all the creatures, inanimate or stationary and animate or moving (*sthāvara* and *jaṅgama*) against cosmic dissolution.

In *Viṣṇupurāṇa* I. 9.80, Viṣṇu in his role as *Kūrmāvatāra* advises the *devas* (gods) to work with the *asuras* in churning the nectar (*amṛta*) from the ocean. He assured the *devas* : I will take care to see that the enemies of the gods do not obtain a share of the nectar; they shall only be sharers in the pains of the labour (of churning) :

tathā cāhaṁ kariṣyāmi yathā tridaśa-vidviṣaḥ |
na prāpsyantyamṛtaṁ devāḥ kevalaṁ kleṣabhāginaḥ ||

This Viṣṇu achieves by assuming the form of a beautiful maiden Mohinī and deluding the *asuras* by her charms.

In the account of the *Vāmana avatāra* in the *Bhāgavatapurāṇa* viii. 18-23 I, it is clear that Bali maintains absolute truth and fulfils his promise of donation to the Dwarf (*Vāmana*) even though Bali knew that he was innocent, and that Viṣṇu had deceitfully 'begged' for a piece of land. In fact even the heaven and the earth had lamented Bali's fate; Brahmā also said that "Vali did not deserve this humiliation (of being consigned to Pātāla) and as a compensation Bali is consigned to Sutala which is free from suffering, calamities and diseases with the promise that he would later become Indra. The narration of the story in the *Purāṇa* leaves no doubt that Viṣṇu had deceived Bali to achieve his partisan objective of restoring Indra to his throne. In fact Viṣṇu takes the form of *Vāmana* (dwarf) "to bring about the highest welfare of the gods (*devas*)".

Again in the legend of the *Narasimha avatāra* Viṣṇu as *Narasimha* killed the demon *Hiraṇyakaśipu* even though there was no immediate provocation for this murder.

Hiraṇyakaśipu had tormented son *Prahlāda* to renounce his allegiance to Viṣṇu but in vain. Towards the end there was complete reconciliation between the father (*Hiraṇyakaśipu*) and his son *Prahlāda*, the great devotee of Viṣṇu. The *Viṣṇupurāṇa* I. XX. 29-31

31 alludes to the death of *Hiraṇyakaśipu* in a very cursory manner after the reconciliation between the father and the son.

In *Bhāgavata* VII. 8. 18 Narasiṃha kills *Hiraṇyakaśipu* “to prove the reality of His devotee’s words (that Viṣṇu is the controller of all and source of power in all) and also to assert His own omnipresence”

Again Paraśurāma killed his mother Reṇukā at the behest of his father Jamadagni on the ground that Reṇukā had entertained amorous thoughts towards a third person and hence had become unchaste. Further Paraśurāma killed Kārtavīrya for lifting the sacrificial calf of his father Jamadagni. In retaliation, the sons of Kārtavīrya killed Jamadagni. Paraśurāma, in revenge, destroyed Kṣatriyas twentyone times. Eventually he was humbled in a contest with Rāma. It is noteworthy that Paraśurāma was the only incarnation who was a Brāhmaṇa by caste; others viz. Rāma, Kṛṣṇa, Buddha (or Balarāma) and Kalki were all Kṣatriyas.

The story of Paraśurāma *avatāra* records the struggle for supremacy or the feud between the Brāhmaṇas and Kṣatriyas, a settlement of old scores between two higher castes. It does not deal with decline of righteousness or of morality requiring divine intervention. The fact that Paraśurāma is eventually humbled by Rāma seriously undermines his position as an *avatāra*.

Thus, at least five of the ten *avatāras*, do not qualify for descent on the earth for the purpose of destroying evil and promoting righteousness.

Only two *avatāras*, Rāma (Dāśarathi) and Kṛṣṇa ostensibly descend on earth to destroy evil personified by Rāvaṇa and Kāmsa. *Hiraṇyakaśipu* also was an embodiment of evil and his destruction by Narasiṃha can, perhaps, be legitimately claimed to represent destruction of evil by the divine incarnation. This would make only three *avatāras* fulfil the essential ingredients of the *avatāra* doctrine. As it has been noticed earlier, Narasiṃha and *Hiraṇyakaśipu* belong to the *Kṛta* age when no evil existed at all; Rāma and Rāvaṇa belonged to the *Tretā* when righteousness was dominant and hence in these ages the *avatāras* were not required.

The role of the Buddha the ninth *avatāra* is equally dubious. Viṣṇu took the form of Buddha, *māyāmaha*,⁶ the Great Deluder, to mislead the *nāstikas* (those who do not believe in the authority of the *Vedas*) to their destruction by neglecting the *Vedas* and sacrifices, by failing to observe the caste rules, *Varṇa-jāti-dharma* etc. Surely this was not a very honourable way of destroying evil and promoting righteousness by an omnipotent Being. It is significant that Kumārila⁷ Bhaṭṭa did not admit that the Buddha was an *avatāra*. Similarly the *Nārāyaṇīya* section of the *Mbh.* and some of the *Purāṇas* like the *Vāyu* do not consider the Buddha as an *avatāra*. Instead Balarāma, the elder brother of Kṛṣṇa is considered as an *avatāra* (*Mbh* I, 197.33, and 13.147.54). Balarāma was fond of drink. He is also deemed to be the *avatāra* of *śeṣa*, the cosmic serpent on whose coiled up back Viṣṇu reclines.⁸ In the *Matsyapurāṇa* XLVII 234-245, four of the ten *avataras* viz. Dharma, Dattātreyā, Māndhātṛ and Vedavyāsa are described as *aṁśa* (part) of Nārāyaṇa, hence partial *avatāras*. Similarly the *Bhāgavatapurāṇa* enumerates a total of 22 *avatāras*. Of these Narada (who helps mankind to obtain release from the bondage of *Karma*) Nara-Nārāyaṇa, (who preach self-control and penance), Kapila (who revealed Sāṁkhya philosophy), Dattātreyā (who revealed the nature of soul), Dhanvantari (who brought *amṛta* from the bottom of ocean) etc. are partial emanations or *aṁśa avatāras*, in contradistinction to full or *pūrṇa avatāras*.⁹ Partial incarnations are *suras* (*devas*) and sages who use their spiritual attainment to impart knowledge and to relieve mental and physical suffering especially on an individual basis.

The *Ahīrbudhnyā Saṁhitā* speaks of 39 *avatāras* or *Vibhavas* (manifestations) of Vāsudeva.

-
6. *Viṣṇupurāṇa* 3.17.18
 7. Kane : *ibid* Vol. II p. 721.
 8. As Cornelia Dimmit and J. A. Van Buitenen : *Classical Hindu Mythology*, Philadelphia 1978, p. 63 point out "The meaning of *avatāra* is consistent; the lists and functions of *avatāras* are not."
 9. *Bhāgavatapurāṇa* I.3.5 explain that Kṛṣṇa, as the source of all manifestations : *etannānāvātārāṇām nīdhānam bījamavyayam* : Kṛṣṇa is the source of all these manifestations. Again *Kṛṣṇas tu bhagavān svayam* : Kṛṣṇa indeed is himself the supreme Lord, *Bhagavata*.

It also appears that in the evolution of the concept of *avatāras*, the form of divine energy in Vedic mythology was adapted. In the *Vedic*¹⁰ literature, the *Taittirīya Saṁhitā*, *Taittirīya Āraṇyaka* and the *Śatapatha Brāhmaṇa*, the divine energy in the form of fish, tortoise and boar are identified with Prajāpati or Brahmā; in the *Mahābhārata* Viṣṇu is substituted for Brahmā. Likewise the germ of the Vāmana *avatāra* is to be found in the three strides of Viṣṇu in the *Ṛg Veda*. The story of Viṣṇu killing a demon in the form of Narasiṁha is alluded to in the *Taittirīya Āraṇyaka*. The *avatāra* theory is in the process of development in the *Mahābhārata*. It is only in this epic that the fish, tortoise and boar gradually become the *avatāra* of Viṣṇu.¹¹

This explains the heterogeneous character of the doctrine of *avatāras* and why it does not fit in with its rationale in the *Bhagavadgītā* and other texts.

Thus the doctrine of *avatāras* suffers from serious internal contradictions both in regard to the time and role of the divine incarnations. The *avatāras* of the Fish, the Tortoise, the Boar and Vāmana (Dwarf) are hardly genuine *avatāras*. These are, in fact, cosmological myths whose incorporation in the doctrine served to give the concept an antiquarian and sacred respectability deriving from the *Vedas*.

Kṛṣṇa of the *Mahābhārata* is the *avatāra par excellence*. It appears that the concept of *avatāra* was evolved round Kṛṣṇa and then extended to other *prādurbhāvas*, manifestations, of the latter. The most important of such manifestations was Rāma (Dāśarathi); he fulfils the essential ingredients of the concept.

Though the motivation of an *avatāra* is destruction of evil and injustice, it is not essential that he must actively and directly engage in the process of destruction : Kṛṣṇa only instructs and exhorts Arjuna to shed his reservations and fight evil. He avoids

10. See Kane : *History of Dharmasāstra* Poona, 1974 Vol. II Pt. II pp. 717-19. J. Doneson : *A Classical Dictionary of Hindu Mythology & Religion, Geography, History and Literature*, London 1950, Hopkins : *Epic Mythology*, Delhi reprint 1974 pp. 197, 200, 201-202, 209-218.

11. Hopkins : *ibid* p. 210.

any direct involvement in the defeat of the Kauravas. This task is entrusted to mortals, the Pāṇḍava brothers and especially to Arjuna. They are inspired by Kṛṣṇa to perform this sacred though unpleasant duty. It is only in the *Rāmāyaṇa* that Rāma directly fights Rāvaṇa. Kṛṣṇa *avatāra* as a teacher and guide¹² justifies Gautama Buddha and Mahāvīra being regarded as *avatāras*. A variant of the doctrine of divine incarnation is that of the Supreme Being Viṣṇu or Śiva transferring his *tejas* (energy) to the gods (*devas*) to enable them to fight and destroy the demons (*asuras*). Thus in the *Mbh*¹³ we find Viṣṇu transferring his *tejas* to Bṛhadaśva and his son Kuvalāśva to destroy the demons and Śiva promising to give half of his *tejas* for destroying Tripura. But this concept did not gain popularity, perhaps because it was an indirect way to meeting the instant challenge of overpowering evil and was not quite consistent with the belief in the omnipotence of God.

The doctrine of *Karma*, as a doctrine of retributive justice, was a powerful challenge to the theistic concept of an omnipotent and omniscient Godhead. In fact, as the cosmic force of causation and retribution, *Karma*, had rendered God as irrelevant. In this context, the intervention of an *avatāra* in human affairs, like the *deus ex machina*, however, did not imply any repudiation of the law of *Karma*. Nay the *purāṇas*, which narrate the exploits of the *avatāras*, make it a point to acknowledge the supremacy of the law of *Karma* by asserting that even the *avatāras* conformed to it.

In the *Harivaṃśa* section of the *Mbh* 31.52, referring to the request of the gods to Prajāpati (Brahmā) to destroy the demon Hiranyakaśipu, Prajāpati replies :

Avāśyaṃ tridaśāstena prāptavyaṃ tapasaḥ phalam |
Tapaso'nte 'sya bhagavān vadhaṃ Viṣṇuḥ kariṣyati ||

Mbh cr. ed. 31.52.

He (Hiranyakaśipu) must enjoy the fruits of his austerities. When the (merit of) austerities is exhausted *bhagavān* Viṣṇu will

-
12. Mahatma Gandhi both as a leader and as a thinker is an *avatāra* of modern times.
13. *Mbh* III 193.24, 195.18 and V 16. 16.

destroy him. In other words the destruction of the demon will have to wait till the merit of his *Karmas* (austerities) is destroyed; the operation of the law of *Karma* cannot be interrupted. In fact in *Harivamśa* 30.6 it is averred that the *avatāra* is responsible for making the human being go round in the circle of existence (*yaścakraṃ vartayatyeko mānuṣāṅṅāmanāmayam*) which can only be interpreted as the round of births and deaths arising from accumulated *Karmas*.

The *Matsyapurāṇa* also recognizes the inescapable nature of the law of *Karma*. It exempts the *devas*¹⁴ as they do not bear good and evil results (*śubhāśubha-phala*, *Matsya* IV. 6.) This implies that men cannot escape from *Karmas*. Again it is said that Brahmā found it imperative to create, not immortals, but such beings as would have to experience the result of their own, good and evil (*Karmas*) : *Matsya* IV 31-32.

*Viṣṇupurāṇa*¹⁵ I.5. avers that, at the time of universal dissolution, *pralaya*, *saṁhāra*, the previous good and evil *Karmas* subsist (*Karmabhirbhavitāḥ purvaiḥ kuśalākuśalai*). *Viṣṇu* III 7.4 recognises that the creatures of all the constituent of the universe, *dvīpas*, *pātālas*, *lokas*, are bound by the bond of *Karmas* (*na santi prāṇino karmabandhanibandhanāḥ*).

In the *Bhāgavatapurāṇa* I.3.8 Nārada, the third of the 22 *avatāras* declares that the doctrine of *Vaiṣṇava tantra* devotion to Viṣṇu and of detachment from mundane actions (*naiṣkarmya*) frees a person from the *Karmas* (*Karmaṇām yataḥ*). In the *Bhāgavata* I.3.34-35 it is stressed that the *jīvas*, beings, devoted to Lord Nārāyaṇa do not suffer from the fear causing metempsychosis—from the recurring cycle of birth and death (*nay atra bhūyaḥ parivarta ugraḥ*). *Bhāgavata* I.5.15-22 recognises that

14. We suggest that *devas* are considered exempt from the law of *Karma* in *Matsyapurāṇa* so that authority of Brahmā for having committed incest with his own daughter as described in the *R̥g Veda* is not challenged.
15. In *Viṣṇu* III.7.14 Yama accepts the supremacy of Viṣṇu saying that he (Yama) is the lord only of those who are not *Viṣṇubhaktas*, (devotees of Viṣṇu) : Yama is the *dharmarāja*, who administers law of *Karma*. By excluding the devotees of Viṣṇu from the control of Yama, the operation of the law of *Karma* is not affected; only jurisdiction is transferred from Yama to Viṣṇu.

the wordly objects of sense are brought to us in due course of time as a result of our actions done in previous lives. Again in the *Bhāgavata* I 5.32.36 it is emphasised that *Karma*, which is ordinarily the cause of bondage to *samsāra* or repeated births and deaths (*evamnṛṇām kriyāyogāḥ sarve samsṛti-hetavaḥ*), the same *Karma* when dedicated to the Lord is capable of destroying individual existence. When a person does work for the Lord's pleasure (*Kriyate karma bhagavatparitoṣaṇam*), he attains *jñāna* (along with *bhakti*). In the *Bhāgavata* I.8.32-35 the purposes of Kṛṣṇa's incarnations are enumerated : one of these is to relieve or free (*ārhāṇi*) men from this existence through listening to God's praises and through meditating on Him (*śravaṇa smaraṇāhārṇi*) free him from the *Karmas* born of *avidyā* and desire (*Kliṣya-mānānām avidyā-kāma-karmabhīḥ*). *Vārāhapurāṇa* 5.15 teaches that a person is not bound (*lipyate*) by the consequences of deeds, good or evil, that is, he can free himself from the consequences of *Karmas*, if he dedicates them all to Nārāyaṇa (*sarve Nārāyaṇe nyasya*). Thus *Vārāhapurāṇa* recognises the validity of the law of *Karma* and finds a means of avoiding the consequences of *Karmas*

Nārādapurāṇa I 31.70 recognizes that the consequences of actions must be experienced and that the Supreme Being, who is perfect and eternal, enjoys through the fruits of all actions (*sarva-karmaphalam bhunkte*).

Garuḍapurāṇa makes *avatāras*, divine incarnations, as subject to the law of *Karma* : it says Viṣṇu had to undergo suffering in the incarnations due to his *Karmas* (I 113.15); Bali who gifted the whole world to Vāmana (the 15th incarnation according to *Garuda* was placed under bondage to him due to *daiva*, fate, which had come to be a synonym for *Karma*(I 113.16); Rāma (the 18th incarnation according to *Garuḍa*) had to suffer due to his *Karmas* (I 113-26). The *purāṇas* bring out tellingly the power of *Karma* by pointing out that Cupid, the son of Janārdana (Viṣṇu) and Lakṣmī, possessed an evil intellect and mind and hence was liable to be punished for his misdeeds.

In short the *B.G.* and the *Purāṇas* held that the *avatāras* did not repudiate the law of *Karma*, nay they fully demonstrated the majesty of that law. In fact, doing good *Karmas* is the supreme

dharma. This has to be appreciated in the context that the concept of *yugas* in itself ran counter to the doctrine of *Karma* inasmuch as the *yuga* concept postulates that (1) there is concentration of good or evil in certain periods of time : *Kṛta* is all virtue, whereas in *Kaliyuga* evil predominates, (ii) the efficacy of *Karma* is not absolute but relative to the time, *yuga*, in which it is done.

In the context of *Karma* as the cosmic law of justice, when and how does the standard of righteousness change ushering in different *yugas* ? The *Mahābhārata* provides a clear answer.

Mbh 5-130, 16 and 12.70.25 says :

Rājā kṛtayuga-sṛṣṭā, tretāyā dvāparasya ca |
yugasya ca caturthasya rājā bhavati kāraṇam ||

The king is the author of *Kṛta*, *Tretā* and *Dyāpara*. He is also the cause of the fourth or *Katiyuga*.

Mbh 5.130.15 makes it clear that there can be no doubt—whether *Kāla* (Time) or the king is the cause of the time cycles : it asserts, king is the cause : *rājā Kālasya Kāraṇam*.

Again *Rājadoṣeṇā hi jagat sprśyate jagatāḥ sa ca* : King's shortcomings affect the people and the people's affect the king. *Mbh* 5.130.18.

This is explained in *Mbh* 3.198.34-35 when it is urged :

Vyābhicārānnarendrāṅām dharmāḥ saṅkīryate mahān |
Adharmo vardhate cāpi saṅkīryante prajāḥ |
adharmatvāt prajānamabhavaḥ sadā ||

Righteousness (*dharma*) greatly diminishes due to immoral evil and unjust and arbitrary conduct of the rulers.

(It leads to) increase of unrighteousness or injustice (*adharma*) and makes the life of the people impure, that is, causes their decay. Due to unrighteousness, injustice, always the people are destroyed.

That is why *Mbh* 5.130.14 emphasises that when the king enforces the law correctly or justly, that is, he upholds justice and righteousness, then he ushers *Kṛtayuga*, the best of the time cycles.

Sukranītisāra IV. 55-56 describes the king as one who inaugurates the *yuga*, *yugapravartako rājā*.

In brief the decline in *dharma* (righteousness, justice) and increase in *adharma* (unrighteousness, injustice, tyranny) flows from the character and conduct of the ruler.¹⁶

In the *Vāyupurāṇa* 23.72 the complete break down of society and the absence of moral values and of standards in the conduct of the people are described vividly at length. *Inter alia*, it also emphasizes that the political authority, as distinct from individuals, is unjust and unfair in dealing with its subjects: the kings, like thieves, steal or misappropriate the property and wealth of their subjects; they only protect themselves and not their subjects and only collect taxes from the latter and misbehave with women. It is significant that the *Matsyapurāṇa* 47.34 justifies *avatāra* whenever there is collusion for destruction between *devas* and *asuras* (*devāsura-vimardeṣu*).¹⁷ This could mean that there is a total collapse of moral principles which regulate the functioning of a society; the gods abandon their traditional role of resisting the demons; they become the accessories of the latter.

Thus the *Mbh* provides an explanation of the need and justification of an *avatāra*: when it says that the King is the cause of the *yugas* and the decline in *dharma*, it is obviously referring to the State, be it a king or an institutionalised authority. An *avatāra* or divine incarnation comes into existence for management of the crisis in human affairs arising from institutional or systemic injustice and oppression. Such injustice and oppression may be caused by a ruler-King or the State through misuse of political authority and constitutional powers; it may result from economic exploitation due to unfair distribution of wealth and undue concentration of economic power in a few hands or classes and their

16. The crucial responsibility of the King in governing righteously or justly is emphasized in the *Rāmāyaṇī* cr. ed. 3.6.11 when it declares that a ruler is guilty of *adharma*, injustice, if he fails to protect his subjects though he collects 1/6th of the produce as taxes.

17. *Matsya* XLVII 34 adds that Viṣṇu assumes the human form when *devas* and *asuras* combine to oppress the world (*devāsura-vimardeṣu jāyate Harirīśvaraḥ*).

perpetuation through the coercive authority of the State; it may arise from an unjust social system such as practising apartheid or untouchability. Each individual member of the institution or system may, by himself, be most righteous and law-abiding; he may even be unaware or ignorant of the injustice and oppression that the existing institutions, the manner of their operation, the laws and the legal system may cause and perpetuate. He may feel sincerely and strongly that his own conduct conforms strictly to the dictates of the ethics of *Karma*. Personal retribution of the law of Karma provides no answer to impersonal institutionalised injustice and oppression.

The doctrine of *Karma* is individualistic; each person suffers or enjoys the results of his moral actions. Further the doctrine of *Karmavipāka* implies that, as a rule, retribution comes in a subsequent life or lives of the doer of a *Karma*. A person may pay for his cruel, evil and tyrannical acts in subsequent life or lives. Meanwhile the sufferers have to await the end of the tyrant etc. through natural death. Likewise when there is wide-spread violence, corruption, exploitation and injustice, in short a breakdown of a just and moral order, political, economic and social, innocent and righteous people suffer. Such situations arose when Rāvaṇa of the *Rāmāyaṇa* was harrassing the inhabitants of this earth or Hitler established the Nazi terror in Europe. It is cold comfort to explain individual suffering in terms of the *Karmic* law as the result of that person's past actions; delayed retribution for persons responsible for gross and wide-spread injustice and oppression is liable to undermine faith in a just and moral order in general and in the validity of the law of *Karma* in particular. In other words, the law of *Karma* fails to find an answer to widespread suffering caused by a man-made crisis of uncertain duration. It is the resolution of such a situation that the *avaāra* doctrine provides an answer : an omnipotent and omniscient God responds to a situation, which is not adequately regulated and managed by the law of *Karma*, by His direct intervention.

The *Bṛhadāraṇyaka Upaniṣad* (*Bṛhad Up*) emphasises the supreme importance of justice, of rule, of law. *Bṛhad Up* 2.4 describes creation, procreation and multiplication, by the Supreme Self (*Virāj*) of the varied forms of existence, the organisation of

human beings into four castes. But this fails to bring happiness and prosperity till righteousness, justice, was created (*dhārmam atyaṣṭjata*). The dominion or power of the Kṣatriya (the person who wields political authority) is in upholding the *dharmā*, justice: (*Kṣatrasya kṣatram yaddhārmah*). There is nothing greater than righteousness, justice, rule of law (*tasmāt dharmātparam nāsti*). It is through the law that a weak person does not fear the strong (*abalīyān balīyāmsamāśāmsate*¹⁸ *dharmeṇa*, *Bṛhad Up* 1.4.14).

The *Bṛhad. Up.* 2.5.11 repeats : righteousness, justice (*dharmā*) is honey to all beings; the vital power and the immortal being is nothing but *dharmā*, law, justice (*dharme tejomayo mṛtamayaḥ puruṣaḥ*). That is why the coronation of a King enjoined him to practise not only state craft (*nīti*) but also *dharmā* (law) and *dāṇḍa* (justice) (*Mbh.* 12.9.106-08). In short whosoever fights successfully against injustice and lawlessness (*arājaktā*), against perversion of justice (*mātsyanyāya* 'fishy' justice where might is right) and whoever establishes the rule of law comes to be considered as an *avtāra*, divine incarnation. In fact *Bhagavad-gītā* 10.38 identifies Lord Kṛṣṇa with *dāṇḍa* : justice is divinity.

18. *āśāmsate* has also been translated as "wishes to defeat". Ramakrishna Math's translation of this *Upaniṣad*, Madras 1979.

THE SPRING FESTIVAL IN THE MADANMAHOTSAVA- VARṆANAM OF THE BHAVIṢYA PURĀṆA¹

BY

L. ANDERSON

Almost invariably scholars describing the Indian Spring Festival (*Caitrotsava*, *Vasantotsava*), cite the *Madanamahotsavavarṇana* of the *Bhaviṣya Purāṇa* as source material for their study. This excerpt, dealing as it does with that famous episode in Indian mythology in which Śiva destroys Kāma, the Indian God of love, is important for our understanding of the mythological context in which Spring rites were performed in Medieval India. This paper examines the *Madanamahotsavavarṇana* first by translation and second, by a detailed analysis of the spring rites described therein. The purpose, here, is to arrive at an understanding of the complex inter-relationship of myth and ritual in Indian religion.

The *Bhaviṣya Purāṇa* is one of the eighteen *mahā* or major *purāṇas*. Like all *mahāpurāṇas* the *Bhaviṣya* contains diverse material. It deals with a wide range of subjects and gives us information regarding ritual prescriptions and the myths associated with such ritual data. Altogether, the *Bhaviṣya Purāṇa* is comprised of fourteen thousand verses, the bulk of material in it dealing with Brāhmaṇical ceremonies, feasts, duties of caste, as well as containing a few legends.² The title (i. e., 'future events') bears little relation to the actual contents of the text. Although this *purāṇa* is referred to as an early text in sources like the *Āpastamba Dharmasūtra*,³ the extant work does not seem to correspond to the original referred to therein. Our text is, in fact, almost impossible to accurately date : some sections may be as early as the eighth or eleventh centuries, others are much later.

1. *Bhaviṣya Purāṇa* (Bombay : NSP, 1959), Uttara, ch. 135.
2. Winternitz, *A History of Sanskrit Literature*, I. 567.
3. S. C. Banerji, *A Companion to Sanskrit Literature* (Delhi : Motilal Banarsidass, 1971), p. 159.

Chapter 135 of the *Bhaviṣya Purāṇa* describes the Spring Festival under the title of *Madanamahotsāva*. It occurs on the thirteenth day of the bright half of Caitra (i. e., *Madanatrयो-dāśī*) and might be translated as follows :

1. Having married Gaurī, Śiva took the Paśupata vow. The husband of Umā, Paśupati, became intent on meditation.
- 2,3. Kāma was sent by Brahmā and the other gods who, delighted, had gotten together and decided that he alone was fit to shake Śiva from his meditation; they wished to fulfil Gaurī's desire for a son. Then the deadly one (Māra), the one who leaves behind memories, (Smara), the god of love (Kāma) went to the hermitage of Śiva.
4. He was accompanied by lust, love, wild abandon, and the beauty of spring (Vasanta). He was surrounded by wine, pride, and amorous gestures.⁴
- 5,6. Kāma's crest was made of Aśoka and mango trees. His headpiece was made of Jasmine. His best messengers were the female cuckoo and the music of drums and lutes, and song. His treasury official was the sound of musical instruments and drums, his marvellous councillor was the spring rāga and he rode on women who were intoxicated with drink.⁵
7. And so, like a King of great kings, Kāma, came into the presence of Hara. Kāma was rich with smell of the south wind, showering sidelong glances.
8. Kāma, having drawn his bow of flowers, hurled an intoxicating arrow at the slayer of the three cities, in order to cause the interruption of his meditation.
9. Rudra knew him and knew that intention of his. With anger blazing from fury, Hara sent forth fire from his forehead through this third eye.

4. The meaning of "nidhāna" here is unclear. It could, however, be appropriately read as "nidhuvana" in this context.

5. In these verses Kāma is described with all the attributes of a king, i. e., wearing a crown, headpiece, having messengers, treasures, councillors, and riding an elephant.

10. Kāma, when looked at by that glance, was reduced to ashes in a flash. Seeing Kāma burnt up, Rati and Prīti were frozen in grief and wailed piteously.
11. Everyone else rushed off in another direction. Then Gaurī, seeing Kāma burning, with a heart pained from grief, said to Rudra :
12. "O lord, you have burnt Kāma because of me. Look at the two wives of Kāma, why should they weep so ?
13. Be kind to Rati and Prīti, O lord of Gods, O bull-bannered one, revive Kāma ! O Śambhu, give him form again."
14. Having heard that, Śiva was pleased and said to Pārvatī : "The whole world was oppressed by Kāma when he had a body.
15. How can I revive the burnt Kāma ? But dear one, I shall respect your words, I shall do as you ask.
16. In this very time of the year, the spring, in the bright half of the moon on the thirteenth, O Devī, he who is mind-born (Kāma) will become embodied.
17. Indeed the whole world, with him as the cause, will find delight." Having granted this boon to Kāma, O Yudhisthira !
18. The beloved of Pārvatī went to the top of the Himalayas to Kailāsa. O king, I have told you the story of Kāma.
- 19,20. Now I will tell you about the other part—the ceremony of
21 worship. Listen ! Having bathed on this thirteenth night, one should paint the Aśoka tree with paints made from *sindūra* and then make an image of Kāma and Vasanta, either out of gold, out of wood, or painted. The image should have Rati and Prīti along with it. The god Kāma should be horse-headed and fish-bannered and accompanied by groups of *apsārases*, proud, walking in languorous, sensuous steps.⁶

6. I have read here "vājivaktram" as an epithet of Kāma, "Horse-headed." Coomaraswamy connects the iconography of horses with the *yakṣa* motif, telling us horses (normal, fish-tailed, or water-horses) are commonly found as vehicles as *yakṣīs* and *yakṣīs*). He, further, includes Kāma in his descriptions of *yakṣīs*. (*Yakṣas*, II. 31).

22. Kāma should be intent on listening to music, songs and plays. He should be accompanied by an auspicious sign (*svastika*), Rati, Pṛiti, Kṛiḍā, Nandyavartī, and Vidhyā-dharas.
23. A man, along with his wife, at midday should worship the image, with devotion, offering food, incense, and garlands and reciting this *mantra*.
24. "Praise to Vāma, Kāma, the lord of lords, the embodied one who causes agitation in the hearts of Indra, Śiva, Viṣṇu, and Brahmā."
25. Having done that and praised the god of gods, Kāma, then one should place sweetmeats, which are a pleasure to the mouth, in front of him.
26. And one should give various kinds of foods saying "may Kāma be pleased with me." Then one should take leave of the Brahmins having given them a pair of bullocks with the *dakṣiṇā*.
27. A woman should worship her husband with ornaments and garlands and clothes, considering him to be the god Kāma and with her mind full of happiness (i. e., thinking truly of him and not of someone else).
28. In the abode of Kāma the man of the house (sacrificer) accompanied by friends should keep an all-night vigil in such a way that the night passes in pleasure.
29. In the night the festival should occur. Offerings of areca nuts, sandal, and a paste of saffron and camphor and food of various types should be made.
30. Dancing should also occur, as should the shining of lights and public shows and repetition of dramas which are pleasing to see. The great festival, O Partha, should occur every year.
31. In the city, the king who is delighted and pleased when the time of spring comes, celebrates this festival thus,

- every year, O Partha, ensures that for the whole year his subjects will be free from sickness.⁷
32. Clouds will rain at will, in his kindgom there will be abundance, welfare, health, prosperity, the highest pleasure, and no disease.
 33. The god having three eyes is greatly pleased as are Kāma, Viṣṇu, Prajāpati, and Vasanta.
 34. Also Candra, Sūrya, and all the planets, all Brāhmaṇical sages, Yakṣas, Gandharvas, Dānavas, are pleased.
 35. Asuras, Yātudhanas, Garuḍas, birds and Nāgas are pleased and bestow the highest happiness on the performer, of this there is no doubt.
 36. On the *Caitrotsava*, having praised Kāma with Rati, whose friends are the wind from the mountain Malaya and Vasanta, a man together with his wife will gain fortune, a son, beauty, and fertility.

Of first importance, this excerpt from the *Bhaviṣya Purāṇa* describes the Spring Festival as a festival which celebrates the revival of Kāma. It specifically links this festival with the myth in which Kāma is reduced to ashes by fire issuing from Śiva's third eye. The revival of Kāma occurs on this festival day. The text thus associates the *Caitrotsava* with a well-known event in mythology and makes much the same type of correlation as those which associate holy sites with mythological events to emphasize their sanctity. Further investigation into the connection between this myth and the festivals reveals that motifs which are central to this celebration (passion and love) are also central to the larger mythology of Kāma. Kāma emerges in the *Bhaviṣya Purāṇa* utara, (135) (and in other texts as well), not only as a figure directly associated with the *Vasantotsava* but as a symbol of eroticism *par excellence*. As such, Kāma is also intimately connected with fertility. In this mythological event, Kāma's encounter with Śiva is a prelude to the production of a son from the union of Śiva and Pārvatī, or as

7. The subject seems to switch in this verse, perhaps the text is simply bringing out that the king must also celebrate this festival.

other texts have it, in their marriage and their son. The significance of the marriage motif in this festival is clear from other texts⁸ and it is thus not surprising to encounter it here, in the divine realm, in this description in the *Bhaviṣya Purāṇa*. There is a clear connection of the myth reproduction and fertility, a theme which is at the core of the *Vasantotsava*.

A second element which bears investigation relative to this study of the *Bhaviṣya Purāṇa* (135), is the ritual procedure, *kojāgara*, or 'staying up all night.' This is a ritual intimately connected with the worship of Lakṣmī. According to this text, however, it is performed on the *Caitrotsava*, in honor of Kāma. We shall return to this again.

Kāma's Mythology and the Vasantotsava

The conflict between Kāma and Śiva and the ultimate victory of Kāma as recorded in texts like the *Bhaviṣya Purāṇa* reflect thematic motifs fundamental to the celebration of the Spring Festival. It is Kāma's fertile powers which are invoked during *Vasantotsava*. Kāma is desire, a symbol of creative, life-giving powers. Stella Kramrisch says :⁹

Kāma was the urge in the creative mind toward manifestation, condensation, and substance. The arrows of Kāma—of which the *Purāṇas* speak—were directed hitheward...The arrows of Kāma flew towards this world; they would wound but not kill, they would incite passion.

He is desire incarnate. According to the *Śiva Purāṇa* :¹⁰

Brahmā created all the gods and all the Prajāpatis, including Dakṣa. Then a beautiful woman named Sandhyā was born from his mind. Her beauty, which deluded the hearts of sages, aroused Brahmā, but he was paralysed by indecision, realizing that his sons were present. Then from his mind

-
8. See, for example, the *Virūpākṣavasantotsavacampū* (Dharwad : 1965), the *Ratnāvalī* (Poona : 1954), and the *Kathāsaritsāgāra* (Bombay : 1899) Book xii, No. 17.
 9. Kramrisch, *The Presence of Śiva* (Princeton : Princeton University Press, 1981), p. 218.
 10. Paraphrased from the *Śiva Purāṇa*, ed. J. L. Shastri, trans. by a Board of Scholars, 4 vols (Reprint : Delhi : Motilal Banarsidass, 1977), 2.3.17-42.

was born Kāma, with his five marvellous flower arrows. Dakṣa and the others were excited by desire and could not remain calm, but Brahmā regained control of his emotions and said to Kāma, 'Enchant men and women with your five flower arrows and your own beauty, maintaining creation eternally. No one will be able to withstand you—not even Viṣṇu and Śive and I.'

Kāma's primary function in Hindu myth is to arouse his victims sexually. As early as the *Atharva Veda* Kāma is referred to as the god of sexual love.¹¹ Like Eros of the Greeks and Cupid of the Romans, Kāma is armed with a bow and arrow; however his bow is made of sugar cane, its string made of bees, the tips of his arrows made of flowers. His vehicle is a parrot and the sign on his banner, a fish. Amongst men, animals, plants, as well as gods, he usually accomplishes his task of arousing desire by shooting one of his love arrows at his victims.

As long as his arrows are directed towards ordinary worldly mortals, Kāma's work is relatively unobstructed. His victims are both male and female and he seems to afflict them indiscriminately, especially during the spring and, in this capacity, he is well known in the Indian tradition. His form is one of irresistible beauty. Suffice it here to give a few examples of Kāma's expertise in accomplishing this task. Kāma wields his power among hermits in the *Kumārasambhava*.¹²

34. The hermits, dwelling in the forest of the Immovable One, seeing this untimely advance of spring, scarcely remained master of their minds, whose agitation they with difficulty repressed.
35. When the God of Love with flower-bow ready strung, together with Rati, came to that place, the loving couples revealed by their actions their state of mind, pervaded with the delight of love which had reached its peak.

11. *Atharva Veda*, 111.25.

12. Kālidāsa, *Kumārasambhava*, text and trans. S. R. Sehgal (Delhi : 1959), Canto III. pp. 93f.

Kāma's arrows are fired not only at potential lovers but at married couples as well. So, for example in the sixteenth century Gujarati Poem, the *Vasantotsavavilāsa* we read :¹³

1.7 Kāma, having opened the doorway of love and pride,
entered the heart of married couples.

Notable in these passages is the passivity of Kāma's targets. The responsibility for desire (*kāma*) rests conveniently with Kāmadeva. He intrudes into the world of men; his victims are helpless in the face of his arrows, unable to curb the passion which is thus engendered. Humans, particularly, seem unequipped to counter the onslaught of his arrows. Kāma has little difficulty when 'swaying' his mortal victims.

Kāma is worshipped in the above capacity during the *Vasantotsava*, as, for example, in the *Ratnāvalī* by the queen¹⁴ and, as prescribed for celebrants in the *Bhaviṣya Purāṇa* above. He is invoked in order to engender amorous sentiments and to win conjugal felicity. Descriptions of the *Vasantotsava* highlight the sexual nature of the festivities and Kāma is clearly an appropriate figure for worship in this context. But it is not simply Kāma's ability to instil passion amongst mortals, but also his ability to do so amongst the gods that we find as central in the description of the *Vasantotsava* found in the *Bhaviṣya Purāṇa*. In fact, even though Kāma plays the vital role of Cupid amongst the gods in Hindu myth, in comparative terms, his exploits here are quite limited: he appears in the Hindu canon primarily in connection with Śiva. Śiva is Kāma's most famous adversary. Kāma's attempt to sexually arouse this great ascetic god, Śiva, is typical of his primary characteristic here and elsewhere, that of inciting love.¹⁵

13. *Vasantavilāsa*, ed. trans. intro. W. Brown (New Haven : American Oriental Society, 1962), 1.7.

14. Harṣa, *Ratnāvalī*, Act 17.

15. Though Śiva is the best known of Kāma's victims he is not the only powerful figure to be on the receiving end of one of Kāma's arrows. According to the *Vāmana Purāṇa* the penance of Nara and Nārāyaṇa was, on one occasion, disturbed by Kāma.

The position of Śiva relative to Kāma in this myth is first of all, one of opposition. Kāma is creative, Śiva, destructive. O'Flaherty in, *Śiva, the Erotic Ascetic* says :

Śiva is the natural enemy of Kāma because he is the epitome of chastity, the eternal *brahmacārin*, the very incarnation of chastity. When Himālaya tries to bring his daughter Pārvati to Śiva, Śiva objects with the traditional misogynist argument :

This girl with her magnificent buttocks must not come near me. I insist upon this. Wise men know that a woman is the very form of Enchantment, especially a young woman, the destruction of ascetics. I am an ascetic, a yogi, so what need have I of a woman? An ascetic must never have contact with women.

Because of his chastity, Śiva is considered to be the one man in the universe who can resist Kāma. (p. 141).

If we examine Indian mythological literature we find that the above described episode is multi-form, recounted, with some variation, in most *purāṇas* and in a fair number of other texts as well. Details of it appear in the *Kathāsaritsāgara*, *Kumārasaṁbhava*, and in the *Vāmana Purāṇa*.¹⁶ The *Śiva Purāṇa*, for example, gives us a detailed account of this episode. Here, too, Kāma's encounter with Śiva occurs during the spring season. Vasanta (Spring), indeed, is Kāma's constant companion. The *Kumārasaṁbhava* also tells us that spring accompanies Kāma. With spring and his consort Rati, Kāma seeks out Śiva in his hermitage in the Himālayas. As they approach the hermitage the features of the spring season begin to appear in the forest. Hence :

25. While the sun, transgressing his ordained course, began to go towards the quarter guarded by Kubera, the south exhaled a scented breeze, likened to a sigh of sorrow.

16. O'Flaherty gives thirty-four different references for this event in Sanskrit literature (p. 321). See also *Śiva Purāṇa*, 11.3.17, 9, 19-24; 11.3.18.39; 11.3.19. 6—8, 14, 15, 17; 11.18. 3, 5, 35, 38. *Kathāsaritsāgara*, III. 69-72. A similar event takes place in the *Buddhacarita* with Māra and Gotama Buddha (XII.2; 1.22, 53; XIII.1.6,7). The similarity of the two encounters (the Buddha and Māra; Śiva and Kāma) is striking and suggests the anti-quotif of the motif.

26. The Aśoka tree at once gave birth to flowers and tender shoots, right from its trunk. It did not wait to be touched by the feet of beautiful women, their anklets tinkling, etc. (Canto III)

In a deviation from the *Bhaviṣya Purāṇa* where it is Brahmā who sends Kāma to Śiva, in the *Śiva Purāṇa* it is Indra who performs this task. Indra sends Kāma also in the *Skanda Purāṇa* (5,3.150.7-35), and Indra and Brahmā join forces to accomplish the deed in the *Liṅga Purāṇa*.¹⁷ The centrality of Indra in this myth is indicative of the common characteristics of Kāma and Indra; both are erotic, anti-ascetic figures. Traditionally Indra is an enemy of ascetics and the Kāma/Śiva incident probably, as O'Flaherty suggests, finds precedent in the episode of Indian mythology in which Indra, fearing the powers of ascetics, sent *apsarases* (beautiful women) to dissuade holy men (ascetics) from the religious quest.¹⁸

Other texts like the *Matsya Purāṇa* confirm the *Bhaviṣya Purāṇa* above and tell us it is Brahmā who commissions Kāma.¹⁹ The *Matsya Purāṇa* traces the origin of this event to even earlier times. It tells us how Kāma came to be burnt by Śiva: Brahmā lusted after his daughter (Angaja) and felt ashamed at not being able to suppress his passion (Kāma) and so he cursed Kāma to be reduced to ashes by Śiva. And, further, in even another rendition, the conflict between Śiva and Kāma can be traced to Brahmā who gives Kāma this commission out of revenge against both Kāma and Śiva.

In any case, whether Kāma is the emissary of Brahmā or Indra, the results are the same. All three figures (Brahmā, Kāma, and Indra) are concerned with the maintenance of their world and not with the destruction of it, particularly at the hands of a troublesome ascetic like Śiva. Even Brahmā, though cursing Kāma to destruction, promises that Kāma will be revived, hence effectively voiding his curse and putting even Śiva's ascetic powers to test. As O'Flaherty points out, although Śiva is primarily an ascetic, he

17. *Skanda Purāṇa*, 5.3.150. 7-35; *Liṅga Purāṇa*, ed. J. L. Shastri, trans. Board of Scholars, 2 vols. (Delhi: Motilal Banarasidass, 1973), 11.561.

18. O'Flaherty, *Śiva*, p. 120.

19. *Matsya Purāṇa*. IV. 12.

also has an erotic side.²⁰ Destruction thus encompasses potential renewal, a theme essential to the myth of Kāma and Śiva, and indeed, to the festival of Vasanta (Caitra) with which the *Bhaviṣya Purāṇa* associates it.

This theme of renewal central to the *Caitrotsava* is stressed, in fact, in all the myths of Kāma. Kāma not only succeeds in arousing Śiva's desire which would have been sufficient for the purposes of the overall myth, but, in addition, he must die and be reborn, in an enactment of seasonal renewal.

Kāma's death is the first step towards the production of Śiva and Pārvatī's son. The course of his actions which lead to his end is a result of his forgetfulness, his stridency, and his lack of fear. The *Kumārasāmbhava* portrays Kāma as overwhelmingly confident in his prowess in influencing human and godly affairs.

4. Who, desirous of position, has aroused your envy by prolonged austerities : He will straightaway become obedient to the command of this my bow with its arrow held ready.

5. Who is it who against your will has set out on the path of Salvation, from fear of the pains of rebirth ? Let him stand long bound by the love-glances, charming with arching of brows, of beautiful women.

6. Of what enemy of yours, say,—be he taught Right Conduct by Uśanas himself—shall I, commissioning passion as my envoy, oppress the Wealth and Righteousness, like to a swollen flood the banks of the river ?

7. What lovely woman, of sorrowful mien through her vow of wifely fidelity, who has entered your wayward mind by her tender beauty, do you desire, that free from shame she should in spontaneous embrace twine her arms around your neck ?

10. Through your grace, though armed with but a flower, and taking spring as my sole comrade, I shall bring low the steadfastness even of Hara who wields the bow : what are other bowmen beside me ? (Canto III).

20. *Ibid.*, p. 119.

And in the *Liṅga Purāṇa* we read :

31-33. Thus advised by Brahmā, Parameṣṭhin, Bṛhaspati of good holy rites bowed to the lord of Devas. Accompanied by Devas including Indra, he went to the peak of the mountain Meru and remembered Kāma. On being remembered by the preceptor of Devas, Kāma came along with his wife Rati. With palms joined in reverence, he spoke to Bṛhaspati sitting along with Indra, O excellent Brahmins.

34-38. "O Bṛhaspati, since I am remembered by you I have come here in your presence. Tell me what I have to do." Thus, he who was summoned by Bṛhaspati spoke to him. Lord Indra, too, honoured the fish emblemed god and said : "Unite Umā happily with Śiva today whereby the bull emblemed lord can sport with her. Take adequate steps for the same along with your wife Rati. Mahadeva, if pleased, will grant you excellent boon. He is already separated from her. On acquiring Umā the daughter of the lord of the mountain he will be delighted." On being told thus, Kāma bowed to Indra the lord of Śaci and of Devas and decided to go to the penance grove of the lord of Devas in the company of Rati. (1.101)

In the *Śiva Purāṇa*, Kāma, having accepted the commission of interrupting Śiva's meditation, is confident in his ability to succeed, completely forgetting the curse of being sizzled by Śiva which hangs over him. Ironically, it is often Kāma's wife, Rati, who is responsible for Kāma's apparent memory lapse. Hence, after the curse :

Then Brahmā vanished and Dakṣa said to Kāma, "Take this daughter of mine for your wife." Seeing her beauty, Kāma forgot the terrible curse that Brahmā had given him, and a great celebration took place.²¹

Rather than shunning Rati, Kāma is unable to resist her. His very nature is desire. Kāma undergoes, then, a period of temporary amnesia indicative of transition. Kāma is about to undergo a change in state : from life to death.

21. O' Flaherty, *Śiva*, p. 119.

Though when Kāma is cognizant of his peril, the gods are able to convince him that his course of actions cannot be otherwise. Even Śiva himself deludes Kāma into thinking he can succeed in the Śiva Purāṇa.²² In the Matsya Purāṇa when Indra commissions Kāma to rouse Śiva from his meditation, Kāma reacts as follows :

Lord of the universe ! Lord Śiva is unconquerable by my resources which are terrifying to the Munis and Dānavas and do you not know this ? You know the glory of the mighty Śiva very well. Perhaps the blessings and wrath of the great are also great, there is always greatness in the great. You have thought of your advantage in the enticement of Śiva. This is not right, for, such schemes against isvara, launch one into utter ruin. It has been witnessed many times before that. The intentions of the beings become known and those who are over anxious to gain their ends, do not attain their ambition. (*Matsya Purāṇa* 154. 212-6)

Nonetheless Kāma does of course accept the challenge and succeeds in interrupting Śiva's meditation. Just as inevitably though the plan backfires when Śiva emerges from his trance angry and reduces Kāma to ashes. On one level Kāma's death may be understood in Gaster's terminology as a ritual of purgation and essential to the pattern of renewal.²³ The evil (see quote below) which Kāma represents and its "noxious contagion" which might impair the prosperity of the cosmos are removed by means of his death. It is only after the old, used up, worn out material of the universe has been destroyed that the new can be created. Kāma represents a fusion of all of this material. Śiva, himself, in the context of this cycle of myths tells us :

The universe must continue without Kāma, for it was he who caused all the gods, including Indra, to fall from their places and to become humble, and it is Kāma who leads all creatures to hell. Without Kāma a man can do no evil, and even Tāraka will be without desire from now on, although he used to be evil. I burnt Kāma in order to give peace to all creatures, and I will not revive him, since he is the evil at

22. Śiva Purāṇa, 1.3.9. 18-31.

23. Gaster, *Thespis*, p. 26.

the root of all misery. (*Skanda Purāṇa* 1.1.21. 82-89; cited and trans. by O' Flaherty, *Śiva*, p. 144).

The repercussions of Kāma's death, however, are felt throughout the universe. In the *Skanda Purāṇa* the gods respond as follows :

Without Kāma the whole universe will be destroyed.²⁴

Or, again, hearing the news, everyone became depressed, saying :

Everything proceeds by intercourse, and without Kāma all creatures are drying up.²⁵

Kāma's death is accompanied by the mourning cries of Rati.

Hence in the *Śiva Purāṇa* :

24. Lamenting thus and crying out various piteous words she (Rati) beat with her hands, kicked with her legs and plucked her hairs.

25. O Narada on hearing her lamentation even the beast and residents of the forest, nay all the immobile and bushes became miserable. (*Rudra Saṁhitā*, 19)

The durgā sung by Rati over Kāma's death is due to her mortification over his annual disappearance from the earth. Gaster tells us that howling and wailing are frequently associated with the rites of certain deities or spirits of fertility and are well attested at seasonal ceremonies throughout ancient civilization.²⁶ All that remains of Kāma is ash, and ash, in the Indian tradition, is a powerful symbol of death as well as life. The sages in the pine forest are enjoined to cover their bodies with ash to burn away sin. Śiva says :

The supreme purification of the entire universe is to be accomplished by ashes; I place my seed in ashes and sprinkle creatures with it. One who has done that which is to be done by fire will master the three worlds. By means of my ashes, my seed, one is released from all sins. . . . Let a man smear his body until it is pale with ashes and meditate upon

24. O' Flaherty, *Śiva*, p. 144.

25. *Ibid.*, p. 151.

26. Gaster, *Thespis*, pp. 30-31; See also *Bhaviṣya Purāṇa*, 132 (below).

Bhava in his heart, and then, . . . by bathing in ashes, he becomes a leader of my hosts, receives all sacrifices and grasps the supreme ambrosia.²⁷

Just as Kāma's suspension in ash marks the end of one cycle, so too does it mark a new beginning, a fresh start. Śiva is inevitably persuaded to reinstate Kāma. In the *Śiva Purāṇa* it is ash, the essence of Kāma, that is preserved by Rati under the instructions of the gods :

The gods said :

27. Take some ashes and preserve them. With effort check your fear. The lord will resuscitate your lover. You will regain your lover again.

28. There is none who gives us happiness or misery. All enjoy and experience the fruit of what they do. In vain do you curse the gods.

It is, further, in the same text, on the occasion of Śiva and Pārvatī's marriage that Śiva, by merely glancing at the bag of ashes, restores Kāma to life.²⁸

Finally, Kāma is revived and it is his rebirth at the beginning of the year which, in the *Bhaviṣya Purāṇa*, is cause for the *Vasanto-tsava*, anticipating the prosperity of the new year and guaranteeing on going creation. Kāma is reborn, in the *Skanda Purāṇa*, in an even more powerful form :

“Śiva gave Kāma a body, and Kāma performed *tapas* until Śiva, pleased, made Kāma's body more beautiful than ever before and removed all obstacles for him.” (trans. O' Flaherty, *Śiva*, p. 151).

Further some versions of this story connect Kāma to Kṛṣṇaite tradition. They tell us Kāma is to be reborn as Pradyumna. Hence in the *Śiva Purāṇa* :

Śiva said :

38. The Lord Kāma, the husband of Rati, shall remain bodiless till Viṣṇu incarnates as Kṛṣṇa on the earth and marries Rukmiṇī.

27. *Brahmāṇḍa Purāṇa*, trans. by O' Flaherty, *Hindu Myths*, pp. 147-9.

28. *Śiva Purāṇa*, “*Rudrasaṃhitā*,” 51.7. 13-14.

39. Kṛṣṇa will beget Kāma in Rukmiṇī when he goes to Dvārakā and begins to procreate children.
40. His name will certainly be Pradyumna. The demon Sambara will abduct the boy at the time of his very birth.
42. O Rati, you shall stay in his city. . . . There alone you will get back your husband Pradyumna.
43. Kāma in the name of Pradyumna will regain his wife. . . . O gods, he will be happy thereafter.

The connection here between Kāma and Pradyumna relates the Spring Festival to the present day *Holi* celebrations in which Kṛṣṇa plays a central role in some areas of North India.

The myth of Kāma's death and rebirth clearly represents what Eliade calls the "collective regeneration through repetition of the cosmographic art."²⁹ Each celebration marks Kāma's death but also reiterates Kāma's revival. The *Caitrotsava* then, celebrates Kāma's revival, the temporary restoration of the tension between Śiva and Kāma, the ultimate victory of Kāma and through him the continued creation and maintenance of the universe. The prelude to this creation is destruction: both are essential to the mythology of Śiva and Kāma and essential to the Spring Festival celebrating, as it does, the end of the old year and the beginning of the new year. These parallels extend beyond myth directly into the intricacies of the *Vasantotsava* ritual as well. As the *Bhaviṣya Purāṇa* tells us, the death and resurrection of Kāma is a cosmic affair and as a rite it is symbolically re-enacted at the *Vasantotsava* every year.

Raghavan (p. 204) notes that at the South Indian festival of the new year called *Kāmandī* (burning Kāma) a pole (*stambha*) is set up in an enclosure to represent Kāma. The pole is set on the fire and the people are divided into two parties. They sing respectively "Kāma is burnt" and "Kāma is dead." The *Nāradiya Purāṇa* tells us that the fire consumes an effigy of the old year. It reads as follows:

saṁvatsarasya dāho 'yam kāmādāho matāntare.

(This is the burning of the old year; others say it is the burning of Kāma) (I. 124.81).

29. Eliade, *Cosmos and History*, p. 78.

This text thus connects Kāma's destruction with the old year and further exemplifies the manner in which the symbolism of Kāma and the fire is connected to the new year ritual. P. V. Jagadisa Ayyar in *South Indian Festivals* describes the well known episode, known in Hindu mythology as the background material for this celebration which is also known as *Kāmadahanam* (the burning of Kāma) in South India.³⁰ *Kāmadahanam* is part of the larger celebration of the *Paṅguṇi Uttaram* festival, celebrated on the full moon day of Phālguna (Tamil *Paṅguṇi* and hence the *Vasantotsava*) in order to win conjugal felicity. In this version of the myth, Rati solicited the aid of Viṣṇu following the destruction of Kāma, who advised her to go to Surendra Tirtan (a large tank in front of a Śiva temple at Kāmararavalli) and perform a sacrifice to Śiva. Rati did as advised and underwent severe penance for about forty days. She succeeded in having Kāma restored to life with the condition that he be visible only to herself.³¹

Jāgarāṇa

Further, the *Bhavisya Purāṇa* prescribes the ritual of *jāgarāṇa* (maintaining an all night vigil) in honor of Kāma. An all night vigil is described in various texts and, like the Spring Festival itself, it is referred to under several titles.³² It is a ritual of some antiquity being detailed fairly early in Sanskrit literature.³³ Descriptions of *jāgarāṇa* appear in several *Purāṇas* wherein it is most

30. P. V. Ayyar, *South Indian Festivals* (Madras : Higginbothams Ltd., 1921), pp. 61-4. See also, P. Younger, "Ten Days" in *Modern Asian Studies*.
31. There are a variety of representations of this Kāma myth in South Indian art evidencing its popularity. A bronze representation of Rati appealing to Śiva exists in the temple of Kamarasavalli in Trichinopoly. The whole scene of Kāma's destruction is depicted in the portico near the tank in the Ekambareswarer temple at Conjeeveram. Further, in the Adipuriśvara temple at Tiruvorriyar, there is a record of King Rājakeśarivarman *alias* Tribbhuvanachakravartin Rājādhirājadeva (1172-1186) which mentions that this King was present at this festival during *Paṅguṇi Uttiram*. (See Ayyar, *South Indian Festivals*, p. 64).
32. So, for example, it is called *Jāgarāṇa*, *Ko jāgara*, *Kaumudijagara*, and, simply, *Kaumudī*.
33. Vātsyāyana, for example, in the *Kāmasūtra* refers to this ritual as *Kaumudī*, 1.4.27.

often prescribed in honor of Lakṣmī. The Spring Festival, being a particularly auspicious event in the calendar year, seems to become laden with many associative mythical events and multiple ritual procedures. *Jāgaraṇa* is one such ritual. As we shall see there is some degree of overlap here with respect to the focus of this particular ritual and other important ritual days.

Jāgaraṇa is among the various rituals which are associated with the *Caitrotsava*, and forms part of the coherent body of transitional rituals of spring. It is a ritual which upsets the everyday routine requiring of its observers, instead of remaining awake during the day and sleeping at night, that they remain awake all night. This disruption of order occurs at and signals the end of a ritual period (winter) creating, in Eliade's terms, a temporary return to chaos.³⁴ In turn, the ensuing renewal and rejuvenation extends from the following day into the coming year.

The inclusion of *jāgaraṇa* in this text highlights two important and interrelated aspects of this festival. First, the overlap of ritual: *jāgaraṇa* is typically performed in honour of Lakṣmī; here it is included as a ritual of Kāma. Lakṣmī is a figure in Hindu myth who imparts prosperity; Kāma is worshipped during this segment of the festival for prosperity. With respect to the apparent overlapping of rituals associated with Lakṣmī, Kāma, and the *Vasantotsava*, we cite also the *Śrīpañcamī* (usually the worship of Lakṣmī) which is sometimes given as the worship of Kāma and Rati (see below). Second, *jāgaraṇa* is usually performed in the autumn.³⁵ Autumn rituals are sometimes mentioned in conjunction with rituals of spring. Thus it will be recalled that the *Indramahotsava*, although essentially an autumn festival, is given, in certain texts, as a festival of spring.³⁶

Lakṣmī, Jāgaraṇa, and the Kaumudīmahotsava

The commonality of these autumn rituals and rituals of spring might be traced to the popularity of the traditional days

34. Eliade, *Cosmos and History*, p. 68.

35. See, for example, *The Goddess Lakṣmī*, pp. 170-1,

36. The *Kauśika Sūtra*, *Rāmāyaṇa*, and *Atharveda Pariśiṣṭas* mention the *Indramahotsava* as an autumn festival. The *Sarasvatīkaṇṭhābharaṇa* and the *Śṛṅgāra Prakāśa* link it to the Spring Festival. (See Raghavan, *Festival Sports, and Pastimes*, pp. 120f., 128).

which are marked for the celebration of, respectively, the end of winter and the beginning of spring on the one hand and the end of summer and the beginning of winter on the other. This overlapping of rituals is emphasized by the Indian calendar itself. The important periods divide the year into two parts and these parts correspond roughly to the vernal and autumnal equinoxes. These periods are both known as *navarātra* (nine nights). The first of these periods occurs during the first nine days of the bright half of Caitra and the second during the first nine days of the bright half of Kārttika. *Navarātra*, then, refers to the name of a cognate ritual period twice a year; we would expect the rites to be the same or similar in each case.³⁷ Raghavan tells us that in all the *Nibandhas* and also in practice, a Vasanta (spring) *navarātra* and a Śarada (autumn) *navarātra* is prescribed.³⁸ So, for example, in the *Nirṇayāmṛta*, the *Durgotsava* (festival of Durgā) must be celebrated both during the bright half of Āśvina as well as during the bright half of Caitra.³⁹ It will be recalled, too, that the *Indramahotsava* was prescribed in certain texts as an autumn ritual and in others as a spring ritual. In Nepal, at Bhaktapur, there is a smaller *Indradhvaja* festival in spring and a larger one in autumn.⁴⁰

This information confirms Gaster's contention that seasonal festivals are often made to coincide with the solstice or equinox.⁴¹ He says, further, that the re-emergence of the sun in spring was an obvious date from which to reckon the renewal of the world's vitality and the decline of the sun in autumn was a natural occasion from which to date the eclipse of such vitality.⁴² In India, however, two agricultural periods are not uncommon, both of these ritual periods may mark renewal: one at the close of the rainy season in September/October and one at the beginning of spring proper in March/April.

37. Babb, *The Divine Hierarchy*, p. 132.

38. Raghavan, *Festivals*, p. 150.

39. Nambiar, *The Nārada Purāṇa; A Critical Study*, (Poona 1968), p. 463.

40. Raghavan, *Festivals*, p. 150.

41. Gaster, *Thespis*, p. 47.

42. *Ibid.*, p. 48.

The Spring Festival (*Vasantotsava*) and the Autumn Festival (*Kaumudīmahotsava*) both mark particularly auspicious periods in the calendar year; both festivals are seasonal in their import and perhaps it is due to their 'seasonality' that they are often related and sometimes even equated.

Usually *jāgaraṇa* forms part of the glorification of the autumn moon (*Kaumudīmahotsava*) and its concomitant worship of Lakṣmī.⁴³ Although *jāgaraṇa* or *kojāgara* is described in a variety of *purāṇas* and other texts, the time when this festival is celebrated, however, varies considerably.⁴⁴ The *Bhaviṣya Purāṇa* and the *Padma Purāṇa* tell us that the *Kaumudīmahotsava* is celebrated on *Kārttika Amāvasyā* (*Dīpāvalī*).⁴⁵ *Kojāgara pūrṇimā*, otherwise called *Kaumudīmahotsava*, is observed in the autumn on the full moon day of Āśvina (Sept./Oct.) or the first day of the bright half of Kārttika (Oct./Nov.).⁴⁶ The festival is preeminently a Lakṣmī *vrata* and those who observe it are blessed with offspring, wealth, and a long and prosperous life.⁴⁷ The *Nārada Purāṇa* describes this ritual in some detail. Here Lakṣmī is worshipped for prosperity, by keeping a jar of gold, copper, or mud in her honor and lighting lamps, and staying awake all night.⁴⁸ She is said, here, to offer good luck to those who remain awake on this night. The danger during this night is that Lakṣmī might visit the house and find the inhabitants asleep, and hence not offer them good fortune.

In present day Bengal and Assam *jāgaraṇa* is a ritual which is associated with Lakṣmī and connected to the worship of Durgā.

-
43. *Śabdakalpadruma*, II, pp. 200-1, cited in *The Goddess Lakṣmī : Origin and Development*, p. 171.
44. Raghavan in *Festivals*, cites the *Skanda Purāṇa*, *Bhaviṣya Purāṇa*, *Padma Purāṇa*, and authors of *Smṛti* digests like Hemādri and Raghunandana in describing this ritual. (p. 177).
45. *Bhaviṣya Purāṇa*, 140.6.60, *Padma Purāṇa*, 6.124.61f., cited in *The Goddess Lakṣmī*, pp. 170-4.
46. *Padma Purāṇa*, 6.124.61f., in *The Goddess Lakṣmī*, pp. 170-1.
47. *Ibid.*, p. 173.
48. *Nārada Purāṇa*, 124.47.55 cited by D. Nambiar, *Nārada Purāṇa : A Critical Study* (Poona : Bhandarkar Oriental Research Institute, 1968), p. 415.

Here it is usually performed on the full moon after the Durgā Pūjā celebrations. An all-night vigil is recommended in honor of Lakṣmī and the goddess is believed to ask at midnight: “*ko jāgartti*” (“who is awake?”). As Handiqui suggests, the term *kojāgara* is probably a contraction of *kaumudijāgara* (staying up all night on the full moon [*‘kaumudī’*]).⁴⁹

Kojāgara or *Kaumudijāgaraṇa*, then, is a ritual which has multiple associations with various other important deities and ritual days. As well as belonging to the rituals of autumn it appears, here, in the *Bhaviṣya Purāṇa* and in the commentary on the *Kāmasūtra* as a ritual of spring.⁵⁰

Lakṣmī, Kāma, and the Vasantotsava

The *Śrīpañcamī* is another case where individual rituals associated with Lakṣmī, Kāma, and the *Vasantotsava* become mixed. The *Śrīpañcamī* is a festival which is usually associated with Lakṣmī,⁵¹ although it is given as celebrating Kāma and Rati in the *Varṣakṛtyadīpikā* and the *Haribhaktivilāsa*. The *Śrīpañcamī* is usually a ritual of prosperity, celebrated on the fifth day of spring and therefore included] in the *Vasanta Navarātra* (the nine days of celebrations in honor of Durgā, Lakṣmī, and Sarasvatī).⁵² It is called the *Vasantapañcamī* in the *Purāṇasāmuccaya*.⁵³

The inclusion of Lakṣmī rituals (*jāgaraṇa* and *Vasanta-pañcamī*) as one of the prescribed activities honouring Kāma at the time of the Spring Festival, indicates a degree of reciprocity with respect to the function of these two deities. It is apparent that both Kāma and Lakṣmī are worshipped for prosperity and offspring. Both become figures of the renewal.

49. K. Handiqui, *Yaśastilaka and Indian Culture*, p. 403, note 2. See also *Śabdakalpadruma* under *kojāgara*.

50. *Kāmasūtra*, 1.31.31.

51. See, for example, Hemādri, *Caturvargacintāmaṇi*, pp. 184-90.

52. *Varṣakṛtyadīpaka*, pp. 287-288. See also Raghavan, *Festivals*, p. 187 and De, *The Early History of the Vaiṣṇava Faith in Bengal*, pp. 448f.

53. Raghavan, *Festivals*, p. 252.

Conclusion

With respect to the fundamental characteristics as found in the *Bhaviṣya Purāṇa*, we can fruitfully focus our attention in two general directions. First, Kāma's destruction and resurrection provides us with a specifically defined mythological framework. Kāma is clearly a deity associated with the Śiva tradition: he is subordinate to Śiva (destroyed by the fire of Śiva) as well as dependent upon Śiva for rebirth. Here Śiva's power and dominion over Kāma and, indeed, the cosmos, are established. Second, Kāma is destroyed by fire and fire may be understood as a destructive, creative, and transformative force. The transformation of Kāma from life to death and death to life is the focus of the Spring ritual. Although Kāma is burnt, he will be reborn just as inevitably as the arrival of spring. Kāma's revival signals the success of his mission *viś-a-viś* the union of Śiva and Pārvatī and the production of a son to destroy the demon Tāraka, and thus stabilize the cosmos.

The transitional stage which the festival highlights has its counterpart in the ritual realm as well. *Jāgaraṇi* is clearly a ritual of transition and its association with the worship of Lakṣmī and the *Kaumudīmahotsava* reflects the versatility of Indian ritual forms. The meaning of the ritual is derived, in part at least, from the context in which it is performed. The association of *jāgaraṇa* and Lakṣmī is appropriate, as is the association of the *Kaumudīmahotsava* and the Festival of Spring. Both festivals celebrate important transitions; both figures (Lakṣmī and Kāma) are worshipped for prosperity. Degeneration and regeneration form the thematic basis for the Spring Festival and these two themes acquire specific meaning and form in the *Bhaviṣya Purāṇa* (135).

TANTRICISM AND THE SUN-CULT IN INDIA : A HISTORICAL PERSPECTIVE

By

V. C. SRIVASTAVA

Indian tradition views life as a *sāadhanā* with twofold aims—*abhyudaya* and *niḥśreyasa* which are subsumed in the fourfold aims of life—*Dharma, Artha, Kāma Mokṣa*. The path of *sāadhanā* may be pursued by different traditions of religio-philosophical culture according to the needs, qualities, stages and aspirations of the traveller. Broadly speaking, there are three such ways of *sāadhanā*—the Vedic, the Purāṇic and the Tantric which are not successive as is generally¹ supposed as well as the latter two are not² 'fungus' growth on the so called original Vedic tradition. Without entering into the controversy of substratum theory and the problem of continuity and change in the Indian tradition it is suffice to say for the present that the Tantric tradition³ of *sāadhanā* has a great antiquity going back to the Vedic and even earlier ages⁴ and it forms an integral part⁵ of the organic component of Indian spiritual-cultural ethos. However, it was in the post-Gupta period that Tantric *sāadhanā*⁶ became all pervading due to many factors—socio-economic, religious and ideological⁷, so much

-
1. Bhagavan Das in *Cultural Heritage of India*, ed. H. Bhattacharya, Calcutta, 1983, Vol. IV, p. 14, G. C. Pandey, *Foundations of Indian Culture*, New Delhi, 1984, Vol. I.
 2. Swami Pratyagatmananda, *Tantra as a Way of Realization in Cultural Heritage of India*, Vol. IV, p. 227.
 3. J. Gonda, *Change and Continuity in Indian Religion*, The Hague, 1965, Intr.
 4. P. V. Kane, *History of Dharmasāstra*, Poona, 1977, Vol. V, pt. II, pp. 1031-1041.
 5. *Cultural Heritage of India*, Vol. IV, p. 227.
 6. C. Chakravarti, *The Tantras, Studies on their Religion and Literature*, Calcutta, 1963.
 7. R. S. Sharma, *Material Milieu of Tantricism, Indian Society, Historical Probings in Memory of D. D. Kosambi* New Delhi, 1974, pp. 175-189.

so that there was rarely any cult of India which remained unaffected by this trend⁸ and there was no region of India which did not have the popularity of the Tantricism of some form or the other.⁹ All the major sects and cults such as Śaiva, Vaiṣṇava, Saura, Gāṇapatya and Bauddha¹⁰ came to be dominated by the Tantric tradition.

The Sun-cult is one of those faiths of India which originated in prehistoric times, received ideological foundations in the Vedic tradition and developed its classical form under the combined pressures of the Vedic and the Puranic lores and lastly adopted (after its identification with Śaivism) Tantricism in the early mediaeval and mediaeval periods.¹¹ The Sun-cult of India has received attention from scholars in the past¹² but the nature and the degree of Tantric influence on the Indian Sun-cult has not been given due attention so far. Two major works on Sun-worship are those of L. P. Pandey and V. C. Srivastava.¹³ Pandey has referred to Tantric influence on the Sun-cult on the basis of some Purāṇas and on the ground of Mārtaṇḍa-Bhairava images in a very brief manner without any reference to the nature and degree of this influence.¹⁴ Similarly Srivastava¹⁵ demonstrated the Tantric influence on the Sun-cult on the basis of the later chapters of the *Sāmba Upa-Purāṇa* by listing names of Tantric rituals like *dikṣā*, *maṇḍala*, *mahāmantra*, *tattvanyāsa*, *mantranyāsa*, six *abhicāras* in the worship of the Sun as Śiva. However, one significant hypothesis was developed by him that there is an absence of the concept of a Saura-śakti like Prajñā of Tantric Buddhism and Umā of Tantric Hinduism which shows that the

-
8. See Gopinath Kaviraja, *Tantric Vāṇmaya me Śākta Driṣṭi*, Patna, 1963 and A. Bharati, *The Tantric Tradition*, London, 1965.
 9. P. C. Bagchi, Evolution of the Tantras, in *Cultural Heritage of India*, Vol. IV, pp. 211-226.
 10. *Ibid.*
 11. V. C. Srivastava, *Sun-worship in Ancient India* Allahabad, 1972, pp. 264-266.
 12. *Ibid.*, pp. 1-18.
 13. *Sun-worship in Ancient India*, Delhi, 1971, Srivastava, *op. cit.* Allahabad, 1972.
 14. *op. cit.*, pp. 107, 121 143 and 159.
 15. *op. cit.* pp. 264-266.

Sun-cult was influenced by Tantricism outwardly only.¹⁶ No detailed discussion for the hypothesis could be done as the work was covering a long period from the prehistoric period to the 12-13th century A. D. Srivastava published a Hindi translation of the *Sāmba Purāṇa* where he translated with historical notes the later chapters also having Tantric influence on the Sun-cult¹⁷ but has no occasion to discuss the hypothesis. G. D. Pandey came to the conclusion in his recently published monograph *Sāmba Purāṇa kā Sāṁskṛitika Adhyayana* that the Sun-worship was totally influenced by the Tantric tradition on the ground that it was dominating all religions and sections of Indian society at the time of the composition of the *Sāmba Purāṇa*.¹⁸ He has not analysed the specific question raised by Srivastava that the concept of a female Sakti of Surya was not developed. Moreover, the general dominance of Tantric tradition at the time of the composition of the later chapters of the *Sāmba Purāṇa* (1250-1500 A. D.) cannot be construed as the ground for the view that the Sun-cult was totally affected by the Tantricism in all its aspects, even if the statement of general dominance over all religions and classes is accepted. However, there are many religious systems and philosophical schools of this time which remained unaffected by Tantricism¹⁹, a feature which goes against the surmise that all classes and systems were dominated by the Tantricism. Nevertheless, the question of the degree, nature and effects of Tantric impact on the Sun-cult in India needs fresh and detailed appraisal in the light of archaeological and literary evidences.

The archaeological sources for the impact of the Tantricism on the Sun-cult are limited to the world-famous Konark Sun-temple with Tantric scenes on the outer walls²⁰ and a few Mārtaṇḍa-Bhairava images. The period for the construction of the Konark

16. *Ibid.*, p. 265.

17. *The Sāmba Purāṇa*, Allahabad, 1975.

18. *Sāmba Purāṇa kā Sāṁskṛitika Adhyayana*, Allahabad, 1986, pp. 125-131.

19. Jainism has very little Tantric impact. *Cultural Heritage of India*, Vol. IV, pp. pp. 220-224 refers to the Buddhist, Śaiva, Vaiṣṇava, Saura, and Gāṇapatya Tantras but not of Jains.

20. Srivastava, *op. cit.*, 1972, pp. 335-337.

Sun-temple may be placed during the middle of the 13th century A. D. The Mārtaṇḍa-Bhairava images such as from Rajashahi (Bengal) conform to the *dhyānamantra* variety of the Sun-god mentioned in the *Śāradātilakatantra*²¹—a variety which appears to have developed in the 12-13th centuries A.D.²² Some images of the consorts of Sūrya have been discovered²³ but they do not belong to the Tantric tradition.²⁴ Thus the archaeological sources that are available for the Tantric impact on the Sun-cult are very limited and are not very helpful in ascertaining the inner milieu of the Tantricism in relation to the Sun-cult. We may only state that the Tantric tradition came to exert influence on the Sun-cult in the period from the 12th century A. D. onwards and this was facilitated by the identification of Sūrya and Śiva and the evolution of the *dhyāna* variety of the Sun-god such as Mārtaṇḍa-Bhairava, and eroticism of Tantric tradition came to be displayed in the Konark Sun-temple. We do not have evidence of an independent image of Saura-śakti round Chāyā, Samjñā, Uṣā, Sandhyā, Nikṣubā, Rājñī, Suvarcasā, Savarṇā, Prabhā etc. or there is no depiction of Saura-śakti in any art-example of India.²⁵

Of the literary sources the Purāṇas are valuable guides in knowing the nature, degree and effects of the Tantricism on the Sun-cult. The *Agni Purāṇa* devotes chapter 73 to the method of Sun-worship which is full of Tantric import. Here the Sun-god has been identified with Brahmā, Viṣṇu and Śiva. The earlier chapters are concerned with Vaiṣṇava gods, methods of worship involving Tantric rituals etc. while the immediate later chapters are devoted to Śiva-Canḍī worship etc. involving Tantric methodology.²⁶ The chapters are quite late and may be assigned to the 11-12th

21. *Ibid.*, p. 319, cf *Śāradātilaka*, XIV, 41.2.

22. *Ibid.*

23. *Ibid.*, pp. 261-262, Pandey, *op. cit.*, pp. 90-91, 96, 108, 137, etc.

24. *Ibid.* none of them are in the *āliṅganamudrā*.

25. Cf. Srivastava, *op. cit.* pp. 293-321

26. See *Agni-Purāṇa-Garga Saṁhitā* aṅka of *Kalyāṇa*, Gita Press, Gorakhpur and *Agni-Purāṇa* ed. Ananadasrama Sanskrit Series, Poona, 1900.

centuries A.D.²⁷ at the earliest. It is also to be noted that this very Purāṇa (Cl. 51) mentions the iconographical features of Sūrya which are free from Tantric impact. Obviously this chapter is earlier and contains the earlier Purāṇic tradition of the Sun-cult. This Purāṇa has two others references to Tantric Sun-worship in the chapters 48 and 301.

The *Garuḍa Purāṇa*²⁸ also identifies Sūrya and Śiva and mentions Tantric diagrams and mantra and even prescribes the worship of Daṇḍī and Piṅgala while worshipping Śiva. The chapter is later than 10th century A.D.²⁹ The *Nārādīya Purāṇa* prescribes in about 12 verses the worship of the Sun-god with his family and attendents through a Tantric diagram.³⁰ These verses are late interpolations and may be dated in the later centuries of the early mediaeval period.³¹

The *Nārādīya Purāṇa*³² again mentions the worship of the Sun with Tantric rituals like *aṅga nyāsa*. These verses are late interpolations and may be dated in the later centuries of the early mediaeval India. The *Padma Purāṇa*³³ enjoins the use of Tantrik mantra in the Sun-worship for the cure of mental and physical diseases. These chapters have been dated between the 12th and the 14th century A. D. There are references to a vast Saura literature but unfortunately none of them are available in full with the exception of the *Sāmba Upapurāṇa* which is the *magnum opus* of the classical Sun-cult in India. For our present purpose the later chapters of this Purāṇa are very relevant as they appear to have

-
27. R. C. Hazra, *Purāṇic Records on Hindu Rites and Customs*, Varanasi, 1975, assigns these chapters to a date later than the 9th century A.D. but these may be of later date than 11th and 12th century A.D. as it refers to full-fledged Śāktism.
28. *Garuḍa Purāṇa*, ed. Sarasawati, Calcutta, p. 61.
29. Hazra, *op. cit.* p. 186.
30. *Nārādīya Purāṇa*, Sri Venkateswara ed. ch. 60, v. 25-36.
31. Hazra, *op. cit.*, p. 185 has dated chapters with smṛti materials between 875-1000 A.D. In view of this it may be dated later than 1000 A.D. as it contains pure Tantric materials like *maṇḍala* etc.
32. Ch. 69, vv. 7-24.
33. Ananadasrama ed. ch. 76, v. 51.

been thoroughly influenced by the Tantric tradition.³⁴ These chapters have been fixed chronologically between 1250-1500 A.D.³⁵ Within this broad category there appears to be more than one unit.³⁶ It is significant to note that the *Bhaviṣya Purāṇa* which has borrowed its chapters on the Sun-cult from the *Sāmba Upa-Purāṇa* has not taken any material connected with the Tantric Sun-worship as found in the *Sāmba Upapurāṇa*.³⁷ Thus the *Sāmba Upapurāṇa* appears to be the only available source for knowing the nature, degree and effects of the Tantric tradition on the Sun-cult. However the short description of Tantric Sun-worship in the *Agni Purāṇa* has to be taken into account as it appears to contain the Śākta variety of the Tantricisim more than the Tantricisim of the Āgamānta variety. Before we analyse the available materials on the Tantricisim and the Sun-cult, it is relevant to point out that the Tantricisim had varieties within varieties³⁸ in the Indian tradition.

Analysis of Tantric milieu vis-a-vis the Sun-cult in India

The *Agni Purāṇa* has three main descriptions of Tantric Sun-worship. In chapter 73 it³⁹ describes the method of the Sun-worship by means of *Aṅganyāsa* and *Karānyāsa*. First, the worshipper should imagine that he or she is the Sun-god and give *arghya* with the mantra—*Oṃ Ām Hṛidyāya namaḥ* and touch organs of the body. In the temple Daṇḍī in the south and Piṅgala in the left should be worshipped. Gaṇeśa and Guru should be worshipped in the Tantric manner. In the centre of the *pīṭha* one should meditate on a lotus-shaped seat. On the four sides of the *pīṭha* *Vimala*, *Sāra*, *Ārādhyā* and *Parama Sukha* and *Prabhūtāsana* in the middle should be worshipped. Thereafter, nine śaktis—Diptā

-
34. R. C. Hazra, *The Sāmba Purāṇa : A Saura work of different hands : Annals of Bhandarkar Oriental Research Institute* Vol. 36, 1956.
 35. R. C. Hazra, *The Sāmba Pūrāṇa through the Ages, Journal of Asiatic Society* (Calcutta), Letters, Vol. XVIII, 1952, pp. 91-111.
 36. Hazra, *op. cit.*, 1956.
 37. *Ibid.* Cf. Srivastava, *The Sāmba Purāṇa*, Intr., pp. 6-7
 38. Bagchi, *op. cit.*, pp. 211-226.
 39. *op. cit.*

Sūkṣmā, Jayā, Bhadrā, Vimalā, Amoghā, Vibhūti, Vidyutā and Sarvatomukhī (in the centre) should be worshipped as seated on the lotus with *mantras* with Tantric import such as *ram dīptāyai namaḥ*, *rim sūkṣmāyai namaḥ*, *rum Jayāyai, namaḥ*, *rem Bhadrāyai namaḥ*, *raim Vibhūtaye namaḥ*, *rom Vimalāyai namaḥ*, *raum Amoghāyai namaḥ*, *ram Vidyutāyai namaḥ*, *rah sarvatomukhāyai namaḥ*. After this it enjoins that the *piṭha* of the Sun-god should be worshipped with the mantra—*Om Brahma-Viṣṇu-Śiva-ātmakāya Saurāya Yogapiṭhātmane nāmaḥ*. Further invocation of the Sun-god should be done with the Tantric mantra with 9 letters—*om ham kham Khakholkāya namaḥ*. After meditating the Sun-god and establishing him before himself *arghya* of water should be given with the mantra—*ham himsāḥ Sūryāya namaḥ*. Thereafter, different parts of the body should be worshipped by showing *Padma-mudrā*, *Bimba-mudrā* with *mantras* like *Om ām Hridyāya namaḥ*, *Om Bhuḥ Arkāya namaḥ*, *śīraṣe svāhā*, *om bhuvah sureśāya śikhāyai vaṣaṭ*, *om svah kavacāya huṃ*, *om hām netratrāyay vaṣaṭ*, *vah astrāya phāṭ* for heart, head, hair, kavaca. eyes and weapons respectively. Thereafter different *mudrās* should be shown. *Dhenumudrā*, *Gośṛṅga mudrā*, *traśaṇimudrā* for heart, head, hais kavaca eyes and weapons respectively. Then the *Grahas* should be worshipped with *mantras* as follows—*Om Som Somāya namaḥ* for the moon in the east, *Om bum Budhāya namaḥ* for Budha in the south, *Om brim Brihaspataye namaḥ* for Brihaspati in the west, *Om bham Bhārgavāya namaḥ* for Śukra in the north, *om bhaum bhaumāya namaḥ* for maṅgala in the south-east, *om sam śanaiśca-rāya namaḥ* for Śani in the south-east, *om ram rāhave namaḥ* for Rahu in the north-west, *om kem ketave namaḥ* for Ketu in the north-east. These planets should be worshipped along with the Sun under the name of Khakholka, The Sun should be worshipped under the name of Śiva-Sūrya which may be translated as either welfare-giving Sun or the combined form of Śiva-Sūrya. In early medieval times Śiva and Sūrya came to be identified⁴⁰ and here we may have a reference to this trend under which Tantric influence could be introduced in the Sun-cult. The original *mantra* for the Sun-god is *om ham kham khakholkāya namaḥ* in the *Agni-Purāṇa* which is different from the original *mantra* of the Sun-god found

40. D. K. Biswas, Sūrya and Śiva, *Indian Historical Quarterly*, XXIV, 1984 cf. *The Śāmba Purāṇa*, 1975, pp. 16-17

in the *Śaradātilaka* which may be read as—*om hrim ghṛṇiḥ sūryāditya Srim*. This clearly indicates that there were different traditions for the original *mantra* of the Sun-god in the Tantric form of the Sun-cult.

The *Agni Purāṇa* has another account of the Tantric form of Sun-worship in the chapter 148 in connection with the victory in the battle.⁴¹ The *mantra* is *om de kha khyam sūryāya saṅgrāmavi-jayāya nāmaḥ*. Bhagavat Śaṅkaras ays to Skanda that following six letters are meant for six parts of the body in the battle for victory—*hram, hrim, hrum, hrem, hrom* and *hrah* which are meant for *aṅganyāsa* as follows :—*hram hridayāya namaḥ, hrim śirase svāhā, hrum śikhāyai vaṣaṭ, hrem kavacāya hum, hrom netratrayāya vauṣaṭ, hrah astrāya phaṭ*. The *mantra* for the worship is again the same as earlier—*om ham khakholkāya svahā*. The *bija mantras* for the six *aṅganyāsa* are *sphum, hrum, huṃ; kruṃ hrom krem*. Five deities under the name of Prabhūta, Vimala, Sāra, Āradhya and Paramasukha are to be worshipped in the *pīṭha*.⁴² It is difficult to be categorical about the exact nature of these deities because there are various literal meanings of these names such as Prabhūta means a primary element in the Sāṅkhya as well as one of the deities in the 6th Manvantaras. Vimala may mean a bright spotless deity or a magical formula recited over weapons, Sāra may mean the inner spirit of the Sun and Parama sukha may be symbolic of the godhood representing the highest bliss in the Tantric tradition. Āradhya may represent the Sun—worthy of worship.⁴³ However it is certain that these names are of the Tantric-Sāṅkhya tradition. In the eight directions of the *pīṭha dharma, jñāna, vairāgya, aiśvarya, adharmā, ajñāna, avairāgya* and *anaishvarya* should be worshipped. Here we have opposites of four values and both sides should be worshipped because the Tantrik *sādhanā* takes positive and negative both in the universe as the descent of Śiva-Śakti and therefore are not to be distinguished. *Vidyā* and *Avidyā*, *Yoga* and *Bhoga*, *Pravṛtti* and *Nivṛtti*

41. *op. cit.*

42. *ibid.*

43. It means 'to be worshipped' see M. M. Williams, *A Sanskrit-English Dictionary*, Varanasi, 1986, p. 150

are to be equally respected and sublimated into the ascent of the *sādhaka* towards the Śiva-Śakti.⁴⁴

There is a provision for the worship of *anantāsana*, *simhāsana* and *padmāsana*, *sūryamaṇḍala somamaṇḍala* and *agnimaṇḍala*. Then nine śaktis—Dīptā, Sūkṣmā, Jayā, Bhadrā, Vibhūti, Amoghā, Vidyutā and Sarvatomukhī should be worshipped. These nine śaktis of the Sun represent most probably the 'heat' of the Sun which is an integral part of the Sun as well as the creative aspect of the Sun. Thus these two features of the heat of the Sun are sufficient to make them śaktis of the Sun-god. Dīptā, Bhadrā, Vibhūti, Vidyutā are connected with the heat⁴⁵ while Amoghā and Jayā are names of Dūrga⁴⁶ also. Sūkṣmā is the name of a śakti of Viṣṇu also but here in the context of the Sun cult it may mean Śakti in the form of the supreme subtle soul of Sūrya.⁴⁷ It is significant to note that these names of Saura-śaktis are not found in connection with the Purāṇic account⁴⁸ of the wives of Sūrya—Samjñā, Chāyā, Suvarcalā, Rājñī, Nikṣubhā, Uṣā, Pratyūṣā etc. Moreover, the difference between the Śaktis of the Sun-god and the consorts of the Sun-god has been maintained in the same *Purāṇa* in the same chapter when it enjoins after the worship of the Śaktis the adoration of Uṣā, Prabhā, Sandhyā, Chāyā,⁴⁹ along with Viṣṇu, and 8 gatekeepers, the Sun-god along with Caṇḍā and Pracāṇḍā. It is pertinent to remark that the Purāṇic theistic tradition of worshipping consort of the Sun-god is different from the worship of the Saura-śaktis in the Tantric-Śāktic tradition. One Śakti-Jayā mentioned here has been mentioned in the Tantric work—the *Sammohatantra* as having an independent cult round her.⁵⁰ This work seems to have assumed its present Śāktic form around the fourteenth century⁵¹ A. D. If Jayā of *Agni-Purāṇa* is the same as

44. K. Mishra, *Significance of the Tantric Tradition*, Varanasi, 1981, pp. 63 ff.

45. M. M. Williams, *op. cit.*, p. 481, 746, 966, 978.

46. *Ibid.*, p. 83, 412

47. *Ibid.*, p. 1241

48. Srivastava, *op. cit.*, 1972, pp. 261-262

49. vv. 7-9.

50. Quoted by *Cultural Heritage of India*, Vol. IV, p. 221

51. *Ibid.*, p. 222

Jayā of the *Sammoha Tantra* these passages may be assigned to the Śāktic stage of the development of the Tantric tradition around the fourteenth century A. D.—a date which accords well with the chronology established by Hazra.⁵² The reference to nine Śaktis of Sūrya in this *Purāṇa* appears to have been modelled on the pattern of Nava-Durgās—Kumarikā, Trimūrti, Kalyāṇi, Rohiṇi, Kālī, Caṇḍikā, Sāmbhavī, Durgā, Bhadrā.

The *Agni Purāṇa* in Chapter—30, refers to the *bija-mantra* of the Mārtaṇḍa-Bhairava and the worship of five images of the Sun-god⁵³ with following mantras—*am sūryāya namaḥ, im bhāska rāyā namaḥ, um bhānave namaḥ, em ravaye namaḥ, om divākārāya namaḥ* and meditation of Sūrya as seated in the north-east with his śakti in the left. It also refers Tantric rituals like *māraṇa, stambhana, apyayana, śatrughāta, mohana, vaśikaraṇa*. Thus the *Agni Purāṇa* which was wholly influenced by the Tantric-Śāktic tradition developed the Tantric-Śāktic variety of the Sun-cult also whose salient points may be recapitulated here before we proceed further to analyse the Tantric milieu of the Sun-cult in the *Sāmba Upapurāṇa* :—

Firstly, there is a direct reference to 9 śaktis of the Sun-god which are different in name and symbolism from the consorts of Sūrya.

Secondly, the Sun-god has generally been invoked under his own traditional names like Sūrya, Āditya, Bhāskara, Ravi, Bhānu, Divākara etc. and with one possible doubtful identification of Sūrya and Śiva and one reference to Mārtaṇḍa-Bhairava the Sun-god is free from Śaivite influence.

Thirdly, Tantric rituals and symbolism have been used in full. It refers to Tantric *mantras, maṇḍalas, nyāsas, japa, dhyāna, cakra*, and mentions six Tantric acts like *Vaśikaraṇa, māraṇa, stambhana*, etc.

The picture presented by the *Agni-Purāṇa* for the Tantric milieu of the Sun-cult is positively that of Tantric-śāktic tradition rather than of Agamānta Tantrism as there is no mention of the

52. *Op. cit.*, 1952

53. *op. cit.*

Vedas in these accounts. As indicated earlier the accounts appear to have been related to the 13-14th century A. D.

The *Sāmba Upapurāṇa*⁵⁴ contains Tantric Sun-worship in its later interpolated chapters 39-43 and 47-83 which have been dated by Hazra between 1250-1500 A. D. First let us present a review of the main ideas of Tantric Sun-worship as developed in this sectarian Saura Purāṇa.

Firstly, let us analyse the concept of the Sun-god in these later chapters in order to find out whether it conforms to the Tantric philosophy of the godhood.

The *Sāmba Upapurāṇa* describes the Sun-god as *sakala* and *niṣkala* both and the letters are parts of the body of the Sun-god and the creation. *A* and *Ā* are conducive of the *Karma-nirvāṇa*. *I* and *Ī* are located in the forms of *Vidyēśa* and *Yogīśa* in the navel of the Sun-god. *U* and *Ū* became two thighs of the Sun-god after they became *bijas*. *Ṛ* and *Ṝ* are two feet under the forms of *Ṛita* and *Satya*. *Ḷkāra* became *vipula*, probably the earth or a metre. *E* and *Ai* are two mothers of the Sun-god. *Am* and *Aḥ* are two big skies. *G* and *Gh* are his *maṇḍala*. *Ñ* is the charioteer. *C*, *Cha*, *J*, *Jh*, *ñ* are respectively pitris, gods and demons, entire universe bondage, and creative power. *Ṭ*, *Ṭh*, *Ḍ*, *Ḍh* represent the powers of breaking the bondage, of removing the difficulties, of giving grace and of anger of the god respectively. *Ṇ*, *T*, *Th*, *D*, *Dh*, *N* represent respectively great ascetics like *Bālakhilya*, *Bhrigu* etc., *Siddha* and *Gandharva*, power producing *puṇya*, power control of senses, visible *Brahmā*, and all pervasive *ananta*. *P* is for indestructible, *Ph* for removal of inauspicious, *B* is for auspiciousness, *B* is for dispeller, *M* is for the lord of the rivers. *Y*, stands for the planets, and stars and *R* is for the destroyer. *L*, *V*, *Ś*, *Ṣ*, *S*, *H* stand for indulgence in the senses, the creation, the removal of defects, *bija* (the secret words of a *mantra*), the origin of metre and the eternal *Brahmā*. These are the *Bijas* of the Sun-god.

54. The *Sanmoha Tantra* refers to a vast literature of Saura Tantra—30 Tantras, 99 Upatantras, 4 Saṁhitās, 2 Upa-Saṁhitās, etc. quoted by *Cultural Heritage of India*, Vol. IV, p. 222 but no Saura Tantra has been found so far. The *Sāmba Upapurāṇa* is the only corpus of Saura Tantra.

55. The *Sāmba Purāṇa*, Venkateshwara ed., Ch. 40

This is a typical Tantric version of the creation of the universe from the letters and the Sun-god has been conceived as the original power. The Sun-god has been described in the same context in this Purāṇa as the *Śabdāmūrti*⁵⁶. The creation of the universe by the Sun-god has been repeated in many other descriptions in the *Sāmba Upapurāṇa*. In the chapter 56 it is stated that Sūrya consists of three elements—*bijātattva*, *varṇātattva*, and *yonitattva* which is visualized in the heart of a worshipper. Sūrya is *Sakala* and *Niṣkala* as well as *Sakala-Niṣkala*.⁵⁷ In the chapter 57 this original power is said to have created the universe by creating the *varṇas*. This creation of the letters has been detailed in subsequent chapters.⁵⁸

The supremacy of the sun-god has been expressed by explaining the meaning of different names in the chapter 51. In the beginning this universe was without action, knowledge, smell etc. This unmanifested and undifferentiated cause was termed as *Pradhāna-Prakṛti* which is the womb (*yonī*) of the universe. It is original, unborn, subtle and unexpressed.⁵⁹ This is also known as Puruṣa, Parameśvara, which is encompassing the movable and immovable creation. It is the cause of the origin and dissolution of the universe. It is endowed with innumerable *guṇas*, but is one. He is Nārāyaṇa because he created water. He is Hiraṇyagarbha because he is surrounded by *hiraṇya* from all sides. He is Brahmā because he is ever increasing. He is Mahādeva because he is great among gods. He is Khakholka because he is the cause of five elements. He is Prajāpati because he created the creatures. He is self-born hence is called Svayambhū. He is the first Puruṣa with thousands heads, hands, feet etc. The order of creation is like this from unmanifested came Prakṛti, from Prakṛti came Mahat, from Mahat came *ahamkāra*, from *Ahamkāra* came senses and thereafter creatures. Thereafter, the meaning of different names of the Sun-god have been detailed with a view to showing the supremacy, all-pervasiveness and original causal nature of the god in the typical

56. *Ibid.*, ch. 41, v.4 cf. J. Woodroff, *The Garland of Letters*, pp. 214-227

57. ch. 56, v. 2

58. The chapters 57-61 are concerned with the letters.

59. Ch. 51, v. 126 ff

Tantrik-Vedāntic manner. Such ideas are repeated in other chapters of the *Sāmba Upapurāṇa*. In some later chapters the Sun-god has been completely identified with Śiva such as in the Chapter 69. Here the aim is the attainment of Śivaloka. Then the god to be worshipped is formless Śiva⁶⁰. The worshipper must know the formless Śiva and his supremacy. In the chapter 71 it is again said that Śaṅkara and Śiva-śakti are present in the Universe.⁶¹ The chapters from 55 to 83 are saturated with Śaivite influence where the ultimate power has been conceived. Śiva-Śakti and the process of creation and rituals are Tantric Śaiva-Śākta rather than pure Saura of pure Saura-Tantra. It is in conformity with the trend that Saura worship came to be identified with Śaiva worship, so much so that a Purāṇa which is named as the Saura-Purāṇa is actually a Śaiva Purāṇa.⁶²

The concept of a female principle along with a male (*Puruṣa*) is a fundamental doctrine of Tantricism which became the central figure in the form of Śakti in medieval Śāktism.⁶³ Let us analyse as to how much this concept of female principle in Saura Tantra as developed in the *Sāmba Upapurāṇa*. It is well known that there were many wives of Śiva in the Epic-Purāṇic tradition such as Saṃjñā, Chāyā, Suvarcalā, Rājñī, Nikṣubhā, etc. which are mentioned as the wives of the Sun-god in the *Samba Upapurāṇa* but have not been referred to as the Śakti of Sūrya. They are simply members of the family of the Sun and are developed in response to the anthropomorphisation of the Sun-god. In the chapters influenced by Tantricism the *Sāmba Upapurāṇa* has references to two types of Saura Śakti. The chapters which are generally free from Śaiva predominance refer to many Saura Śaktis which are representatives of the heat, and light of the Sun.⁶⁴ In the chapter 43 which is free from Tantricism the Sun has been described as Prakriti and Puruṣa and in spite of Chāyā and Saṃjñā is without

60. Ch. 69, vv. 1, 17 ff.

61. Ch. 71, vv. 1-3

62. Saura Purāṇa, *Anandasrama Series*, 1924.

63. *Cultural Heritage of India*, Vol. IV, pp. 221-222

64. *Sāmba Upapurāṇa*, Ch. 51, v. 75 refers to seven mothers some of which are expressive of the heat and light aspects of the Sun-god such as Dīptī, Rochi, Prabhā.

support and dependence.⁶⁵ This is a significant reference to initiate the discussion on the presence, nature and degree of Saura Śakti-concept in the *Sāmba Upapurāṇa*. It shows that Chāyā and Saṃjñā were not conceived in the Tantric-Sāṃkhya fashion as the Śakti of Sūrya in earlier tradition of the Purāṇas. In the next stage when Tantra came to influence the *Sāmba Upapurāṇa* some Śaktis of Sūrya came to be developed. These are, for example, the seven mothers (*Saptamātrikās*) under the names of Kṣubhā, Maitrī, Prabhā, Śyāmā, Rochi, Dīptī, Suvarcalā.⁶⁶ Some of these are well known names of the wives of Sūrya such as Nikṣubhā, Suvarcalā, Prabhā. Others have been made from such words as *mitra*, *ruchi*, *dīptī* connected with the Sungod. Mahāśvetā has also been conceived in Śaiva-free chapters as the Śakti of Sūrya.⁶⁷ In the chapter 39 there is provision for the making of a *maṇḍala* for Sūrya-initiation. In this *maṇḍala* there is provision for the making of the images of Śaktis under the name of Mahākālī, Kalpikā, Prabodhinī, Nīlāmbarā, Ghanantasthā, Amṛtā, etc.⁶⁸ In the *maṇḍala* there is provision for the making of tools of Devī like *Vajra*, *Śakti*, *Khadga*, *Pāśa*, *Gadā*, *Triśūla*,⁶⁹ etc. There is a reference to the *bindu*⁷⁰ which is ultimate element produced by the combined power of Śiva-Śakti. The whole description of the *maṇḍala*-design reminds us of the *anāhata cakra* in which there is a provision of 12 petalled lotus in the centre of which is seated Śakti with *pāśa*, *kapāla*⁷¹ etc. In the chapter 55 we have a reference to Devī created by Śiva.⁷² There are mantras for invocation Mahāśvetā Chāyā⁷³ etc. The above analysis shows that the Śaktis of Sūrya could not be developed round the familiar names of Sūrya's wife though they continued to be worshipped along with other members of his family in the Tantra-oriented Sun-worship

65. *Ibid.*, Ch. 43, v. 17

66. *Ibid.*, Ch. 51, v. 75

67. *Ibid.*, Ch. 51, v. 65, 102, 105, 108, III, Ch. 50 cf. G. C. Pandey, *op. cit.*, pp. 83, 86, 98, 114

68. *Ibid.*, Ch. 39, v. 45

69. *Ibid.*, Ch. 39, v. 41

70. *Ibid.*, Ch. 39, v. 49 Cf. *Śaradātilaka*, ch. 1

71. Cf. J. Woodroff *The Serpent Power*, pp. 382-383, *Sāmba Upapurāṇa*, ch. 39

72. *Ibid.*, Ch. 55, v. 109

73. *Ibid.*, Ch. 51, v. 75, 114

also. Secondly: seven mothers of the Sun-god have been developed on the pattern of Vaiṣṇava tradition. Thirdly, philosophically we have the concept of a Saura-śakti in chapters which are not dominated by the Śaiva tradition but these Śaktis are not to be found among the list of *devīs* and *śaktis* in standard iconographical texts⁷⁴ and we do not have any actual extant image of Saura-śakti so far, though Mahāśvetā is found depicted below the Sungod and we have images of Sun's wives which are free from Tantric influence.⁷⁵ Fourthly, we have references to *Devī* in connection with Śaiva-dominated chapters but there also Śakti has not become the central point of attraction as it became in medieval Śākta tradition.

Tantra is no doubt a philosophy but in actual life it is more popular as a practice and a ritual for obtaining certain *siddhis*.⁷⁶ The ritualistic aspect of Tantra has been quite well developed and followed in the later chapters of the *Sāmba Upapurāṇa*. In view of the comprehensiveness of the subject of Tantric ritual in this *Upapurāṇa* here it is not possible to discuss them in detail.⁷⁷ We will confine ourselves to the discussion of the salient points of these rituals with a view to showing the predominance of Tantric methodology for the Sun-worship. The chapters 39-41 of the *Sāmba Upapurāṇa* are concerned with *Saura-dikṣā* which is wholly Tantric, as it utilizes Tantric mantras including Tantric *Gāyatrī*, *Tattvanyāsa*, drawing of *maṇḍalas*, *Yajña* with *varṇas*,⁷⁸ etc. A special feature of Tantric *dikṣā* is the identification of *Guru* and the god as well as the meditative identity of the worshipper and the worshipped. These features are well attested in the initiation of a Sun-worshipper as enunciated in the *Sāmba Upapurāṇa*. For example it is mentioned in connection with the Saura *dikṣā* that the

-
74. T. A. G. Rao, *Elements of Hindu Iconography*, Vol. 1, Pt. 11, pp. 103ff
75. G. C. Pandey, *op. cit.*, pp. 90-91, Srivastava, *op. cit.* pp. 261, 308, 312, 316
76. *Cultural Heritage of India*, Vol. IV, 219
77. For details see V. C. Srivastava, *The Sāmba Purāṇa*, Allahabad 1975, (Hindi Tr. with historical notes)
78. *Sāmba Upapurāṇa*, Ch. 39
79. A. B. Ghosh, The spirit and culture of the Tantras, in *Cultural Heritage of India*, Vol. IV, 241-251

lord of the world—Sūrya resides where the *maṇḍala*-knowing *ācārya* sits.⁸⁰ It is referred that the worshipper to be initiated should meditate on Sūrya in himself.⁸¹ Another Tantric change in the Sun-worship lies in the changed names of 12 Ādityas⁸²—Nara, Viśvātmaka, Śambhū, Namaskāra, Vaṣaṭkṛt, Sambudha, Niṣkala, Jñānasambhava, Mana, Unmana, Viśvakartā and Mahanasattva in place of familiar dvādasādityas.⁸³ There are references to *nyāsa*s like *tattvanyāsa*, *mantranyāsa*, *karanyāsa* etc.⁸⁴ There are specifications of different elements of Tantric worship—*āvāhana*, *sthāpana*, *rodha*, *sānnidhya*, *pādaprakṣālaṇa*, *arghya*, *snāna*, *vastra*, *lepana*, *puṣpa*, *dhūpa*, *vibhūṣaṇa*, *dīpa*, *bali*, *arghya*, *japa*, *nyasa*, *stavana*, *yajna*, *saṁhara*, *śuddhi*, *pāta*, *vihāra*, *visarjana*,⁸⁵ which are described in detail in many Tantric works.⁸⁶ The ultimate aim of Tantric *sādhana* like other *sādhana*s is *ātmañāna* or *mukti* but it admits lower types of aims like worldly gains and achievements.⁸⁷ The *Sāmba Upapurāṇa* accepts jñānyoga of Śiva-Sūrya tattva as the ultimate aim but admits *abhicāras*—of the Tantric tradition also. It refers to *vaṣīkaraṇa*, *ākaraṇa*, *satru-stambhana*, and *Uccāṭana*.⁸⁸ These acts should be done in the cremation ground. There are references to a variety of *Tantric mantra* like *kartarī*, *śalākā*, *dakṣiṇā*, *churikā*⁸⁹ etc. The mantras are full of Tantric symbolism. Various *mudrās* and *japas* of Tantric import have been used.⁹⁰ The word *Tantra* has been used not only for Tantric

80. *Sāmba Purāṇa*, Ch. 39, v. 25

81. *Ibid.*, Ch. 40, v. 4

82. *Ibid.*, Ch. 39, v. 42 cf. 51, v. 67

83. Srivastava, *op. cit.*, 1972, pp. 207 ff. cf. Rai, *Paurāṇika Dharma aur Samāja*, Allahabad, 1968, pp. 47-53

84. *Sāmba Purāṇa*, Ch. 39, vv. 57, 58 cf. *Jayākhyā Samhitā*, *patala*, ii, *Prapañcasāra*, 6, *Kularṅkavatānta*, 4.18

85. *Sāmba Purāṇa*, ch. 50, cf. Woodroffe, *Principles of Tantra* pp. 781-795

86. See Srivastava, *op. cit.*, 1975, p. 223, fn. 1

87. *Cultural Heritage of India*, Vol. IV, pp. 242-43

88. *Sāmba Purāṇa*, Ch. I, i9; 67, 68

89. *Ibid.*, Ch. 81, vv. 20-21

90. *Ibid.*, Ch. 48 details types of *mudrās*. Cf. Kane, *History of Dharmaśāstra*, Vol. V, pp. 65-66, For Japa see *Sāmba Purāṇa*, Ch. 47

procedure but also for Tantric⁹¹ works. There is a very significant reference in the *Sāmba Upapurāṇa* to the effect that there are various Tantras and only this system as developed in this Purāṇa will give success and *siddhi*.⁹² It shows that there were many varieties of Tantric worship during this period and the Sun-cult as enshrined in the *Sāmba Upapurāṇa* adopted a particular type of the Tantricism. There are several other references to Tantric rituals in connection with the Sun-cult in this Purāṇa.⁹³ Thus Tantra-oriented Sun-cult followed Tantric rituals of lower type also.

It is desirable in order to know the nature of the Tantricism of the Sun-cult to throw light on the attitude of solar sectarians of this tradition towards the rituals of the *Pañcamakāras* on account of which Tantricism has become a byword for corruption and sexual laxity.⁹⁴ There appears to be only one reference to the *Pañcamakāra* and that too in a figurative sense in connection with the lotus. As such we have failed to find any direct and expressed reference to the *Pañcamakāra*. However, there are references to the offering of meat and fish in the oblations meant for lower type of *sādhanās*.⁹⁵ The attitude towards sex, ethics and morality in this Purāṇa in context of the Tantricism is definitely and moralistic. It preaches such qualities in teachers (*Guru*) such as control of senses, expert in Vedic lore, protagonist of *Mānavadharmā* implying the *Manusmṛiti* and a sun-worshipper has to be vegetarian, expert in yogic practices, devoted to *dharma* and tolerance, liberal, of good family, devoted to the god and the Brahmanas, lover of Śāstras, non-indulgent in females, Brahmacārī, though with a lady,⁹⁷ etc. The classical orientation towards ethics may be seen in the ethical interpretation of *Aṣṭa-puṣpa*⁹⁸ as consisting of such

91. *Ibid.*

92. *Ibid.*, ch. 41, v. i

93. see Srivastava, *op. cit.*, 1975

94. *Cultural Heritage of India*, Vol. IV, p. 211

95. *Sāmba Purāṇa*, Ch. 56, v. 4

96. *Ibid.*, chs. 65, v. 14; 67, v. 8; 68, v. 20

97. *Ibid.*, chs. 39, v. 20-22; 51, v. 121; 51, v. 196; 55, v. 4; 61 v. 50; 64, v. 29; 68, v. 22

98. *Ibid.*, ch. 82, vv. 5-7

ethical qualities as control of senses, non-violence, steadfastness, forgiveness, purity, love, modesty, and truth which is typically Buddhist-Jain or Yogic. In view of above it is safe to assert that in spite of the marginal reference to Śaktis the degraded aspect of the Tantricism such as the *Pañcamakāras* could not be developed as it came to be developed in Śaiva and Śākta Tantricism and Vajrayānism. The ethical aspect of the Sun-cult which had a long background in the Vedic and Purāṇic tradition⁹⁹ could not be submerged under the flood-water of the Tantricism. Moreover, the the Tantricism as enunciated in earlier chapters of the Tantra-influenced section of the *Sāmba Upapurāṇa* was pro-Vedic but in the later chapters which are out and out Śaivite-Tantric Vedas are not held in that esteem which was the case in the earlier sections.¹⁰⁰

In view of the above discussion it may be said that the Tantricism of the Sun-cult as developed in the later Purāṇas in early medieval and medieval period has distinctly more than one variety. In earlier chapters of the *Sāmba Upapurāṇa* Tantra of the Sun-cult is pro-Vedic and pro-Sūrya (as it is free from the Śaiva influence while the later chapters have Śaiva-influenced Tantricism which is not pro-Vedic and Sūrya has been identified with Śiva. The concept of a Saura-Śakti is found in both traditions but the difference lies in the fact that in Tantra of the earlier variety Saura-Śakti has been developed around the heat, light and rays of the Sun-god symbolically, not around the female consorts of Sūrya while in the later variety Śakti has been developed round Śiva-Śakti. In spite of this ideological presence of a Śakti (which is of course marginal if we compare its position with Śaktis in Tantric-Śaktism) it is definite that due to naturalistic and ethical foundations of the Sun-cult no concrete example of a Tantric variety of Saura-śakti in the form of an image has been discovered so far.

99. Srivastava, *op. cit.*, 1972, pp. 53, 227 ff

100. Hazra, R. C. *Studies in the Upapurāṇas*, Vol. 1., p. 63

101. So far no Sun image of Tantric variety has been found. However some images of Daṇḍa with his śakti in *Āliṅga-na mudrā* has been discovered from Bundelkhand region but remain unpublished as it has been informed by Dr. S. D. Trivedi, Director, State Museum, Lucknow

There are possibilities that such idea was not utilized in practice in spite of Konark erotics. Thus Tantricism was definitely of a sober variety in the Sun-cult of early medieval and medieval periods.

in a personal communication. Even this discovery will not compensate for the absence of an image of Saura-Śakti in Tantric pose.

VALIDITY OF THE PURANIC VIEW ABOUT THE
NATURE OF VEDIC RECENSIONS

By

RAM SHANKAR BHATTACHARYA

**Sāmaśramin's assertions regarding the faulty character of Puranic
view**

While discussing the nature of Vedic recensions (*śākhās*) the celebrated Vedic scholar Satyavrata Sāmaśramin has asserted that the Puranic account of Vedic recensions (*veda-śākha-vibhāga*)¹ is untrustworthy on account of the following reasons² (*Vide Aitareyālocanam*, pp. 119-126) :

(i) From some Puranic passages (Bhāgavata-p. 12. 6. 54-60; Viṣṇu-p. 3.4. 16-25) it appears that a *śākha* is a portion of a Veda (*vedāṁśa*). As the Bhāgavata-purāṇa is divided into twelve *skandhas* and each *skandha* into many *adhyāyas*, so the one Veda has been divided into four parts (i. e. the four Vedas) and each part into sub divisions (called *śākhās*). As the readings and contents of each *adhyāya* of the Bhāgavata-p. are different from those of other *adhyāyas*, so the *mantras* and contents of each *śākhā* are

1. Though '*śākhā*' means 'a *samhitā* along with its *brāhmcṇī*' (मन्त्रब्राह्मणसमुदायात्मिकां शाखाम्, Medhātithi on Manu 2. 165) yet here the word stands for the *samhitā* only. The Purāṇas speak of *śākhās* as 'संहितानां विकल्पकाः' (Viṣṇu-p. 3.6.15). Cp. the expression संहिताभेद (Viṣṇu-p. 3.6.3) in connection with *śākhās*. The expressions सर्वशाखाप्रत्यय and सर्वब्राह्मणप्रत्यय used in the Mīmāṁsā philosophy also show that the word *śākhā* may well refer to the *samhitā* only.
2. Following statements of Sāmaśramin are worth noticing : तदेवं पुराणवर्णितं शाखाविभागमतं प्रेक्षावतां वेदविदुषां स्यादुपेक्षणीयम् (p. 122); तस्मात् पौराणिकः शाखाभेदो मन्वादिमतविरुद्धः (p. 124); एवं च यदुक्तं विष्णुपुराणभागवतयोः तत्सर्वं शाखापदार्थज्ञानविहीनत्वावेदकमेव (p. 126).

different from those of other *śākhās* of a Veda. Thus it follows that as the reading of one chapter of a *skandha* of the Bhāgavata-p does not mean the reading of a whole *skandha*, so the reading of one *śākhā* of a Veda does not mean the reading of one whole Veda. All this is against the established view of Vedic tradition. That *śākhās* of a Veda are not different portions may be known from Anukramaṇī of Śaunaka which says that most of the *mantras* in the Śākala and the Bāṣkala *śākhā* (of the Ṛgveda) are the same though the order of the *mantras* is different in a few places. A perusal of the extant *śākhās* of each of the four Vedas would show that the *śākhās* cannot be regarded as different portions of a Veda.

(ii) The Puranic authors were not well-informed of Vedic matters. That is why the well-known Śāṅkhāyanī *śākhā* has not been mentioned in the Viṣṇu and the Bhāgavata Purāṇa.

(iii) Since according to the Purāṇas all the *śākhās* of a Veda constitute the Veda (*śākhās* being the portions of a Veda), the study of a Veda would mean 'to study all the *śākhās* of a Veda'—an act which is highly impossible. This is against the Manusmṛti, which enjoins that a person should study the entire Veda (*krtsna veda*) (2.165). (A period of 12 years is given for this study by Manu 3.1 and other Dharmaśāstra works).

(iv) The assertion of the Kūrma-p. (Pūrva. 51) that Vyāsa alone composed all the recensions of the Vedas (like the composition of the eighteen Purāṇas) is not accepted by the Vedic tradition.³ (The verses quoted by Sāmaśramin occur in the Ven. ed. of the Kūrma-p. 1.52. 19-20).

Validity of Puranic authors' views about Vedic matters

Before showing the validity of the Puranic views about the nature of Vedic recensions, we want to submit that there are strong grounds to believe that Puranic authors were intimately acquainted with Vedic matters. Following examples may be considered in this connection :

3. It has also been stated by Sāmaśramin that the wrong view about the nature of Vedic *śākhās* found in the Sanskrit dictionary Vācaspatyam (शाखा वेदैकदेशः) and in the Bengali Viśvakośa by Nagendra Nāth Basu is due to the mistaken idea of the Purāṇas that a *śākhā* is a वेदपरिच्छेदविशेष वेदांश (p. 122).

(i) While describing vows, worship etc. the Purāṇas quote a large number of Vedic *mantras* and mention the names of many *sūktas*, *anuvākas*, *adhyāyas* of the Vedas. All of these *mantras* etc. are found to occur in the Vedic works⁴ (some however occur in the Sūtra works).⁵

(ii) Puranic descriptions of the sacrifices (along with the mention of *stomas* etc.) are found to follow the Sūtra works.

(iii) Definitions and characteristics of the three kinds of *mantras* and of the *brahmaṇa* are found to be based on the authoritative works of Vedic tradition.⁶

(iv) The Purāṇas often speak of many views (concerning *dharma* etc.) and remark that they are held by the Vedas. Almost all of such views are found in the Vedic works.⁷

(v) The Purāṇas contain many tales or stories (*ākhyāna* etc.) which are said to be based on the Vedas. All of these stories are found to occur in the Vedas. It is however needless to say that these tales in the Purāṇas are in more or less exaggerated forms since the Vedic matter was augmented by adding new materials to serve the purpose of the Puranic authors.

That the Purāṇas contain such pieces of information about the *śākhās* as show the trustworthiness of Puranic views about the nature of Vedic *śākhā* is proved by the following facts :

4. In my पुराणगतवेदविषयक सामग्री का समीक्षात्मक अध्ययन (Ch. II. sec. 3 and 5) it is shown that *sūktas*, *anuvākas*, *sāmans* etc. mentioned in the Purāṇas do occur in Vedic works. In a separate monograph we shall show that *mantras* quoted in the Purāṇas also occur in the Vedic works.
5. There are however corrupt readings in the printed editions of the Purāṇas on account of which it becomes sometimes difficult to identify them or to trace them in Vedic works. As for example Śiva-p. 5.51.47 mentions जननीसूक्त which must be corrected to रजनीसूक्त (= रात्रिसूक्त).
6. See पुराणगतवेदविषयक सामग्री का समीक्षात्मक अध्ययन, Ch. I, sec 2-3.
7. *Ibid.* Ch. IV, Sec. 5.

(i) The total number of *śākhās* of each Veda as given in the Purāṇas is found to be the same as stated in various authoritative works.⁸

(ii) The names of a large number of *śākhās* as given in the Purāṇas are also found in the works belonging to Vedic tradition.

(iii) Epithets of *śākhākāras* as given in the Purāṇas are found to be corroborated by the works belonging to Vedic tradition.⁹

Non-Puranic character of *śākhāvibhāga*.

It is to be known that the subject of Vedic *śākhā* does not fall under any of the five¹⁰ or ten¹¹ characteristics of the Purāṇas. It is not included even in the materials called *ākhyāna*, *upākhyāna*, *gāthā* and *kalpaśuddhi* (or *kalpajokti*),¹² which were incorporated in the Purāṇa afterwards.

This shows that *śākhāvibhāga* does not bear the character of those subjects that are naturally suited to the works of Puranic nature. It can be observed that the enumeration of *śākhās* is neither

8. *Ibid.* Ch. III, Sec. 1.

9. As for example the Purāṇas inform us that the Śākhākāra Śākapāṇi was the author of a work on Nirukta (Vāyu-p. 60. 65; Viṣṇu-p. 3.4.33; Brahmāṇḍa-p. 1.35.3)—a fact mentioned in the works like Yāska's Nirukta (4.3). Similarly the epithet *padavittama* is given to the *śākhākāra* Śākalya in Vāyu-p. (60.53) and Brahmāṇḍa-p. (1.35.1). That Śākalya was the author of the *padapāṭha* of the Ṛgveda is an established fact (See Nirukta 6.28).

10. Sarga, pratisarga, vaiṣṇava, manvantara and vaiṣṇānucarita or vaiṣṇānucarita. For the elucidation of these, see the article पुराणलक्षणानि in Purāṇa Vol. I, No. 2.

11. Sarga, visarga, vṛtti, rakṣā, antaras, vaiṣṇava, vaiṣṇānucarita, samsthā, hetu and apāśraya (Bhāg. 12.7.9). Bhāg. 2.10.1 contains a similar view. See also Br. Vai. 4.131.6-10.

12. आख्यानैश्चाप्युपाख्यानैर्गाथाभिः कल्पशुद्धिभिः ।

पुराणसंहितां चक्रे पुराणार्थविशारदः ॥

(Viṣṇu-p. 3.6.16, Vāyu-p. 60.21; Brahmāṇḍa-p. 1.34.21).

see my पुराणगतवेदविषयक सामग्री का समीक्षात्मक अध्ययन; भूमिका, p. 21.

useful (as it serves no secular purpose like the *vanśa*-lists in the Purāṇas) nor attractive to those authors of the Purāṇas who were votaries of different sects. That is why the section on *śākhāvibhāga* is found only in a few Purāṇas, namely the Bhāgavata (12. 6-7), the Vāyu (Ch. 60-61), the Brahmāṇḍa (1.34-35) and Viṣṇu (3.4-6). The Agni contains a very brief account (271.1-10) and the Kūrma (1.52) simply mentions the number of *śākhās* of each of the four Vedas without giving the names of the *śākhākāras*.

Thus it follows that the Puranic authors received the material of Vedic *śākhā* from the teachers of Vedic tradition and included it in the Purāṇa with a view to glorifying Vyāsa and his tradition. It is this purpose that prompted Puranic authors to include this subject. It is remarkable to note in this connection that Vyāsa's connection with the division of the Vedas and their recensions is not mentioned in the work of Vedic tradition, namely Nirukta, Bṛhaddevatā, Anukramaṇi etc.

It can thus be reasonably inferred that many meaningful expressions found in the Puranic chapters on *śākhāvibhāga* are likely to be found in ancient works. A perusal of the works of Vedic tradition lend strong support to our assumption.

Nature of Vedic *śākhās* as conceived by Puranic authors

Though the Puranic authors, while referring to a Veda and its recensions, use the word 'tree' and 'branches'¹³ respectively, giving rise to the wrong idea that *śākhās* are the different portions of a Veda (as found in the work of Sāmaśramin), yet there is a clear Puranic passage that removes the wrong idea by showing the true nature of Vedic recensions. The passage reads as under :

सर्वास्ता हि चतुष्पादाः सर्वाश्चैकार्थवाचिकाः ।

पाठान्तरे पृथग्भूता वेदशाखा यथा तथा ॥¹⁴

13. वेदद्रुमं वितपशो विभजिष्यति स्म (Bhāg. 2.7.36); वेदद्रुमश्च यं प्राप्य सशाखः समपद्यत . . . (Vāyu-p. 1.45); चक्रं वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेघसः (Bhāg. 1.3.21); वेदास्ते शाखिनोऽभवन् (Bhāg. 1.4.23); यजुवेदतरोः शाखाः (Viṣṇu-p. 3.5.1; Agni-p. 150.27); etc..
14. As this verse occurs in the same section in which the division of the Vedas has been described it may be taken to be of utmost importance.

[Vāyu-p. 61.59; Brahmāṇḍa-p. 1.35.67 with the corrupt reading वृथाभूताः for पृथग्भूताः].

The verse says that all the four recensions of the original Purāṇasamhitā composed by the disciples of Vyāsa had four sections (*pādas*) each.¹⁵ They had the same subject matter and their difference lay in the difference of readings and not in the difference of contents as is found in the Vedic recensions.

The expression वेदशाखा यथा तथा is highly significant. *It undoubtedly shows that the śākhās of a Veda are not the different portions of the Veda, each having its own subject but are the variations of a Vedic text.*

Character of composition of the recensions

It is gratifying to note that besides the above-quoted general statement disclosing the real nature of Vedic recensions, there are such Puranic passages as vividly describe the process of composition of these recensions. From these passages it appears that the difference in recensions consists in the difference of accent, letters etc. as well as in the difference in the order of *mantras*, *sūktas* etc. The difference of purpose and similar other factors are said to be the causes of such changes.

These Puranic passages¹⁶ assert that one single Veda was divided into four by the sage Vedavyāsa in the Dvāpara yuga and further declare that these Vedas were variously arranged by the

15. See Vāyu-p. 61.57-61 and Brahmāṇḍa-p. 1.35. 63-69 for some details of these Purāṇa-samhitās. See also Viṣṇu-p. 3.6.17-19, Agni-p. 271.11-12 and Bhāgavata-p. 12.7.5

16. एको वेदश्चतुष्पादः संहत्य तु पुनः पुनः ।
 संक्षेपादायुषश्चैव व्यस्यते द्वापरेष्विह ॥१०
 वेदश्चैकश्चतुर्धा तु व्यस्यते द्वापरादिषु ।
 ऋषिपुत्रैः पुनर्वेदा भिद्यन्ते दृष्टिविभ्रमैः ॥११
 ते तु ब्राह्मणविन्यासैः स्वरक्रमविपर्ययैः ।
 संहता ऋग्यजुःसाम्नां संहितास्तेर्महर्षिभिः ॥१२
 सामान्याद् वैकृताच्चैव दृष्टिभिन्नैः क्वचित्क्वचित् ।

(Matsya-p. 144.10-13a).

एको वेदश्चतुष्पादस्त्रेतास्विह विधीयते ॥१०
 सं रोधादायुषश्चैव दृश्यते द्वापरेषु च ।
 वेदव्यासैश्चतुर्धा तु व्यस्यते द्वापरादिषु ॥११
 ऋषिपुत्रैः पुनर्वेदा भिद्यन्ते दृष्टिविभ्रमैः ।
 मन्त्रब्राह्मणविन्यासैः स्वरवर्णविपर्ययैः ॥१२
 संहिता ऋग्यजुःसाम्नां संहन्यन्ते श्रुतर्षिभिः ।
 सामान्याद् वैकृताच्चैव दृष्टिभिन्नैः क्वचित् क्वचित् ॥१३
 (Vāyu-p. 58.10-13).

एको वेदश्चतुष्पाद्वि त्रेतास्विह विधीयते ।
 संक्षयादायुषश्चैव व्यस्यते द्वापरेषु च ॥११
 ऋषिमन्त्रात् पुनर्वेदाद् भिद्यन्ते दृष्टिविभ्रमैः ।
 मन्त्रब्राह्मणविन्यासैः स्वरवर्णविपर्ययैः ॥१२
 संहिता ऋग्यजुःसाम्नां संपठ्यन्ते महर्षिभिः ।
 सामान्या वैकृताश्चैव दृष्टिभिन्ने क्वचित् क्वचित् ॥१३
 (Brahmāṇḍa-p. 1.31.11-13).

एको वेदश्चतुष्पादस्त्रेतास्विह विधीयते ।
 संक्षयादायुषश्चैव व्यस्यते द्वापरेषु सः ॥
 ऋषिपुत्रैः पुनर्वेदा भिद्यन्ते दृष्टिविभ्रमैः ।
 मन्त्रब्राह्मणविन्यासैः स्वरवर्णविपर्ययैः ॥
 संहिता ऋग्यजुः साम्नां संहन्यन्ते मनीषिभिः ।
 सामान्या वैकृताश्चैव दृष्टिभिस्तैः पृथक् पृथक् ।
 (Līṅga-p. 1.39.57-59).

एको वेदश्चतुष्पाद स्त्रेतास्विह विधीयते ॥४३
 वेदव्यासैश्चतुर्धा तु न्यस्यते द्वापरादिषु ।
 ऋषिपुत्रैः पुनर्वेदा भिद्यन्ते दृष्टिविभ्रमैः ॥४४
 मन्त्रब्राह्मणविन्यासैः स्वरवर्णविपर्ययैः ।
 संहिता ऋग्यजुःसाम्नां प्रोच्यन्ते परमर्षिभिः ॥४५

सामान्याद् वैकृताश्चैव दृष्टिभेदैः क्वचित्क्वचित्
 (Kūrma-p. 1.29.43-46a; the cr. ed reads भेदाद् भिद्यन्ते in
 verse 44 and सामान्याद् वैकृताच्चैव in verse 46a).

sons of the sages by changing the accent and letters and also by arranging the *mantras* and *brāhmaṇas* in various ways. Thus *samhitās* of each Veda were prepared, which were mostly similar, though in some places there were differences in them.

Though the readings of these passages are corrupt in many places, yet the sense is sufficiently clear. The words दृष्टिविभ्रम, मन्त्र-ब्राह्मणविन्यास, सामान्या and वैकृता and the use of the roots भिद् (भिद्यन्ते) and सम् + हन् (संहन्यन्ते) are of utmost importance in determining the nature of composition of Vedic recensions. *These Puranic passages evidently falsify the view of Sāmaśramin.* It may be noted in passing that a comparison of the Puranic view as presented in these verses with Sāmaśramin's own view about the nature of Vedic śākhā¹⁷ would show that both the views agree in all essential points—a fact which cannot be denied.

Significance of the words vṛkṣa and śākhā in connection with śākhā-vibhāga

Now a question presents itself. If the Puranic authors are considered to be aware of the fact that the śākhās of a Veda are not different portions of the Veda, what is the relevance of using the words 'tree' and 'branches' at the time of referring to a Veda and its recensions? Is a branch not a portion of a tree?

We reply that the use of these two words is to be taken not literally but in a figurative sense. The significance of a simile is to be determined according to the intention of the author, or to the nature of the context or circumstances. Since the Puranic authors were aware of the real nature of Vedic śākhās (as shown above), the simile is to be interpreted in a way that is in consonance with this nature.

According to us the purpose of using the simile is to show (i) similarity and (ii) gradual appearance. To be explicit: As branches of a tree are similar to one another in many respects, so the recensions of a Veda are similar in their verbal form and con-

17. कालभेद-देशभेद-व्यक्तिभेदादिभिः अध्ययनक्रमोच्चारणादिभेदात् क्रमभेदाः पाठभेदाश्च संपन्नाः, तत एव एकस्य वेदस्य बहुनामतो बह्व्यः संहिताः प्रसिद्धिं गताः (Ai. Ālo. p. 124).

tents. Again, as a branch comes out from another similar branch, so the *śākhā* of a teacher becomes the source of other similar *śākhās* composed by his disciples afterwards.¹⁸

Thus it is clear that *Sāmaśramin* has misunderstood the significance of the simile of 'tree and its branches'. Consequently his contention that 'as all the branches are the component parts of a tree and as each branch is different from other branches, so all the recensions of a Veda are, according to the Purāṇas, different portions of one and the same Veda' becomes baseless.

If a *śākhā* is regarded as a Veda (according to Vedic tradition) then what is to be conceived as the tree (branches presuppose the existence of a tree)? Puranic authors seem to think that the *saṃhitā* of each Veda, composed by Vyāsa, is to be regarded as the (original) tree, since all later *saṃhitās* (*śākhās*) are based on it. We may further add that whenever a *śākhā* gives rise to another *śākhā* (i. e. whenever the disciples of a *śākhākāra* sage compose new works on the basis of the *śākhā* taught by their *śākhākāra*-teacher) the original *śākhā* must be regarded either as a tree (in a secondary sense) or as a main branch. Puranic authors came to know of this fact and accordingly they used such words as *anuśākhā*, *pratiśākhā*, *caroṇa*, etc. to show the position occupied by a *śākhā* in connection with others (see Viṣṇu-p. 3.4.18; 3.4.25; 3.11.15; Bhāg. 12.6.52 etc). The original import of these terms remains to be determined.

A study of the relevant works reveal that the conception of tree is Puranic in character, since it is not to be found in the works of Vedic treating, which use the words *śākhā*, *bheda* and the like¹⁹ subjects.

-
18. Cp. अनुवदते कठः कलापस्य (Mahābhāṣya 2.4.3.). It shows that the Kāṭha śākhā is based on the Kalāpa śākhā and as such the former is mostly similar to the latter. Some teachers of Vedic tradition expressly declare that the śākhā of Śākalya was the source of five śākhās composed by his disciples.
19. Śābara says वृक्षस्थानीयस्य वेदस्य शाखा; (on MS. 2.4.17). Similarly Kumārila used the word वेदवृक्ष (एकस्य वेदवृक्षस्य बहुशाखैकवृक्षवत्) on M. S. 2.4.17. These show the validity of the Puranic conception of वेदवृक्ष in connection with शाखा.

Reasons for the non-mention of śākhās

Now the objection (raised by Sāmaśramin) that 'the well-known Śāṅkhāyana śākhā of the Ṛgveda has not been mentioned in the śākhā sections of the Bhāgavata and Viṣṇu Purāṇas—a point which shows the invalidity of the Puranic account of Vedic śākhās'—remains to be solved. We may further add that this śākhā has not been mentioned in the longer lists of śākhās given in the Vāyu and Brahmāṇḍa Purāṇas.

Before stating the reasons for the non-mention we want to say that until critical editions of these Purāṇas, especially of the Vāyu and Brahmāṇḍa Purāṇa, are prepared, nothing can be said definitely regarding the non-mention of a particular śākhā.

Even if we accept that the Śāṅkhāyana śākhā has not been mentioned in these four Purāṇas, the reason for this non-mention is not difficult to conceive. It seems that the Puranic authors did not mention it deliberately as they considered it to be a work not belonging to the tradition of Kṛṣṇadvaipāyana Vyāsa.²⁰ The Puranic authors may be wrong in their supposition, but it cannot be denied that the non-mention is not due to the ignorance of the Puranic authors but to some definite notion.²¹

The Agni-p. in its brief account of śākhāvibhāga has mentioned the Śāṅkhāyana śākhā (272.2). (Sāmaśramin has also referred

-
20. Cp. the Puranic assertion that Vedas were divided many times by Vyāsa in former ages (manvantaras) (Liṅga-p. I. 7; Brahmāṇḍa-p. I. 35 and Viṣṇu-p. III. 3) and that the śākhāvibhāga in all ages is sama, similar (Viṣṇu-p. 3.6.32; Vāyu-p. 61.74; Brahmāṇḍa-p. 1.35.84). This may be taken to mean that the Puranic authors came to know of such śākhās as were not connected with the tradition of Kṛṣṇadvaipāyana Vyāsa.
21. That our assumption, namely 'Puranic authors did not mention those śākhās in their lists of śākhākāras which were not connected with the tradition of Kṛṣṇa-dvaipāyana Vyāsa', is not baseless may be proved from the non-mention of the Śvetāśvatara śākhā in these lists. The sage Śvetāśvatara is said to have lived in the Svāyambhuva manvantara (i.e. he lived long before Kṛṣṇadvaipāyana Vyāsa); see Kūrma-p. 1.14.23-50; Saura-p. 27.12-28. (The Puranic description of this sage is sectarian in character).

to this Agni-p. passage on p. 132). It is connected with the tradition with Vyāsa. This may prove that the Puranic lists of *śākhākāras* as found in the aforesaid four Purāṇas are not exhaustive. These should not be taken as absolutely correct.

The Kūrma view about the authorship of Vyāsa

It is true that according to Kūrma-p. 1.52. 19.20 (quoted as from the Chap. 51 by Sāmaśramin) Vyāsa is said to compose all the recensions of the four Vedas. According to us the Kūrma-view is to be taken in a figurative sense. The purpose of this statement seems to glorify Kṛṣṇadvaipāyana Vyāsa, the first author of the four-fold division of the Veda (in this *manvantara*), on the basis of which the *śākhās* of each Veda were composed by the sages belonging to his school. At the time of glorifying a great personality such figurative sentences are usually used by the Purāṇas; see Viṣṇu-p. 3.2.56 in which Vyāsa is said to be the author of the *śākhās*. The purpose of this verse is to glorify Viṣṇu, who appears in the form of Vyāsa. These secondary statements were taken afterwards as valid and later authors of the Purāṇas attributed the authorship of *śākhās* to Kṛṣṇa-dvaipāyana Vyāsa; Vide Skanda-p. Puruṣottama 46.11 (शाखासहस्रमतनोत् कृष्णद्वैपायनो मुनिः).²²

Questions arising from Puranic statements

In conclusion I want to submit that there arise some intricate questions from the Puranic statements regarding the division of the Veda and the composition of *śākhās* that require to be solved. Only two problems are given here by way of sample :

(1) The words ऋच्, यजुस्, सामन् and अथर्वन्, used in connection with the composition of the four Vedas, must mean the four kinds of *mantras* as the context shows. That the first three are the three kinds of *mantras* is well known (vide Mīmāṃsā-sūtra 2.1.35-37).

22. Similar figurative statements are found regarding Puranic literature also. Though the Puranic authors were aware that one Purāṇa-saṃhitā was composed by Vyāsa and that several versions or redactions were prepared by his disciples, yet such statements in the Purāṇas are not wanting as declare that all the eighteen Purāṇas were composed by Kṛṣṇadvaipāyana Vyāsa.

Atharvan is not regarded as a kind of *mantra* like the ṛc etc. What is the characteristic of the *mantras* of the Atharvaṇ ?

(2) According to the Purāṇas Vyāsa composed the four Vedic *saṁhitās* by compiling the *mantras* only and he taught them to his four disciples. The Puranic view is valid so far as the Ṛk-saṁhitā is concerned. In the Śuklā-yajuḥ-saṁhitās there are a good number of *mantras* of the ṛc type. A few *mantras* of the Yajus type are found in the Atharva-saṁhitā also, Were these *mantras* incorporated in later times to fulfil some purpose ?

BOOK-REVIEW

Vimarsacintamaṇi (in Sanskrit)—By Padmabhūṣaṇa Pt. Baladeva Upādhyāya; Publisher : Sarada Samasthana, 37 B, Ravindra Puri, Varanasi-5; pages 385; price Rs. 80/-.

The book under review is a collection of essays (arranged in eight groups) on a variety of subjects concerning the field of Indian Culture and Sanskrit. The work is marked not only by much fresh information about a large number of authors and their works but also by new presentation of old facts. The treatment is descriptive, historical and critical and the language is lucid, graceful and easily understandable. The author, in most cases, has spared no pains in gathering the least bit of information. He has proved that compositions in Sanskrit can be made successfully even while treating a subject through the process of modern research.

Some of the important topics dealt with in the book are : Lives of Kṛṣṇa and Sāyana; scientific basis of the views of Vedānta; Tāntrikī kalā; connection of the Bhojpurī language with the Mahābhāṣya; glory of Sanskrit; discussions on a few works, namely Vākyapadiya, Pārasika-prakāśa (a grammar of the Persian language in Sanskrit); Bṛhatsamhitā and its commentator, Hayata, a work on Arabian jyotiṣa, Bhakticandrikā, Bhaktiratnāvalī, Kāvya-lāṅkāra (of Bhāmaha), Vānmayārṇava (a lexicon), Nāgānanda; a detailed survey of Sanskrit works of various schools composed in Vārāṇasī; informative reviews of a considerable number of books; memoirs of two savants, namely M. M. Gopinātha Kavirāja and M. M. Rāmāvatāra Śarman.

Often the book makes a pleasant and illuminating reading by informing the readers that kerosine oil is called Pārasika taila (p. 219), that Kālidāsa was called Gālidāsa in the Mongolian language (p. 39); that a library is called pustakāśrama in Cambodia (p. 225).

We thank the author for his careful effort in using the correct forms of a few words, as e. g. he has used the correct form ज्योतिष instead of the incorrect form ज्यौतिष that is frequently used by modern scholars of Sanskrit. In a few places we however differ

from him. It is not understood why the suffix त्व has been used in the word द्वापरत्व (p. 151), for द्वापर (meaning a doubt) can itself express the intended sense fully. The word व्यक्तित्व in the sense of personality (p. 240) has been coined in modern times. The use is objectionable as the word व्यक्ति means manifestation, specific appearance or even an individual (opposite to *jāti*). It never means a person, a man. This wrong use is so deep-rooted that Satyavrata Sāmaśramin used the masculine expression एकव्यक्तिना in his ऐतरेया-लोचनम् (p. 122). May we request the versatile author to coin a suitable Sanskrit word for personality? I doubt whether the Hindi expression अपनी रामकहानी can be idiomatically rendered by स्वरामकथा in Sanskrit (p. 42). The use of *anusāram* in मीमांसाशास्त्रानुसारम् (p. 270) is ungrammatical.

A few quotations require to be corrected. वारे in आत्मा वारे द्रष्टव्यः (p. 206) must be corrected to वा अरे (the words being वै and अरे; see Br. Up. 2.4.5). In the poem by Pt. Rāmāvatāra Śarman the fourth foot of the 3rd verse विधौ हन्त को वर्ततां भेदवादः (p. 331) does not seem to yield any suitable sense. We have read the line as विचिन्त्येति को वर्ततां भेदवादे in our school days. The book is fairly free from printing mistakes. एशो (p. 339; in the Bengali poem by Tagore) should be corrected to एसो.

The octogenarian author, who has devoted his whole life in studying and teaching Sanskrit with a steady mind deserves rich praise for producing a work which will certainly encourage our young scholars to write serious works in Sanskrit.

—R. S. Bhattacharya

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST
January-June 1987

Garuḍa Purāṇa Work

Collation of two Bengali manuscripts was completed during this period. The third Bengali manuscript is being collated. The work of critically editing the text of the Garuḍa Purāṇa has been assigned to Dr. N. Gangadharan of the Madras University. He has tentatively edited the first ten chapters of the Garuḍa Purāṇa. He is engaged in editing the remaining chapters. The work of the subject concordance with the Puranas and Epics is also continuing.

Mānasakhanda of the Skanda Purāṇa

Further 10 chapters (65-75) were edited during this period.

Śivadharmā and Śivadharmottara Purāṇas

Some more manuscripts are being examined for the collation of these Purāṇas.

Veda Pārāyaṇa

During the bright half of the month of Māgha (from Māgh Shukla pratipad to Purnima) [30. 1. 87 to 13. 2. 87] the Tattirīya Śākhā of the Krishna Yajurveda was recited in the Vyāśeśvara temple of the Ramnagar Fort. The recitation was made by Pt. Yajna Narayana Sharma Ghanapāthi (A. P.) and Pt. Sriram Ghanapāthi was the Śrotā. After the successful conclusion of the Pārāyaṇa the usual Dakṣiṇā and food was given to the reciter and the Śrotā.

Visitors to the Purāṇa Deptt.

During the period the following persons visited the Purāṇa Deptt. and they were informed about the activities of the Deptt. The Scholars eulogised the activities of the Trust and the Purāṇa Department.

Prof. P. Sriram Murti, Professor of Sanskrit, Andhra University,
Visakhapatnam. 19. 3. 87.

He remarks in the Visitor Book.

“I deem it a privilege to visit the Institute which has been devoting itself to the edition of the Purāṇas and their Critical studies. The work deserves richly more encouragement and reinforcement of the staff to take up more work and complete in a shorter time. Their new scheme of publications in regional languages is praiseworthy. I wish them all success and godspeed.”

2. Dr. Mohd. Ayub Khan, Professor and Head of the Sanskrit Deptt., Kashmir University writes : “I have a great pleasure to visit the Institute and was very much impressed by the work being done by this unit. The work done specially on Puranas is praiseworthy. I wish all success in the future programme of the Institute.”
Srinagar. 1.4.1987.

3. Sri R. S. V. Ratnam, Veda-Vigyan Mahavidyapeeth, Bangalore.

4. Dr. John Mitchiner Second Secretary (Development) British High Commission, New Delhi

ACTIVITIES OF THE SISTER TRUSTS

Maharāja Benaras Vidyāmandir Trust :

Dhrupad Melā

Dhrupad Melā organised by this Trust was held during the whole three nights on February 24-26, 1987 at Tulasi Ghat named after Goswami Tulasidas, the famous saint and author of the Rāmācharitamānasa. It was the Twelfth year of the Melā. Maharaja Kumar Sri Anant Narain Singh, inaugurated the Melā by lighting the lamp. In his inaugural speech Maharaja Kumar traced the History of this Melā and said that encouraged by this Melā various private and Government agencies had organised such Melās at different places of the country. He also mentioned with gratitude the help and co-operations rendered by different persons and agencies to this Melā. The Melā was very successful and thousands of people, both Indian and foreigners attended it all three days.

On the first day of the Melā, on 24 February 1987, after the inaugural speech of Maharaja Kumar Sri Anant Narain Singh, the second Volume of the Dhrupad Annual, which was brought out on this occasion, was released by the distinguished scholar and

former Member of the Lok Sabha, Dr. Raghunath Singh. Dr. Raghunath Singh was kind enough to attend the inaugural function in spite of his indifferent health. The "Dhrupad Annual" is solely devoted to the different aspects of Dhrupad and is unique of its kind. Not only Indian but foreign scholars also have showed their interest in this journal and in both the issues foreign scholars have also contributed to this journal. We are thankful to its editor, Prof. Prem Lata Sharma, Vice-Chancellor of the Indira Kala Sangeet Vishwavidyalaya, Khanagarh, for her best efforts to bring out this journal with unique distinction.

Maṅgalotsava

This year the Maṅgalotsva organised by this Trust was held on 17th March 1987 at the premises of Ramnagar Fort. Famous artists, both vocalists and instrumentalists participated in this function.

Maharaja Udit Narayan Singh Manasa Prachar Nidhi

Under the auspices of this Trust in the bright half of Vaiśākha month the Rāmācharitamānas was recited and discourses on it were delivered in evening from Pratipad to Navamī tithis of the lunar month (from 30th April to 8th May 1987) in the Kālī mandir of Chakia. A large number of listeners daily heard the discourses. His Highness Maharaj Dr. Vibhuti Narain Singh also attended the kathā in the evening. On the concluding day a Bhaṅḍāra was arranged to feed the Sants and Pandits. Among the prominent Vyāsas who gave discourses this year were Sri Shyam Narain Vyasa, Sri Ram Lakhan Dwivedi and Sri Kashi Nath Vyasa.

पुराणम्

(भाग:-२९; अङ्क.-२)

PURĀNA

(Vol. XXIX. 2)

संस्कृत-खण्डः

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

आङ्गलभाषानिबद्धानां लेखानां संक्षेपाः

अवतारसिद्धान्तस्य काचिदभिनवा व्याख्या

A NEW INTERPRETATION OF THE DOCTRINE OF
AVATĀRA

Y. KRISHAN

अव + तृधातोरर्थः 'अवतरणं स्वस्य प्रकटनं' च । ततश्चावतारशब्दास्यार्थः स्वर्लोकाद् भगवतोऽवतरणम्, पृथिव्यां भगवत आविर्भावः । वस्तुतो विष्णोर्दशा-विर्भावा मत्स्यादिका अवताररूपेण गण्यन्ते ।

कर्मवादेन सहावतारसिद्धान्तस्य यः सम्बन्धः सोऽत्र विचार्यते । यदा धर्मस्य ग्लानिर्भवति, अधर्मस्य चाभ्युत्थानं तदा भगवान् अवतरति—इति गीतायामुक्तम् । साधूनां परित्राणाय, दुष्कृतां विनाशाय, धर्मस्य संस्थापनाय च भगवान् प्रति-युगमाविर्भवतीत्यपि चोक्तम् ।

धर्मः स्वर्गमोक्षप्रापणहेतुभूतो विधिन्यायदण्डरूपश्च । अवतारस्य कर्म जीवानां रक्षणं न पुनर्जीवेभ्यो मोक्षस्य दानमिति विज्ञेयम् । गीतायाम् अन्यत्र चावतार-परका ये निर्दशास्तेभ्यो विज्ञायते को हेतुरवतारस्य, किमुद्देश्यं किं स्वरूपं कश्च काल इति ।

कृतादयश्चत्वारो युगाः । कृतयुगे धर्मश्चतुष्पाद्, त्रेतादिषु एकैकपादहीनो धर्मो जातः । चतुष्पाद्धर्मयुगे कृतयुगे मत्स्यादयश्चत्वारोऽवताराः, त्रेतायां वामन-परशुराम-रामाः, द्वापरान्ते कृष्णः, कलौ बुद्धकल्की इति । कृतयुगे धर्मः परिपूर्णः, अतोऽस्मिन् युगेऽवतारस्य नास्ति किमपि प्रयोजनम् । त्रेतायामपि धर्मस्य प्राधान्य-मतो नास्त्यवतारस्य प्रयोजनमस्मिन् युगे ।

सर्वेऽवतारा नाधर्मस्य नाशं कुर्वन्तीति दृश्यते । मत्स्यकूर्मवराहकृतानि कर्माणि न खल्वधर्मनाशकारकाणि । धर्मानुष्ठानपरायणो बलि वामनरूपेण विष्णुना छलेन विजितः । हिरण्यकशिपुना न विष्णुं प्रति अपराधोऽनुष्ठितः, तथापि स हतो विष्णुना । बहवः क्षत्रियाः परशुरामेण निहताः, स च रामेण दाशरथिना पराभूतः । परशुरामकाले धर्मस्य ग्लानिर्न जाता ।

रावणकंसकृताधर्मनाशाय राम-कृष्णौ अवतीर्णौ । नृसिंहावतारेणांशतोऽधर्म-नाशः कृत इति कथयितुं शक्यते । सत्यत्रेतायुगयोर्वतीर्णानाम् अवताराणां किं

प्रयोजनमिति प्रश्न उदेति । नास्तिकमोहकारिणो बुद्धावतारस्यापि कर्म अवतारो-
चितमिति न प्रतिभाति । मोहजननं न प्रशंसास्पदं कर्म भवति सर्वशक्तीश्वरस्य ।
अतएव बुद्धस्य अवतारत्वं कुमारिलेन नाभ्युपगतम् । केषुचित् पुराणेष्वपि बुद्धो-
ऽवताररूपेणोक्तः, बलरामो बुद्धस्य स्थाने खलूकः । अवतारसंख्याविषये दृश्यन्ते
मतभेदाः ।

अवतारस्वरूपस्य बीजरूपेण चिन्तनं वेदेषु दृश्यते । पल्लवितोऽवतारवादो
महाभारते । गीतायाम् अवतारप्रयोजनरूपेण यदुक्तं न तत् सर्वं मत्स्यकूर्मवराह-
वामनेषु दृश्यते । कृष्णस्य अवतारत्वं सर्वथा संगतम् प्रतिभाति । कृष्णमाश्रित्यैव
अवतारस्वरूपं चिन्तितम्; ततश्च अन्येषु अवतारत्वम् आरोपितमित्युपपद्यते ।
दुष्कृतिकारिध्वंसरूपं यत् कर्म तत् स्वयमेवावतारेण करणीयमित्यपि न कथयितुं
शक्यते; पुरुषान्तरं प्रेरयित्वापि नाशोऽयं कृत इति दृश्यते—दुर्योधनादीनां वधः
कारितः कृष्णेन । कृष्णस्योपदेशकत्वम् अनुकरोति बुद्ध-महावीरयोरुपदेशकत्वम् ।

सर्वज्ञसर्वशक्तीश्वरस्वरूपेण सह कर्मसिद्धान्तस्य विरोधो दृश्यते (अवतारा
ईश्वरस्यैव रूपान्तराणि) । अवतारा अपि कर्मभ्यो न प्रभवन्तीति पुराणकारा
अपि दर्शयन्ति । तपश्चरणफलभूतं यद् बलमधिगतं हिरण्यकशिपुप्रभृतिभिः, तद्
यावत् स्थास्यति न तावत्तान् कश्चिदपि हन्तुं प्रभवेत्—इति पुराणवचनात् कर्म-
फलस्य सामर्थ्यं विज्ञायते । सर्वे प्राणिनः स्व-स्व-कर्मणां फलानि अवश्यं भुञ्जी-
युरिति प्रदर्शितं पुराणेषु । कर्मबन्धनं न स्वतो नश्यति, तपसा ज्ञानाभ्यासेन च
तस्य क्षयो भवति । अतएव अवतारा अपि कर्माधीना इति कानिचन पुराणानि
कथयन्ति, किं कर्म कस्यावतारस्य हेतुरित्यपि तैर्दर्शितम् ।

वस्तुतः कर्मसिद्धान्तप्रतिष्ठार्थं मवतारा आविर्भवन्ति । धर्मो नाम पुण्यकर्मा-
चरणम् । अस्य धर्मस्य मर्यादा युगभेदेन भिद्यते । तदिदं 'राजा कालस्य कारणम्'
इत्येवंविधवचनेभ्यः सिद्ध्यति । युगप्रवर्तको राजेति विज्ञायते । राजकृता धर्मा-
धर्माः प्रजाकृत-धर्माधर्माणां हेतवो भवन्ति । इदं प्रतीयते—अवतारप्रसंगे यो
युगस्योल्लेखः, स राष्ट्रं (देशं, समाजं च) लक्षयति । राष्ट्रे (राजनैतिकार्थिक-
सामाजिक-जीवने) यदा केनचिद् हेतुना अनीतिः प्रब्रलतां भजते, तदा अवतारा
आविर्भवन्ति ।

सर्वं जना अस्मिन् जन्मनि जन्मान्तरे वा स्वस्वकर्मणां फलान्यश्वयं भोक्तार
इति कर्मसिद्धान्तेन प्रतिपाद्यते । देशराष्ट्रसमाजगताया दुष्कृतेर्ध्वंसाय जनैः कालः
प्रतीक्षितव्यः—एवंविधा दुष्कृतिर्नैकेन पुरुषेण अपाकर्तुं शक्यते । एतदर्थम् अवतारा
आवश्यकः । ईदृशदुष्कृतेर्नाशो मयैव कर्तव्य इति मत्वा सर्वज्ञः सर्वशक्तिरीश्वरः
स्वयमाविर्भवति । ऐशं कर्मदं न कर्मसिद्धान्तेन नियन्त्रितं भवति । दुष्कृतिनः

प्रति दण्डस्य यद् विधानं तद् ऐशं कर्म । अस्य कर्मणोऽनुरूपं कर्म राजकृतं दण्ड-
विधानम् । मात्स्यन्यायो न प्रभवेदिति मत्वा यः महान् पुरुषः कर्मानुतिष्ठति स
एवावताररूपेण संमानितो भवति । 'दण्डो दमयतामहम्' इति गीतावचनं दण्डस्यै-
शरूपतां प्रकटयति ।

भविष्यपुराणगत-मदनमहोत्सववर्णने वसन्तोत्सवः

THE SPRING FESTIVAL IN THE MADANAMAHOTSAVA-
VARṆANAM OF THE BHAVIṢYA-PURĀṆA

L. ANDERSON

भारतीयं चैत्रोत्सवं वसन्तोत्सवं वा वर्णयन्तो विद्वांसो भविष्यपुराणगतं
मदनमहोत्सववर्णनाध्यायम् आकरग्रन्थरूपेण उदाहरन्ति । अध्यायेऽस्मिन् मदनदहनं
वर्णितम् । अस्याध्ययनं वसन्तोत्सवरहस्य-ज्ञानायावश्यकम् ।

भविष्यपुराणे परस्परविलक्षणा विषयाः प्रतिपादिताः । पुराणमिदं नात्यन्तं
प्राचीनम् । एकादशशताब्दीतः पश्चादपि केचनांशा अस्मिन् पुराणे संयोजिताः ।
आपस्तम्बधर्मसूत्रोक्तं भविष्यपुराणं प्रचलिताद् भविष्यपुराणाद् भिन्नमेव ।

भविष्ये (उत्तर० १३५ अ०) उक्तम्—चैत्रशुक्लत्रयोदश्यामुत्सवोऽयमनुष्ठितो
भवति । अत्र क्रुद्धेन शिवेन कामस्य दहनम्, कामपत्न्या रतेर्विलापः, गौरीकर्तृकं
शिवप्रसादनं च वर्णितम् । शिवेनोक्तम् चैत्रशुक्लत्रयोदश्यां कामः पुनरुद्भूतो
भविष्यति प्रतिवत्सरम् । वसन्तोत्सवः कथमनुष्ठेय इत्यप्यत्र विशेषोक्तम्
(१९-३६ श्लोकेषु) ।

अत्रेदं विज्ञेयं यद् वसन्तोत्सवेन चैत्रोत्सवेन वा सह कामस्य पुनरुज्जीवनं
संयोजितम् । कामो वस्तुतः कामुकतायाः प्रतीकः । अतः तस्य संबन्धः फल-
प्रदातृत्वेन अबन्ध्यत्वेन च सह विद्यते । रात्रिजागरणम् (कोजागरणामकम्)
चात्र विहितम् । लक्ष्मीपूजया सहास्य जागरणस्य संबन्धः । ब्रह्मणो मनसः कामो
जातो जन-संमोहनकरणायेति पुराणेषूक्तम् । मैथुनवृत्तेरुद्बोधनं कामस्य मुख्यं
कर्म । वसन्तोत्सवविलासनामके गुजरातीभाषामयकाव्ये कामस्य शक्तिर्वर्णिता ।
कामभावनोत्पादाय दाम्पत्यसुखवृद्धये च काम उपास्यते । किञ्च ध्वंसकारिणा

शिवेन सह सृष्टिप्रवृत्त्युन्मुखस्य कामस्य विरोधः प्रामुख्येन दर्शितः शास्त्रेषु काव्येषु च । वसन्तर्तुना सह कामस्य शाश्वतिकः संबन्धोऽपि सर्वत्रोक्तः ।

ब्रह्मणा भीतेन इन्द्रेण वा प्रेरितः कामः शिवाभिभवाय प्रायतत—इत्युच्यते । यथा इन्द्रस्य तथा ब्रह्मणश्च स्वभावे कामासक्तिर्वर्तते (ब्रह्मा स्वतनयां चकमे) । ध्वंसाधिदेवे शिवे प्रेमापि विराजते—इति ज्ञातव्यम् । शिवेन कामे दग्धे सति शिवमनसि विवाहेच्छा प्रादुर्बभूव । कामो यथा न कमपि मोहयेत् इति चिन्तयित्वा शिवः कामं ददाह । दहनानन्तरं कामस्य भस्मैवावशिष्टम् । भस्म जीवनस्य मृत्योश्च प्रतीकभूतम् । पापक्षालनाय शरीरे भस्मलेपनं क्रियते । भस्मनो यो महिमा शिवेनोक्तः तेन गम्यते भस्म यथा कस्यचिद् अन्तं ज्ञापयति तथा कस्यचिद् आरम्भमपि । विवाहानन्तरं शिवेन कामस्य भस्म दृष्टम्, ततश्च स कामम् जीवितं चकारेति क्वचिदुच्यते ।

कामस्येदं पुनर्जन्म वसन्तोत्सवस्य तात्पर्यम् । कामः कृष्ण-रुक्मिणी-सुत-प्रद्युम्नरूपेण पुनः प्रादुर्बभूव द्वारकायाम् । अयं काम-प्रद्युम्नसंबन्धो वसन्तोत्सवम् अधुनातन-होत्र्युत्सवेन सह संबध्नाति । अस्मिन् उत्सवे कृष्णस्य मुख्यं स्थानं लक्षणोपयम् । कामो वस्तुतः शिवेन नात्यन्तं पराभूत इत्येतद् एतदुत्सवेन व्यज्यते ।

दक्षिणभारते 'कामन्दी'-उत्सवोऽनुष्ठीयते यत्र काममरणकथा गीयते । कामविरहपीडिता रतिः चत्वारिंशद् दिनानि तपश्चारेति प्रसिद्धिर्दक्षिणभारते विद्यते । शारदोत्सवाः केचन वसन्तर्तु-कालिकैरुत्सवैः सह संयोजिताः । शारद इन्द्रमहोत्सवो वसन्तकालिकोऽपि दृश्यते ।

वसन्तोत्सव इव कौमुदीमहोत्सवोऽपि प्रामुख्यं भजते । नारदपुराणे व्रतमिदं विशेषेणोपवर्णितम् । कौमुदीमहोत्सवेऽपि जागरणं विहितम् कौमुदोजागरणमिति शब्दः कोजागररूपेण परिणत इति संभाव्यते । लक्ष्मी-काम-वसन्तोत्सवसंबद्धानां कृत्यानां मेलनं श्रीपञ्चम्यां दृश्यते । वसन्तनवरात्रान्तर्गतियम् । पुराणसमुच्चये श्रीपञ्चमीतिशब्दः प्रयुक्तः ।

उपसंहारे इदं दक्तव्यं यत् कामस्य मरण-पुनराविर्भावयोः पुराणोक्तयोः किमपि रहस्यमस्ति । कामः शैवपरम्परासंबद्धः शिवाधीनश्च; स च वह्निना दग्धः । नाशसर्जनविपरिणामकारकः खल्वग्निः । वसन्तोत्सवो नूनं जीवनमृत्युचक्रप्रतीक-भूतः । कामस्य वसन्तस्य पुनरागमनं नियतमेव । शिवपार्वतीमेलनं तयोः सुतप्राप्तिश्चेत्येतत् सर्वं कामेन सूच्यते । ध्वंस-पुनरुत्पत्त्योर्नियतः संबन्धो भविष्य-पुराणवर्णितेन वसन्तोत्सवेन व्यज्यते—इति निश्चप्रचम् ।

भारते तान्त्रिकधर्म-सौरधर्मौ : एतद्विषये किमपि इतिवृत्तपरं परिप्रेक्षणम्

TANTRICISM AND THE SUN-CULT IN INDIA : A
HISTORICAL PERSPECTIVE

V. C. SRIVASTAVA

अभ्युदयनिः श्रेयसयोः, धर्मार्थकाममोक्षाणां वा साधनं जीवने कर्तव्यमिति भारतीया परम्परा । तदिदं साधनं बहु सम्प्रदायविभक्तम्—वैदिकपौराणिक-तान्त्रिकभेदै स्तत् प्रधानतस्त्रिधा भिद्यते । एषु तान्त्रिकसाधनपरम्परात्यन्तं प्राचीना—वेदादपि प्राचीनतरेति सम्भाव्यते । साधनमिदं गुप्तराज्यकालानन्तरं सर्वव्यापि जातम्—सर्वे शैवादिमार्गास्तन्त्रप्रभाविताः सम्पन्नाः ।

सौरधर्मः प्रागैतिहासिककाले आविर्भूतः, सन् क्रमशो विकाशमापन्नो मध्य-युगे सर्वेषु संप्रदायेष्वनुप्रविष्टः । सौरधर्मे तन्त्रस्य प्रभावः कीदृश इति विषयमधिकृत्य पूर्णाङ्गो विचारोऽद्यापि न कृतः । सूर्योपासनामधिकृत्य केचन ग्रन्था इदानीं विद्वद्भिः प्रणीताः । साम्बपुराणे या सूर्योपासना सा तन्त्रदृष्टिभूयिष्ठेति दृश्यते । अत्रापि स्त्रीरूपिणी सूर्यशक्तिर्नोक्ता ।

सौरधर्मे तन्त्रस्य प्रभावः कोनार्कस्य-सूर्यमन्दिरदर्शनतः सिद्धो भवति । अत्र तन्त्रोक्ताः काश्चन मूर्तयोऽङ्कितः । स्त्रीष्ट्रीयत्रयोदशशताब्द्यां मूर्तिरियं निर्मिता । द्वादशशताब्दीतः तन्त्रधर्मस्य प्रभावः सौरधर्मे वृद्धि गतः । एवं सत्यपि सूर्यपत्नीनां छायासंज्ञादीनां मूर्तयो नोपलभ्यन्ते ऽत्र ।

सौरधर्मे तन्त्रस्य प्रभावः कीदृश आसीदिति तु पुराणतो विज्ञायते । अग्नि-पुराणस्य केषुचिद् अध्यायेषु प्रतिपादिता सूर्यपूजा तान्त्रिकधर्मबहुला । सूर्योऽत्र ब्रह्मविष्णुशिवरूपः । गारुडे सूर्यः शिवादभिन्नः । अत्र तन्त्रोक्ता मन्त्रयन्त्रादय उक्ताः । नारदीयपुराणेऽपि तन्त्रोक्तैर्यन्त्रैः न्यासादिभिः सूर्यपूजा विहिता । पद्म-पुराणेऽपीदृशी पूजा विहिता शारीरमानसरोगप्रशमनाय । अग्निपुराणस्य त्रिषु अध्यायेषु सौरधर्मस्य प्रतिपादनं संक्षेपेण कृतम् । तन्त्रदृष्टिबहुलमिदम् । एषु अध्यायेषु बीजमन्त्राणां मुद्राणां ग्रहपूजाया न्यासानांचेल्लेखो विद्यते; तान्त्रिका मन्त्रा अपि दर्शिताः । विद्याविद्यादिपरस्परविरुद्धपदार्थानां सामरस्यमत्र दर्शितम् । नवानां सूर्यशक्तीनां दीप्तादीनां पूजापि विहिता । अत्रोक्ताः काश्चन शक्त्यस्तन्त्रेऽपि

उल्लिखिताः । नव दुर्गा इव इमा नव शक्तय इति प्रतिभाति । मार्तण्डभैरवमन्त्रोऽपि उक्तः । सूर्यस्य पञ्चानां रूपाणां पूजा विहिता । मारणादि-षट्-कर्मणां तन्त्र-शास्त्रप्रसिद्धानां विवरणमपि प्रदत्तम् ।

साम्बपुराणं सौरधर्मं विशेषेण प्रतिपादयति । अस्मिन् तान्त्रिकः प्रभावः स्फुटमवलोक्यते । अत्र सूर्यस्य नवानां शक्तीनां विवरणमुपलभ्यते । मार्तण्ड-भैरवोऽत्र शैवप्रभावशून्यः । अत्रापि तन्त्रानुमता मन्त्र मण्डल-न्यास-जप-ध्यान-चक्रादय उक्ताः, वशीकरणादिकर्माणि च । अग्नि-साम्बपुराणगते विवरणे वेद-मन्त्रादीनाम् उल्लेखो न विद्यते ।

साम्बपुराणे सूर्यः सकल-निष्कलरूपेण वर्णितः । अकारादीन्यक्षराणि सूर्य-स्याङ्गरूपेण दर्शितानि । अक्षरेभ्यो जगतः सृष्टिर्भवति—इति यत् तान्त्रिकं मतं तदनेन ध्वनितम् । बीज-वर्ण-योनितत्त्वानि सूर्यात्मकानि—इत्यप्युक्तम् । सूर्यस्य नाम्नां तात्पर्यमत्र दर्शितम्—एभिर्नामभिः सूर्यस्य महत्ता ज्ञाप्यते; सूर्या-शभूताः सर्वे देवा इति नामतात्पर्यतः सिद्धं भवति । सूर्यः शिवादिभिन्न इति प्रदर्शितमत्र । सूर्यमहिम्-प्रतिपादकं सौरपुराणमपि वस्तुतः शैवपुराणविशेष इति प्रत्यक्षतो दृश्यते ।

स्त्रीरूपस्य शक्तितत्त्वस्य प्रतिपादनं तन्त्रशास्त्रस्य मुख्यं वैशिष्ट्यम् । सूर्यस्य बह्वयः पत्न्य इतिहासपुराणे उक्ताः, साम्बपुराणेऽपि आसां विवरणम् उपलभ्यते । पत्नीरूपा इमाः शक्तयो बहून् व्यापारान् विदधति । अस्ति काचिद् विशिष्टा सौर-शक्तिः, तथा च सह सप्त मातृकाः संबद्धाः ।

यद्यपि तन्त्रमपि दार्शनिकप्रस्थानविशेषः, तथापि विशेषेण दमुपासनान्युप-दिशति, यानि सिद्धिप्राप्तिहेतुभूतानि । तन्त्रस्येदं स्वरूपं साम्बपुराणगते सौरधर्म-विवरणेऽपि दृश्यते । पुराणेऽस्मिन् सौरी दीक्षा, तान्त्रिकी गायत्री, पूजाविधिः, तत्त्वन्यासो, मण्डलनिर्माणम् इत्येते ये विषयाः वर्णितास्ते सर्वे तन्त्रमार्गानु-सारिणः । द्वादशादित्यनामान्यपि न स्मृत्युक्तानि, प्रत्युत विलक्षणान्येव । तान्त्रिकयो मुद्राश्च विहिताः सर्वत्र । वाममार्गीयाः काश्चन क्रियाः, विशेषतश्च पञ्चमकार-प्रक्रिया सूर्यपूजाप्रसंगे उक्ताः । एवं सत्यपि नैतिकधर्मोपदेशो बहुधोक्तोऽत्र । अष्टदिव्यगुणप्रतिपादकरूपेण अष्टपुष्पाणां या चर्या कृता सा मननीया । पुराणे-ऽस्मिन् यथा वेदानुयायी तन्त्रधर्मः प्रतिपादितस्तथा अवैदिकस्तन्त्रधर्मोऽपि । अतएव सौरधर्म-प्रतिपादनमपि द्विधा भिन्नम् । नैतिकाचारबहुलः सौरधर्मो वेदानु-यायितन्त्रकर्मप्रभावितः, दुराचरणस्पर्शयुक्तः सौरधर्मो वाममार्गप्रभावितः, प्रभावोऽयं कोनार्कस्थमूर्तिदर्शनतोऽवगम्यते ।

वैदिकशाखास्वरूपविषयकस्य पौराणिकमतस्य न्याय्यता

VALIDITY OF THE PURANIC VIEW ABOUT THE NATURE OF VEDIC RECENSIONS

RAM SHANKER BHATTACHARYA

सत्यव्रतसामश्रमि-नामधेयो विद्वान् ऐतरेयालोचनग्रन्थे कथयति यद् भागवत-विष्णुपुराणयोर्यादृशः शाखाविभाग उक्तः, ततः 'शाखा वेदांशविशेषः' इति सूच्यते । एकस्य वस्तुनोऽशा यथा परस्परं भिन्ना भवन्ति, सर्वेषामंशानां मेलनेन यथा वस्तु पूर्णं भवति तथा एकस्य वेदस्य शाखाः परस्परं भिन्नाः (शब्ददृष्ट्या विषयदृष्ट्या च); सर्वासां शाखानां मेलनेन च कश्चिद् वेदः पूर्णो भवति । इयं पौराणिकी दृष्टिः वैदिकसंप्रदायविरुद्धा—शाखा न वेदांशभूतेति वैदिकी दृष्टिः । किंचातिप्रसिद्धा शाङ्ख्यायनी शाखा न पुराणगतशाखाप्रकरणेषूक्ता । इदं पुराणकाराणां वेदानभिज्ञतां सूचयति । अपि च यतः सर्वासां शाखानाम् अध्ययनं न कश्चित् कर्तुं शक्नुयात्, अतः 'कृत्स्नो वेदोऽधिगन्तव्यः' इति स्मार्तं मतम् असिद्धं स्यात् । वेदव्यासस्य सर्वशाखाप्रणेतृत्वं यत् पुराणेषूक्तं तन्मुधैव । (शाखा = संहिता) ।

उपर्युक्तं सामश्रमिमतमापातरमणीयं, युक्तिविरुद्धं चेति लेखेऽस्मिन् प्रदर्शितम् ।

आदाविदं विज्ञेयं यत् पुराणकारा वेदविषये खल्वज्ञाः—इति कथनमपार्थक्यमेव, यतः (१) पुराणोक्तानां सूक्तानुवाकादीनाम् उल्लेखो वेदेषु दृश्यते; (२) पुराणोक्तानि यज्ञविवरणानि सूत्रग्रन्थानुसारीणीति दृश्यते; (३) मन्त्रादीनां पुराणोक्तानि लक्षणानि वैदिकपरम्परानुमतानि; पुराणगतानि वैदिकानि मतानि आख्यायानानि च वेदेषूपलभ्यन्ते । किंच शाखासंख्याविषये, शाखाकारनामविषये, शाखाकारस्वरूपविषये यत् पुराणेषूक्तं तत्सर्वं समीचीनमेवेति दृश्यते ।

शाखाविभागविषयोऽयं सर्गादिविषया इव न पुराणस्वभावानुगतः । वेदव्यासमहिमप्रदर्शनार्थमेव विषयोऽयं पुराणकारैरुक्तः । विषयोऽयं वैदिकसंप्रदायादेव संगृहीतः पुराणकारैः । नायं विषयस्तैः स्वमनीषिकया चिन्तितः ।

पुराणकारैर्वैदिशाखास्वरूपं सम्यग् ज्ञातम् इत्यस्मिन् विषये 'सर्वास्ता हि चतुष्पादाः.....वेदशाखा यथा तथा' इति श्लोकः प्रमाणम् । किंच शाखानां (संहितानां) या प्रणयनरीतिः केषुचित् पुराणेषूक्ता, तत इदं विज्ञायते यद् एकस्य वेदस्य शाखा परस्परं सदृशा यत एतासां शाखानां वाक्यानि विषयाश्च

न परस्परम् अतितरां भिद्यन्ते । मन्त्रादीनां क्रमे भिन्नता बहुत्रावलोच्यते । वस्तुतः कालभेददेशभेदानुष्ठानभेदादिभिः अध्ययनक्रमोच्चारणादिभेदात् क्रमभेदाः पाठभेदाश्च सम्पन्नाः, तत एव एकस्यैव वेदस्य बहुनामतो बह्व्यः संहिताः प्रसिद्धिं गताः—इति सामश्रमिमतमेव पुराणकाराणामपि अनुमतम् ।

संहितार्थे शाखाशब्दस्य यः प्रयोगः सोऽपि सार्थक एव । वृक्षशाखानां परस्परम् सादृश्यमिव एकस्य वेदस्य शाखानां सादृश्यम् अस्ति; किंच यथा काचित् शाखा शाखान्तराद् उद्भूता भवति, तथा एका शाखा बहूनां शाखानाम् आधारभूता भवति । शाखासु जन्यजनकभावः प्राधान्याप्राधान्यभावो विद्यते—इति स्वीकरणीयम् । अतएव शाखानामन्योन्यसंबन्धप्रदर्शनाय अनुशाखा-प्रति-शाखा-चरणादिशब्दाः पुराणकारैः प्रयुक्ताः ।

वायुब्रह्माण्डगतशाखाप्रकरणे शाङ्खायनीतिशाखाया योऽनुल्लेखः स सहेतुकः । शाखेयं कृष्णद्वैपायनपरम्परायां न प्रणीतेति संभाव्यते । शाखाप्रकरणीयः पुराणपाठो न सर्वथा शुद्ध इत्यतः शाखाया अस्या नाम नास्मिन् प्रकरणे दृश्यते—इत्यपि कथयितुं शक्यते । व्यासेन सर्वाः शाखाः प्रणीता इति यत् कूर्मपुराणे उक्तं सोक्तिः व्यासप्रशंसापरेति प्रतिभाति ।

पुराणगतशाखाप्रकरणीय-वचनदर्शनेन काश्चन शङ्का विदुषां मनसि प्रादुर्भवन्ति । एवंविधे द्वे शङ्के लेखान्ते दर्शिते ।

सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जनवरी—जून १९८७)

गरुडपुराणसंबन्धि कार्यम्

अस्मिन् मासषट्के द्वयो र्वङ्गलिपिहस्तलेखयोः पाठसंवादकार्यं पूर्णतां गतम् । गरुडपुराणस्य पाठसमीक्षितसंस्करण-संपादनकार्यस्य दायित्वं मद्रपुरीविश्व-विद्यालयाध्यापकाय अ० एन० गङ्गाधरन् महाभागाय समर्पितमस्ति । तेन प्रारम्भिकदशाध्यायानां सम्पादनं विहितम् । अग्रिमाध्यायानां सम्पादने सः संलग्नोऽस्ति । विषयसंवादकार्यमपि क्रियमाणं वर्तते ।

स्कन्दपुराणीय-मानसखण्डस्य सम्पादनम्

स्कन्दपुराणीय-मानसखण्डस्याग्रिमदशाध्यायां (६६-७५) सम्पादनं पूर्णं जातम् ।

शिवधर्मपुराणं शिवधर्मोत्तरपुराणं च

अनयोः पुराणयोः पाठसंवादनिमित्तं केषाञ्चिदन्येषां हस्तलेखानां परीक्षणं विहितमस्मिन् कार्यावधौ ।

वेदपारायणम्

माघमासस्य शुक्लपक्षे प्रतिपत्तिथिमारभ्य पूर्णिमातिथिपर्यन्तं (३०.१.८६ दिनाङ्कमारभ्य १३.२.८७ दिनाङ्कं यावत्) रामनगरदुर्गस्थिते व्यासेश्वरमन्दिरे कृष्णयजुर्वेदस्य तैत्तिरीयशाखायाः पारायणं जातम् । पारायणकर्ता प० यज्ञनारायणशर्मा घनपाठिमहोदय आसीत् । श्रोता च पण्डित श्रीरामघनपाठिमहोदयः । पारायणसमाप्तिं पाठकर्त्रे पाठश्रोत्रे च विहिता दक्षिणा भोजनादिकं च प्रदत्तम् ।

पुराणविभागे आगता विद्वांसः

अस्मिन् मासषट्के अधोनिर्दिष्टा विद्वांसः पुराणविभागम् आगताः, अत्रत्य-कार्यजातेन च परिचायिताः । विद्वद्भिः न्यासस्य पुराणसंबन्धिकार्यजातस्य प्रशंसनं कृतम् ।

१. प्रो० पी० श्रीराममूर्तिमहोदयः, आन्ध्रविश्वविद्यालयस्य संस्कृतप्राध्यापकः (१०.३.८७ दिनाङ्के)—एष महाभागः दर्शकपुस्तिकायां लिखति—अहं पुराणानां संपादने समीक्षिताध्ययने च संलग्नमिदं संस्थानं दृष्टवान् । अस्मै कार्याय अधिकसाहाय्यस्य अपेक्षा वर्तते येन अधिका विद्वांसो नियुक्ता भवेयुः, अधिक-कार्यस्य च अल्पावधौ पूर्णता भवेत् । अस्य संस्थानस्य क्षेत्रीयभाषायां प्रकाशनस्य नवीना योजना प्रशंसनीया वर्तते । अहम् अस्य साफल्यस्य कामनां करोमि ।

२. डॉ० मुहम्मद अयूब खॉन् (काश्मीरविश्वविद्यालये संस्कृतविभागाध्यक्षः १-४-८७ दिनांके)—अहमस्य संस्थानस्यावलोकनेनातीव प्रसन्नोऽस्मि । अनेन संस्थानेन क्रियमाणस्य कार्यस्यावलोकनेनातीव प्रभावितोऽस्मि । पुराणविषये क्रियमाणं कार्यं प्रशंसार्हं वर्तते । अस्य संस्थानस्य समग्रस्य भविष्यकार्यक्रमस्य साफल्यं कामये ।

३. श्री आर० एस० बी० रत्नमु—बङ्गलोरनगरस्थितस्य वेदविज्ञान-महाविद्यापीठस्य विद्वान् ।

४. डा० जान मिचिनरमहोदयः—दिल्लीनगरस्थित-ब्रिटिश-हाइकमीशन' इत्यस्य द्वितीय सचिवः (विकास) ।

सहयोगिन्यासानां कार्यविवरणम्

महाराज बनारस विद्यामन्दिर न्यासः

ध्रुपदमेला

अनेन न्यासेनायोजिता ध्रुपदमेला फरवरी मासस्य २६-२६ दिनाङ्केषु वाराणस्यां तुलसीघट्टे रात्रिषु सम्पन्ना । इदं घट्टं रामचरितमानसग्रन्थस्य रचयितुः प्रसिद्ध-सन्तगोस्वामि-तुलसीदासस्य नाम्ना प्रथितमस्ति । महाराजकुमार श्री अनन्तनारायणसिंहः दीपप्रज्वालनेन अस्य मेलापकस्योद्घाटनं कृतवान् । महाराज-कुमारः अस्य मेलापकस्यैतिह्यं वर्णितवान्; उक्तवान् च यदनेन मेलापकेन प्रभा-विता बहवः स्वायत्तसंस्थाः शासनसंस्थाश्च देशस्य विविधस्थानेषु एतादृशमेलाप-कानामायोजनं कृतवत्यः । अस्य मेलापकस्य कृते विविधजनैः संस्थाभिश्च कृतस्य साहाय्यस्यापि महाराजकुमारेण कृतज्ञतापूर्वकमुल्लेखः कृतः । मेलापकम-तीव सफलमासीत् । सहस्रशो भारतीया वैदेशिकाश्च संगीतरुचयः सज्जनाः तिसृषु रात्रिषु संगीतानन्दमनुभूतवन्तः ।

मेलापकस्य प्रथमे दिवसे २४ फरवरी १९६८ दिनाङ्के महाराजकुमारस्य श्री अनन्तनारायणसिंहस्य उद्घाटन-भाषणानन्तरं ध्रुपद-वार्षिकी-पत्रिकायाः द्वितीया-

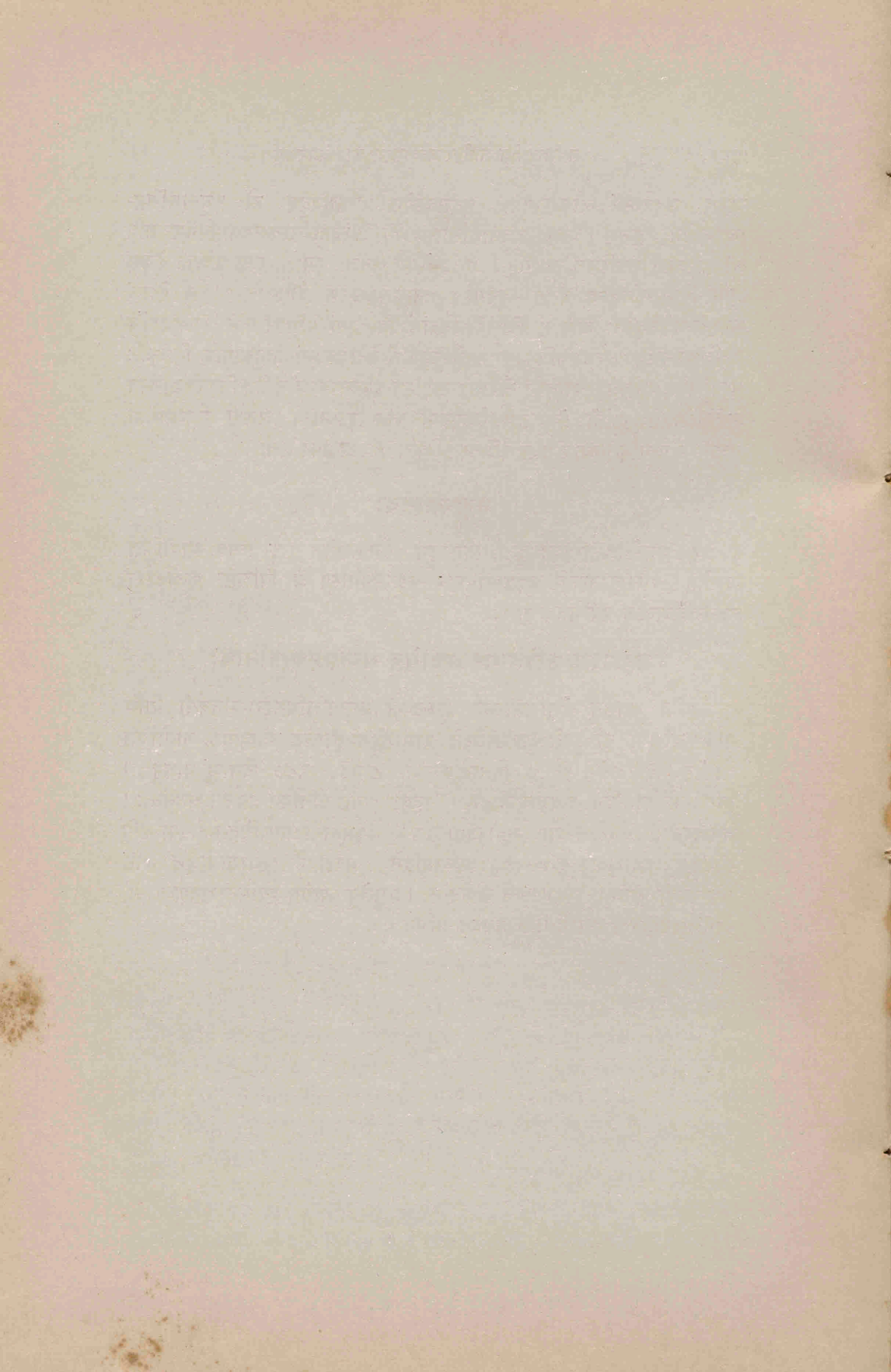
ङ्कस्य उद्घाटनं लोकसभायाः पूर्वसदस्येन प्रथितविदुषा डॉ० रघुनार्थसिंह-महाभागेन कृतम् । डा० रघुनार्थसिंहमहाभागः स्वदुर्बलस्वास्थ्यमविगणय्यापि अस्मिन्नवसरे उपस्थित आसीत् । एतदर्थं वयं कृतज्ञाः स्मः । एषा पत्रिका केवलं ध्रुपद विषयमधिकृत्य वर्तते—इदमस्य अनन्यसाधारणं वैशिष्ट्यम् । न केवलं भारतीया विद्वांसः, अपि तु वैदेशिका विद्वांसोऽपि एनां पत्रिकां प्रति स्व-स्वर्चि प्रदर्शितवन्तः । अस्या पत्रिकायाः द्वयोरङ्कयोः वैदेशिकानां विदुषामपि निबन्धाः प्रकाशिताः । वयं संपादिकां खैरागढ-नगरस्थ-इन्दिराकला-संगीत-विश्वविद्यालयस्य कुलपतिपदमलंकुर्वतीं प्रेमलताशर्ममहोदयां प्रति कृतज्ञाः । अनया महाभागया सर्वविधप्रयत्नान् विधाय एषा वैशिष्ट्यान्विता पत्रिका प्रकाशिता ।

मङ्गलोत्सवः

१७ मार्च १९८७ दिनाङ्के रामनगरदुर्गे अनेन न्यासेन मङ्गलोत्सवः आयोजित आसीत् । अस्मिन् उत्सवे वाद्यसंगीतस्य कण्ठसंगीतस्य च विशिष्टा कलाकारा स्व-स्ववैशिष्ट्यं प्रदर्शितवन्तः ।

महाराज उदितनारायणसिंह मानसप्रचारनिधिः

अनेन न्यासेन वैशाखमासस्य शुक्लपक्षे प्रतिपत्तिथिमारभ्य नवमीं तिथिं यावत् चकियानगरस्थिते कालीमन्दिरे रामचरितमानसस्य नवाहपाठः आयोजित आसीत् (३० अप्रैल १९८७ दिनाङ्कमारभ्य ८ मई १९८७ दिनाङ्कं यावत्) । सायंकाले प्रतिदिनं प्रवचनं जातम् । बहवो जनाः प्रतिदिनं प्रवचनं श्रुतवन्तः । तत्रभवन्तः काशिनरेशः महाराजा डॉ० विभूतिनारायणसिंह-महोदया अपि सायंकाले कथाश्रवणं कृतवन्तः । अन्तिमदिने 'भण्डारा' इत्यस्यायोजनं जातं यत्र सन्ताः साधवः ब्राह्मणाश्च भुक्तवन्तः । प्रमुखेषु व्यासेषु श्यामनारायणव्यासः, रामलखनद्विवेदी, काशीनाथव्यासश्च आसन् ।



SUPPLEMENT

Index to

पुराणम्

PURĀṆA

Vols. I to XXV

SUPPLEMENT

added to

प्रतिपद

PURĀNA

Part 1 of 12

CLASSIFIED SUBJECT-INDEX

I. PURĀṆA—GENERAL

(a) Definition and Importance

	Vol.	pp.
1. Purāṇa-Mahimā (पुराणमहिमा) (Compilation).	I	2
2. Vedeṣu Purāṇa-Mahattvam (वेदेषु पुराणमहत्त्वम्) By <i>Giridhar Sharma Chaturvedi</i>	I	21-30
3. Purāṇeṣu Purāṇa-Mahattvam (पुराणेषु पुराणमहत्त्वम्) (Compilation).	I	125-126
4. Purāṇa-Lakṣaṇāni (पुराणलक्षणानि) (1) By <i>Giridhar Sharma Chaturvedi</i> .	I	130-138
5. Purāṇa-Prasaṅgaḥ (पुराणप्रसङ्गः) (Extract from Madhusudan Ojha's <i>Jagadguru-Vaibhavam</i>)	I	184-187
6. Purāṇa-Mahimā (पुराणमहिमा) (Compilation).	II	12
7. Purāṇa-Lakṣaṇāni (पुराणलक्षणानि) (2) By <i>Giridhar Sharma Chaturvedi</i> .	II	107-121
8. Purāṇa-Mahattvam (पुराणमहत्त्वम्) (Compilation)	III	46
9. Bhāratīya-Rājanītau Purāṇa-Pañca- lakṣaṇam (भारतीयराजनीतौ पुराणपञ्चलक्षणम्) By <i>Rajeshwar Shastri Dravid</i> .	IV	236-244
10. Purāṇa, Itihāsa and Ākhyāna By <i>Anand Swarup Gupta</i>	VI.2	451-461

- | | | | |
|-----|--|--------|---------------------|
| 11. | Original Purāṇa Samhitā
By <i>V. S. Agrawala</i> | VIII.2 | 232-245 |
| 12. | The Dynamic Canon of the Purāṇas
By <i>Dr. Giorgio Bonazzoli</i> | XXI.2 | 116-166 |
| 13. | Purāṇic Paraṁparā
By <i>Dr. Giorgio Bonazzoli</i> | XXII.1 | 33-60 |
| 14. | Schemes in the Purāṇas
By <i>Dr. Giorgio Bonazzoli</i> | XXIV.1 | 146-189 |
| 15. | The Colophons in the Critically
Edited Purāṇas
By <i>Dr. Giorgio Bonazzoli</i> .
Sanskrit Summary | XXIV.2 | 353-383
SK 27-29 |
| 16. | Remarks on the Nature of the
Purāṇas
By <i>Dr. Giorgio Bonazzoli</i>
Sanskrit Summary | XXV.1 | 77-114
SK 10-14 |
| 17. | A Note on Puranic Influence outside
India
By <i>Dr. S.C. Banerjee</i>
Sanskrit Summary | XXV. 1 | 147-149
SK 17-18 |

(b) Religion, Philosophy and Mythology

- | | | | |
|----|--|---|---------|
| 1. | Purāṇa-Vidyā
By <i>V. S. Agrawala</i> | I | 89-100 |
| 2. | Viṣṇu and Kalpa-Vṛkṣa
(Extract from Mahābhārata) | I | 120 |
| 3. | Allegorical Interpretation of the Myths
(Extract from George W. Cox's ' <i>Mythology of the Indo-Aryan Nations</i> ') | I | 127 |
| 4. | Bhukti-Mukti Ideal in the Purāṇas
By <i>V. S. Agrawala</i> | I | 160-162 |
| 5. | Pāśupata Yoga
By <i>V. S. Agrawala</i> | I | 233-245 |

- | | | | |
|-----|--|-----|---------|
| 6. | Shaṭkuliyaḥ
By <i>V. S. Agrawala</i> | II | 23-42 |
| 7. | Purāṇānām Pratipādyam (पुराणानां प्रतिपाद्यम्)
By <i>Badrinath Shukla</i> | II | 43-51 |
| 8. | The Pañcavakra or Kīrtimukha Motif
By <i>V. S. Agrawala</i> | II | 97-106 |
| 9. | Katī Tattvāni (कति तत्त्वानि)
By <i>Vraja Vallabha Dviveda</i> | II | 168-178 |
| 10. | The Legend of Pṛthu
By <i>Ronald M. Huntington</i> | II | 188-210 |
| 11. | The One Rudra and the Many
By <i>V. S. Agrawala</i> | II | 211-224 |
| 12. | Brahmā Padmayoniḥ
(Extract from Madhusudan Ojha's
<i>Jagadguru-Vaibhavam</i>) | II | 282-284 |
| 13. | Hiraṇya-Garbha
By <i>V. S. Agrawala</i> | II | 285-306 |
| 14. | Some Significant Allegories in the Purāṇas
By <i>A. D. Pusalker</i> | III | 8-21 |
| 15. | Kadrā, Vinatā and the Wager
By <i>S. A. Dange</i> | III | 203-214 |
| 16. | Sambhavaitihya-Vicārah (सम्भवैतिह्यविचारः)
By <i>Anant Shastri Pharake</i> | III | 222-227 |
| 17. | The Philosophy of the 'It'
By <i>B. Heimann</i> | III | 297-308 |
| 18. | Dharmaśāstretihāsa-Purāṇānām Vedopab-
bṛmhaṇatvam
(धर्मशास्त्रेतिहासपुराणानां वेदोपबृंहणत्वम्)
By <i>K. V. Nilamghacharya</i> | IV | 34-54 |
| 19. | Conception of Sarasvatī in the Purāṇas
By <i>A. S. Gupta</i> | IV | 55-95 |

- | | | | |
|-----|--|------|---------|
| 20. | The Problem of Gaṇeśa in the Purāṇas
By <i>Juan Roger Riviere</i> . | IV | 96-102 |
| 21. | Bhagavati Lakṣmīḥ (भगवती लक्ष्मीः)
By <i>N. N. Chaudhuri</i> | IV | 103-111 |
| 22. | The Sāṅkhyization of the Emanation
Doctrine shown in a Critical Analysis
of Texts.
By <i>P. Hacker</i> | IV | 298-338 |
| 23. | The Purāṇas as Authority for Highest
Truth.
(<i>Extract from Swami Vivekanand's
Works, Vol. V</i>) | V | 5 |
| 24. | Purāṇas as the Vehicles of India's
Philosophy of History
By <i>Jaya Chamaraja Wadiyar</i> | V | 6-10 |
| 25. | Devi-Māhātmya
By <i>V. S. Agrawala</i> | V | 64-89 |
| 26. | Yajña-Varāha : A Study
By <i>V. S. Agrawala</i> | V | 199-235 |
| 27. | Devī-Māhātmya : Upodghātaḥ (देवीमाहात्म्यः—
उपोद्घातः)
By <i>V. S. Agrawala</i> (Tr. into Sanskrit
by <i>A. S. Gupta</i>) | V | 267-279 |
| 28. | Avatāras and Yugas : An Essay in
Purāṇic Cosmology
By <i>Ronald M. Huntington</i> | VI.1 | 7-39 |
| 29. | प्रजापति-तत्कन्यावृत्तान्तमीमांसा (Discussion on
the Episode of Prajāpati and his
Daughter)
By <i>K. V. Nilameghacharya</i> | VI.1 | 79-96 |
| 30. | Yajña-varāha : some more Material
(Note)
By <i>V. Raghavan</i> | VI.1 | 202-203 |

- | | | | |
|-----|--|--------|---------|
| 31. | Purāṇa-Vidyā
By <i>V. S. Agrawala</i> | VI.1 | 187-199 |
| 32. | The Purāṇas and the Hindu Religion
By <i>V. S. Agrawala</i> | VI.2 | 333-346 |
| 33. | Indian Mythology
(Extract from <i>Nehru's</i> 'Discovery of India') | VI.2 | 346 |
| 34. | नासिकेतोपाख्यानमूलस्य नाचिकेतोपाख्यानस्य
वेदेतिहासपुराणेषु विकासः (Evolution of
the legend of Nāciketa in the Vedas,
Epics and the Purāṇas)
By <i>Baladeva Upadhyaya</i> | VI.2 | 391-410 |
| 35. | The Story of Śuka in the Mahābhā-
rata and the Purāṇas
By <i>V. M. Bedekar</i> | VII.1 | 87-127 |
| 36. | Śeṣa—the Cosmic Serpent
By <i>Mrs. Sindhu S. Dange</i> | VII.1 | 144-149 |
| 37. | The Meaning of Mahādeva
By <i>V. S. Agrawala</i> | VII.2 | 291-299 |
| 38. | Traces of Śukadeva's Household
Life in the Purāṇas (Note)
By <i>Janakinath Sharma</i> | VII.2 | 367-369 |
| 39. | Paraśurām
By <i>Kumari S. S. Janaki</i> | VIII.1 | 52-82 |
| 40. | Skanda in the Purāṇas and
Classical Accounts
By <i>Prithvi Kumar Agrawala</i> | VIII.1 | 135-158 |
| 41. | Vāmana and Viṣṇu
By <i>B. N. Sharma</i> | VIII.2 | 246-258 |
| 42. | वेदेषु पुराणेषु च भगवतः शिवस्य तत्त्वं
रहस्यं च
(Real Nature of Lord Śiva in
the Vedas and the Purāṇas)
By <i>N. N. Chaudhuri</i> | VIII.2 | 259-270 |

43. The Legend of the Churning of the Ocean in the Epics and the Purāṇas
By *V. M. Bedekar* IX.1 7-61
44. Piṭyāga-Māhātmya : A Study
By *S. G. Kantawala* IX.1 103-120
45. A Note on Indra in the Purāṇic Literature
By *J. Gonda* IX.2 222-261
46. क्षुपाख्यानम् (The Story of Kṣupa)
By *Paranjape Vinayaka Sharma* IX.2 284-289
47. The Story of Somaka in the Mahābhārata and its Metamorphosis in the Skānda Mahāpurāṇa
By *V. M. Bedekar* X.1 17-26
48. The Purāṇic Records on the Sun-worship
By *V. C. Srivastava* XI.2 229-272
49. A note on Vāmana's Birth and Mode of Worship
By *Hiramani Mishra* XII.1 170-173
50. Worship of the Sun
By *V. Raghavan* XII.2 205-230
51. Śakti (The Power) in the Philosophy of the Purāṇas
By *Raghunath Giri* XII.2 231-251
52. Purāṇic Messages of Religious Tolerance and its Limitations
By *B. N. Sharma* XIII.1 4-25
53. The Magas. Sun-worship and the Bhaviṣya Purāṇa
By *R. K. Arora* XIII.1 47-76
(also under Bhaviṣya Purāṇa)

54. Propriety of using Umbrella and Shoes
by Vāmana as a Brahmācārin XIV.2 141-146
By *Ganga Sagar Rai*
55. पाञ्चरात्रात्मकं सांख्यम् [Sāṃkhya mixed
with the Pāñcarātra Theory] XV.1 121-123
By *Ganesh Thite*
56. Nature and Significance of Itihāsa
and Purāṇa in Vedic Puruṣārtha
Vidyās (I) XVI.1 47-66
By *V. V. Deshpande*
57. Pratyabhijñā Philosophy—as
propounded by the Skanda
Purāṇa XVI.2 139-142
By *(Mrs.) Sudha Sahai*
(Also under Skanda Purāṇa)
58. Nature and Significance of Itihāsa
and Purāṇa in Vedic Puruṣārtha
Vidyās (II) XVI.2 245-260
By *V. V. Deshpande*
59. Sun-Worship in Bali—A Hypothesis XVII.1 63-74
By *V. C. Srivastava*
60. Pañcarātra and Heresy XVIII.1 84-87
By *Ganesh Thite*
61. The Viṣṇu Purāṇa and Advaita XVIII.2 149-152
By *V. Raghavan*
62. Prayāga and its Kumbha Melā XIX.1 81-179
By *Giorgio Bonazzoli*
63. Cārvāka Theory of Jaradgavā XIX.1 180-182
By *Ganesh Thite*
64. Pūrva Mimāṃsā and Purāṇic
Interpretation XIX.2 283-291
By *S. G. Moghe*

- | | | | |
|-----|---|--------|---------|
| 65. | The Cult of Brahmā—A Brief
Review
By <i>S. K. Dave</i> | XIX.2 | 342-346 |
| 66. | The Liṅga—Origin of the Concept
and Worship
By <i>N. Gangadharaṇ</i> | XX.1 | 87-92 |
| 67. | Pūrva Mīmāṃsā and Purāṇic
Interpretation
By <i>S. Subrahmanya Shastri</i> | XX.2 | 276-277 |
| 68. | Devī-Liṅga—A Note
By <i>Giorgio Bonazzoli</i> | XX.1 | 121-129 |
| 69. | Vibhūti-s of Viṣṇu as mentioned in the
Epic and the Purāṇas
By <i>Suresh Prasad Gupta</i> | XX.1 | 131-135 |
| 70. | The Viṣṇu Purāṇa and the Advaita
By <i>K. S. R. Datta</i>
(also under Viṣṇu Purāṇa) | XX.2 | 193-196 |
| 71. | Cosmology in the Nārada Pañcarātra
By (Miss) <i>Jaya Chemburkar</i> | XX. 2 | 197-203 |
| 72. | The Purāṇic Hindu Theological System
in the Seventh Century India
By <i>D. K. Gupta</i> | XX.2 | 224-245 |
| 73. | Saguṇa and Nirguṇa
By <i>Dr. Subhash Anand</i> | XXI.1 | 40-63 |
| 74. | The Cult of Jagannātha in the Purāṇas
By <i>Dr. Gopinath Mahapatra</i> | XXI.2 | 167-176 |
| 75. | Boons Granted to Trijaṭā
By <i>Dr. Ganga Sagar Rai</i>
(Also under Mythology) | XXI.2 | 194-195 |
| 76. | Bhakti—The Bhāgavata Way to God
By <i>Dr. Subhash Anand</i>
(also under Mythology) | XXII.2 | 187-211 |

77. A Devī in form of Liṅga XXII.2 220-231
By *Dr. Giorgio Bonazzoli*
78. The University and Supremacy
of Bhakti-yoga XXIV.1 101-127
By *Dr. Subhash Anand*
79. Is Kapila, the founder of the
Sāṅkhya-system, identical with the
destroyer of the King Sagara XXIV.1 190-207
By *Dr. R. S. Bhattacharya*
80. The Divine Presence in the Mūrti
According to the Purāṇas XXIV.2 261-285
By *Dr. Pinuccia Caracchi*
Sanskrit Summary SK 22-23
81. Buddha as depicted in the Purāṇas XXIV.2 384-404
By *Dr. R. S. Bhattacharya*
Sanskrit Summary SK 29
(Also under mythology)
82. पुराणवर्णिताः पाशुपता योगाचार्याः
प्रो० ब्रजवल्लभ द्विवेदी XXIV.2 1-21
83. Kāśī : Its meaning and significance
in the light of Advaita-Vedānta and
the Purāṇas XXV.1 114-128
By *Dr. S. Vijaya Kumar*
Sanskrit Summary SK 14-15
(Also under Geography)
84. The Bhāgavata Purāṇa : Sāṅkhya at
the Service of Non-Dualism XXV.2 206-223
By *Daniel P. Sheridan*
(Also under Bhāgavata)
85. A Purāṇic objective division of smell
(Gandha) not found in the works on
Philosophy XXV.2 246-253
By *Dr. R. S. Bhattacharya*

(c) Mythology

1. A Brief Survey of the Purāṇas on
Kṛṣṇalīlā XI.1 159-168
By *Baladeva Upadhyaya*
2. The Symbolism of the Third Eye of Śiva
in the Purāṇas XI.2 273-284
By *Wendy Doniger O'Flaherty*
3. The story of Sainvaraṇa and Tapatī in
the Mahābhārata and Vāmana Purāṇa XII.1 12-32
By *V. M. Bedekar*
(also under Vāmana P.)
4. Vāmana Legend in the Vedas, Epics
and the Purāṇas XII.1 102-140
By *Ganga Sagar Rai*
5. The Symbolism of Ashes in the Mythology
of Śiva XIII.1 26-35
By *Wendy Diniger O'Flaherty*
6. The Earth Cow and Pṛthu's Dart
By *Sindhu S. Dange* XII.1 79-81
7. Is Devahūti not mentioned in the Purāṇas
other than the Bhāgavata ? XIII.1 82-83
By *Jyotirmayi Mishra*
(also under Bhāgavata P.)
8. The Myth of four Yugas in the
Sanskrit Purāṇas : A Dimensional
Study 5-25
By (Miss) *Cornelia Dimmit Church* XVI.1
9. Historical and Religious Background
of the Concept of four Yugas in the
Mahābhārata and the Bhāgavata
Purāṇa XVI.1 67-76
By (Miss) *J. Chemburkar*
(Also under Bhāgavata Purāṇa)
10. Vasiṣṭha in the Purāṇas XVI.1 83-89
By *Umesh Chandra Sharma*

11. इतिहासपुराणयोः श्रीकृष्णस्य लौकिकचरितविमर्शः
(Worldly Life of Śrīkṛṣṇa as depicted
in the Itihāsa and Purāṇa) XVI.2 143-154
By *Baladeva Upadhyaya*
12. The Legend of Trita in the Vedas,
the Mahābhārata and the Purāṇas :
A Comparative Study XVII.1 6-14
By *V. M. Bedekar*
13. Kṛtyā XVII.1 52-62
By *S. K. Lal*
14. Haracaritacintāmaṇi—Its Śaiva
Legends as Compared to those of the
Purāṇas XVIII.1. 75-83
By *(Mrs.) Kanta Gupta*
15. Umā Haimavati Myth in the Devī-
bhāgavata : A Study XVIII.1. 93-100
By *(Miss.) Jaya Chemburkar*
(Also under Devībhāgavata)
16. A Preliminary Essay in Systematic
Arrangement of the Purāṇas with
special Reference to the Legend of
Yama's Birth XIX.1. 214-232
By *Y. Matsunami*
17. Relationship between Symbols and
Myths in the Cosmogonies of Mahā-
purāṇas XIX.2. 257-282
By *(Miss) Caterina Conio*
18. Seduction Stories in the Brahma-
vaivarta Purāṇa XIX.2. 321-341
(A study in Purāṇic Structure)
By *Giorgio Bonazzoli*
(Also under Brahmavaivarta Purāṇa)
19. Dakṣa-yajña-vidhvamsa-Episode in
Purāṇas—A Comparative Study XX.2. 204-223
By *M. M. Pathak*

- | | | | |
|-----|--|----------|---------|
| 20. | Folk Deity in Purāṇa Literature
By <i>Dr. U. N. Dhal</i> | XXI.1. | 9-22 |
| 21. | Christ in the Bhaviṣya Purāṇa
By <i>Dr. Giorgio Bonazzoli</i>
(Also under Bhaviṣya Purāṇa) | XXI.1. | 23-29 |
| 22. | The Icon of Lord Jagananātha
By <i>Gopinath Mahapatra</i>
(Also under Art & Architecture) | XXI.1. | 72-76 |
| 23. | Boons granted to Trijaṭā
By <i>Dr. Ganga Sagar Rai</i>
(Also under Religion and Philosophy) | XXI.2. | 194-195 |
| 24. | The Beheading of Gaṇeśa
By <i>Dr. Paul B. Courtright</i> | XXII.1. | 67-80 |
| 25. | A Note on Kātyāyani
By <i>Dr. Ganga Sagar Rai</i> | XXII.1. | 102-103 |
| 26. | Bhakti—The Bhāgavata way to God
By <i>Dr. Subhas Anand</i>
(Also under Religion and Philosophy) | XXII.2. | 187-211 |
| 27. | The Five Vēdi-s of Brahmā
By <i>Dr. Ganga Sagar Rai</i>
(Also under Geography) | XXII.2. | 234-235 |
| 28. | King Bhagīratha and River Gaṅgā
By <i>Dr. P. L. Bhargava</i> | XXIII.1 | 3-8 |
| 29. | Thai Interpolations in the story of
Aniruddha
By <i>Manee-pin Phromsuthirak</i> | XXIII.1. | 38-47 |
| 30. | Abbe J. A. Dubois on the order of
Hindu Avatāras
By <i>Dr. Arvind Sharma</i> | XXIII.1. | 78-80 |
| 31. | The historical Background of the
Maruts' (or Rudras') Association
with Indra and Rudra; and of the
Purāṇic Story of their Origin
By <i>Dr. R. C. Hazra</i>
(Also under History) | XXIII.2. | 101-148 |

32. Notes on Prajāpati
By *Dr. J. Gonda* XXIII.2. 149-160
33. The Varāha Purāṇa and the Varāha-
Viṣṇu Theme in Sanskrit Poetry
By *Dr. S. V. Singh* XXIII.2. 182-187
34. Kṛṣṇa as Portion of Supreme
By *Dr. Noel Sheth* XXIV.1. 79-90
35. The Syamantaka Gem Story—
A Structural Analysis
By *Dr. Ivan Strenski* XXIV.2. 297-337
Sanskrit Summary SK 24-25
36. Buddha as depicted in the Purāṇas
By *Dr. R. S. Bhattacharya* XXIV.2. 384-404
Sanskrit Summary SK 29
(Also under Religion and Philosophy)
37. Hindu Brahmā in Thai Literature
By *Manepei Phromsuthirak* XXV.1. 12-30
Sanskrit Summary SK 1-2
38. The Justification for Kṛṣṇa's Affair with
the Hunchbacked Woman
By *Dr. Noel Sheth* XXV.2. 225-234

(d) Art And Archaeology

1. A Purāṇic Iconographical Account of the
Imaeg of Sarasvatī
By *Mohd. Israil Khan* XI.2. 285-296
2. Vāmana Trivikrama in Indian Art
By *K. L. Manakodi* XII.1. 48-53
3. Vāmana in Literature and Art
By *B. N. Sharma* XII.1. 54-64
4. Revanta in Literature and Art
By *B. N. Sharma* XIII.2. 133-150
5. Fragments of Tvaṣṭā's Śilpaśāstra
By *Kirti Manakodi* XIV.1. 23-29

6. Matsya Purāṇa Chapters on Indian Architecture and Sculpture
By *Dr. Manabendu Banerjee* XXI.1. 64-71
(Also under Matsya Purāṇa)
7. The Icon of Lord Jagannātha
By *Dr. Gopinath Mahapatra* YXI.1. 72-76
(Also under Mythology)
8. Sahasralinga Tank, Patan (N. G.)
By *Dr. R. N. Mehta* and *C. Margabandhu* XXII.2. 164-179
(Also under Sarasvatī Purāṇa)
9. Some Reflections on Temple Architecture from Garuḍa Purāṇa
By *Tahsildar Singh* XXII.2. 180-186
(Also under Garuḍa Purāṇa)
10. Bhaviṣya Purāṇa and Bṛhatsamhitā-A Temple Architecture; A Collative Study
By *Tahsildar Singh* XXIII.1. 62-72
(Also under Bhaviṣya Purāṇa)
11. An Appraisal of the Data regarding Temple Architecture gleaned from Agni Purāṇa
By *Tahsildar Singh* XXIII.2. 188-200
(Also under Agni Purāṇa)
12. Matsya Purāṇa and Early Medieval Temple Architecture
By *Tahsildar Singh* and *Amar Singh* XXV.1. 48-63
Sanskrit Summary SK 6
(Also under Matsya Purāṇa)
13. The Citrasūtra And Its Date
By *Dr. C. Sivaramamurti* XXV.2. 180-205
Sanskrit Summary SK 3-4

(e) History

- | | | | |
|-----|--|-------|---------|
| 1. | Some Purāṇic Passages corroborated by
Inscriptional and Numismatic
Evidence
By <i>V. V. Mirashi</i> | I | 31-38 |
| 2. | The Date of the Purāṇas (1)
By <i>S. D. Gyani</i> | I | 213-219 |
| 3. | The Date of the Purāṇas (2)
By <i>S. D. Gyani</i> | II | 68-75 |
| 4. | The Ikṣvāku Genealogy in the Purāṇas
By <i>Rai Krishna Dasa</i> (tr. from Hindi
into English by <i>V. S. Agrawala</i>) | II | 128-150 |
| 5. | Studies in the Purāṇic History, Genea-
logy and Chronology in Modern Times
By <i>D. R. Mankad</i> | IV | 3-22 |
| 6. | Genealogy of Solar Dynasty in the
Purāṇas and the Rāmāyaṇa
By <i>A. D. Pusalker</i> | IV | 22-33 |
| 7. | Purāṇic Ante-deluvian Dynasty of
Svāyambhuva Manu
By <i>D. R. Mankad</i> | VI.1 | 40 52 |
| 8. | इतिहासपुराणादिषु दिल्लीनगरस्य प्राचीनं रूपम्
(Ancient Form of Delhi in the Epics
and Purāṇas)
By <i>N. N. Chaudhury</i> | VI.1. | 174-180 |
| 9. | Literary and Archaeological Evi-
dence of the Aryan Expansion
in India
By <i>A. D. Pusalker</i> | VI.2 | 307-332 |
| 10. | Numismatic Gleanings from the
Purāṇas
By <i>A. B. L. Awasthi</i> | VI.2 | 347-353 |
| 11. | The Problem of the First Traditional
King
By <i>Om Prakash</i> | VII.1 | 128-136 |

- | | | | |
|-----|---|--------|---------|
| 12. | Some New Light from the Skanda-Purāṇa on the Dhāraṇa Gotra of the Guptas
By <i>Dashrath Sharma</i>
(Also under Skanda Purāṇa) | VII.1 | 183-185 |
| 13. | The Purāṇas on the Audumbaras
By <i>Kalyan Kumar Das Gupta</i> | VII.1 | 186-190 |
| 14. | Mahābhārata on the Relations between Viśvāmitra and the Audumbaras
By <i>Ajay Mitra Shastri</i> | VII.2 | 362-366 |
| 15. | Megasthenes and the Problem of Indian Chronology as based on the Purāṇas (I)
By <i>K. D. Sethna</i> | VIII.1 | 9-37 |
| 16. | Three ancient famous Temples of the Sun
By <i>V. V. Mirashi</i> | VIII.1 | 38-51 |
| 17. | Megasthenes and the Problem of Indian Chronology as based on the Purāṇas (II)
By <i>K. D. Sethna</i> | VIII.2 | 276-294 |
| 18. | Xandrames of the Classical Accounts and his Purāṇic Counterpart
By <i>K. D. Sethna</i> | IX.1 | 121-139 |
| 19. | Megasthenes and the Indian Chronology as based on the Purāṇas (III)
By <i>K. D. Sethna</i> | X.1 | 35-54 |
| 20. | Megasthenes and the Problem of Indian Chronology as based on the Purāṇas (IV)
By <i>K. D. Sethna</i> | X.2 | 124-147 |

21. Historical Analysis of a Purāṇa-Verse relating to the Śuṅga Dynasty
By *S. N. Roy* XI.1 67-72
22. Some Notes and Observations on the Purāṇic Account of Imperial Guptas
By *S. N. Roy* XII.2 267-285
23. The Śrīparvatīya Andhras in the Purāṇas
By *S. Sankaranarayanan* XIV.1 11-22
24. Textual and Historical Analysis of the Purāṇa Commentary relating of Maurya Dynasty
By *S. N. Roy* XIV.2 94-105
25. The Purāṇas on the Successors of the Sātavāhanas in Vidarbha
By *V. V. Mirāshi* XVIII.1 88-92
26. The Historical Backgrounds of the Maruts' (or Rudras') Association with Indra and Rudra; and of the Purāṇic Story of their Origin
By *Dr. R. C. Hazra* XXIII.2 101-148
(Also under Mythology)

(f) Geographical

1. Purāṇic Geography : Catur-dvīpa and Sapta-dvīpa I 202-205
By *Rai Krishna Dāsa* (tr. from Hindi into English by *V. S. Agrawala*)
2. Rāmaṇīyakam—The Island of Nāgas III 64-71
By *S. A. Dange*
3. The Four World Oceans and the Dvīpa-theory of the Middle Ages III 215-221
By *B. H. Kapadia*

- | | | | |
|-----|--|--------|---------|
| 4. | Studies in the Purāṇic Geography and
Ethnography—Śāka-dvīpa
By <i>Buddha Prakash</i> | III | 253-287 |
| 5. | The Geographical Texts of the Purāṇas :
A Further Critical Study (1)
By <i>C. A. Lewis</i> | IV | 112-145 |
| 6. | The Four-fold Division of the Heavenly
River in the Purāṇas
By <i>B. H. Kapadia</i> | IV | 146-153 |
| 7. | The Geographical Texts of the Purāṇas :
A Further Critical Study (2)
By <i>C. A. Lewis</i> | IV | 245-276 |
| 8. | Bhuvanakośa Janapadas of Bhārata-
Varṣa
By <i>V. S. Agrawala</i> | V | 160-181 |
| 9. | The Land of the Kambojas
By <i>D. C. Sircar</i> | V | 251-257 |
| 10. | Identification of Kamboja : Reconsidered
By <i>V. S. Agrawala</i> | V | 355-359 |
| 11. | Mahī-Sāgara-Saṅgama
By <i>D. C. Sircar</i> | V | 352-354 |
| 12. | The Location of Kamboja
By <i>K. D. Sethna</i> | VI.1 | 207-214 |
| 13. | Kamboja
By <i>D. C. Sircar</i> | VI.1 | 215-220 |
| 14. | Kamboja-Janapada
By <i>V. S. Agrawala</i> | VI.1 | 221-229 |
| 15. | An Enquiry after the South-East Asia in
the Purāṇas
By <i>Om Prakash</i> | VII.2 | 306-319 |
| 16. | Prasthalas in the Epics and the Purāṇas
By <i>Jagannath Agrawala</i> | VIII.2 | 310-314 |

- | | | | |
|-----|---|--------|---------|
| 17. | The Shorter Kūrma-Vibhāga text of
the Purāṇas
By <i>C. A. Lewis</i> | IX.1 | 84-97 |
| 18. | A consideration of Mahisāgara-
Saṅgama Tirtha
By <i>R. N. Mehta</i> | IX.1 | 195-196 |
| 19. | The Relative Chronology of the
Janapada list of the Purāṇas
By <i>M. R. Singh</i> | IX.2 | 262-276 |
| 20. | Two Purāṇic Sites of Vidarbha
By <i>D. P. Dixit</i> | IX.2 | 277-283 |
| 21. | Pehoa—The Ancient Pṛthūdaka
By <i>Devendra Handa</i> | IX.2 | 297-306 |
| 22. | Location of Naimiṣa Forest
By <i>V. V. Mirashi</i> | X.1 | 27.34 |
| 23. | Kapālamocana—An Ancient Holy Place
By <i>Devendra Handa</i> | X.2 | 148-153 |
| 24. | Kapālamocana : An ancient Holy
Place
By <i>V. Raghavan</i> | XI.1 | 169-170 |
| 25. | A note on Kapālamocana
By <i>A. Ghose</i> | XI.2 | 325 |
| 26. | The Rivers in the Vāmana Purāṇa
By <i>Suresh K. Dave</i>
(also under Vāmana Purāṇa) | XII.1 | 33-47 |
| 27. | The Concept of the Earth in the
Purāṇas
By <i>Ramji Pandey</i> | XII.2 | 252-266 |
| 28. | Jālandhara—An Ancient City of
Punjab
By <i>Devendra Handa</i> | XIII,1 | 34-46 |
| 29. | The Kapālamocana Tirtha
By <i>V. Raghavan</i> | XIII.1 | 77-78 |

30. The Holy Places of East as depicted
in the Skanda Purāṇa
By *Umakant Thakur* XIV.1 40-57
(also under Skanda Purāṇa)
31. The Holy Places of North India
as mentioned in the Skanda
Purāṇa
By *Umakant Thakur* XV.1 93-122
(also under Skanda Purāṇa)
32. The New Light on Identification
of Kālapriyanātha
By *S. M. Mishra* XV.2 171-177
33. The Holy Places of North India
as depicted in the Skanda Purāṇa
By *Umakant Thakur* XV.2 201-222
(also under Skanda Purāṇa)
34. Orissa as Described in the Purāṇas
By *Ketaki Nayaka* XV.2 223-232
36. Holy Places of North India
By *Umakant Thakur* XVI.1 90-113
(also under Skanda Purāṇa)
37. Identification of Ludhiana on the
basis of Epic and the Purāṇas
By *O. P. Bharadwaj* XVII.2 106-117
38. Identification of Barhiṣmati
By *Devendra Handa* XVII.2 163-167
39. Rivers of Kurukṣetra in the Vāmana
Purāṇa
By *Sasanka Shekhar Parui* XVII.2 168-187
(Also under Vāmana Purāṇa)
40. The connection between the Geogra-
phical Text of the Purāṇas and
those of the Mahābhārata.
By *C. A. Lewis* XVIII.1 56-74

41. Identification of Barhiṣmati
By *O. P. Bharadwaj* XVIII.1 101-102
42. The Holy Places of West India as
mentioned in the Skanda Purāṇa
By *Umakant Thakur* XVIII.2 162-196
(Also under Skanda Purāṇa)
43. The Holy Places of West India as
mentioned in the Skanda Purāṇa
By *Umakant Thakur* XIX.1 41-80
(Also under Skanda Purāṇa)
44. Prayāga and its Kumbha Melā
By *Giorgio Bonazzoli* XIX.1 81-179
(Also under Religion & Philosophy)
45. A Note on the Identification of Ludhiana
By *Devendra Handa* XIX.1 233-237
46. Virajā Kṣetra Māhātmya of
Brahmāṇḍa Purāṇa
By *U. N. Dhal* XIX.2 292-304
(Also under Brahmāṇḍa Purāṇa)
47. The Holy Places of South India as
depicted in the Skanda Purāṇa
By *Umakant Thakur* XIX.2 305-320
(Also under Skanda Purāṇa)
48. The Holy Places of South India as
depicted in the Skanda Purāṇa.
By *Umakant Thakur* XX.I. 103-120
(Also under Skanda Purāṇa)
49. Kāśī, City and Symbol
By (Miss) *Diana L. Ech* XX.2. 169-192
50. The Holy Places of South India as
depicted in the Skanda Purāṇa
By *Umakant Thakur* XX.2. 246-267
51. The Ailadhāna-Ludhiana Equation—
A Rejoinder
By *Dr. O. P. Bharadwaja* XXI.2. 177-193

52. A Survey of Sanskrit Sources for the Study of Vārāṇasī
By *Dr. Diana L. Eck* XXII.1. 81-101
(Also under Miscellaneous)
53. Places of Purāṇic Recitation according to the Purāṇas
By *Dr. Giorgio Bonazzoli* XXIII.1. 48-61
(Also under Miscellaneous)
54. Certain Geographical Concepts in the Purāṇas
(also under Miscellaneous)
By *Dr. N. Gangadharan* XXIII.2 161-164
55. Location of the Naimiṣa Forest
By *Dr. O. P. Bharadwaja* XXIV.1 208-217
56. The Purāṇic Texts relating to the Rivers of India
By *Dr. C. A. Lewis* XXV.1 31-43
Sanskrit Summary SK 3-4
57. Kāśī : Its meaning and significance in the Light of Advaita-Vedānta and Purāṇas
By *Dr. S. Vijaya Kumar* XXV.1 114-128
Sanskrit Summary SK 14-15
(Also under Religion & Philosophy)

(g) Politics

1. Divinity of the King and the right of Revolution in the Purāṇas
By *Om Prakash* XIII.2 167-167
2. A comment on the article 'Divinity of King and right of Revolution in the Purāṇas'
By *V. V. Deshpande* XIII.2 170-174
3. A Rejoinder to the comments of *Prof. V. V. Deshpande* on the 'Divinity of King and the right of the Revolution'
By *Om Prakash* XIV.1 30-39

4. The position of Brāhmaṇas and
Commoners under the rule of the
tyrant Monarch XIV.2 147-159
By *V. V. Deshpande*
5. The Purāṇic Concept of Monarchy
By *Tahsildar Singh* XXI.2 108-115
8. भविष्यपुराणे राजनैतिकतत्त्वविवेचनम्
By *Ramji Tripathi* XXIII.2 175-181
(Also under Bhaviṣya Purāṇa)

(h) Textual Criticism

1. Principles of Mahābhārata Textual
Criticism : The need for Re-
statement XI.2 210-220
By *V. M. Bedekar*
2. A Hitherto unknown Manuscript of
the Svargakhaṇḍa of the Bengal
Recension—Its Character and
Importance XI.2 227-303
By *Asoke Chatterjee*
3. A note On Silvan Levi's Interpre-
tion of 'Tato Jayam Udirayet'
By *A. S. Gupta* XII.1 153-155
4. A note on the Kurukṣetra Māhātmya :
A Manuscript ascribed to Śaṁ-
karācārya XII.1 161-164
By *Ganga Sagar Rai*
5. Letter to Editor : Dr. Madeleine
Biardeau's Letter in Reply to
Sri V. M. Bedekar's Article XII.1 180-181
6. The story of Arjuna Kārtavīrya
without Reconstruction XII.2 286-303
By *Madeleine Biardeau*

7. The Problem of Purāṇic Text Reconstruction
By *A. S. Gupta* XII.2 304-321
8. The Reading and Interpretation of a Verse in the Kuṭṭanimata in the Light of Epigraphic and Purāṇic Evidence
By *Ajay Mitra Shastri* XIII.2 160-166
9. An Additional Note on "The Textual Correlation between the anonymous Vyāsa-Subhāṣita Saṅgraha and Sāyaṇa's Subhāṣita Sudhā-Nidhi"
By *L. Sternbach* XVI.1 77-82
10. The Significance of Contents Analysis for the Reconstruction of Purāṇa Text
By *G. C. Tripathi* XVII.1 38-51
11. A Wrong Rendering of the word मूल्यात्मन् (in Viṣṇu P. 3.7.29) by Wilson
By *Jyotirmayi Bhattacharya* XXII.2 232-233

(i) Miscellaneous

1. Padminī-Vidyā
By *V. S. Agrawala* I 188-197
2. Sapta-Sāgara-Mahādāna
By *V. S. Agrawala* I 206-212
3. Śukam prati Vyāsasyopadeśaḥ
(शुकं प्रति व्यासस्योपदेशः) (compilation)
II 14-16
4. Glorification of Married life
(compiled and translated)
By *V. S. Agrawala* II 82-83

5. Did Vyāsa owe his origin to Berossus ? II 17-22
By R. C. Hazra
6. Tato Jayam Udirayet II 112-119
By Sylvain Levi (tr. from French into English by Pramod Chandra)
7. Tamil Versions of the Purāṇas II 225-242
By V. Raghavan
8. Important words from the Purāṇas (Notes) II 307-312
By V. S. Agrawala
9. Nārāyaṇa-Mahārṇavaḥ II 313-315
By V. S. Agrawala
10. Western Indology and the Purāṇas III 4-7
By Juan Roger Riviere
11. Purāṇa-Samsodhane Bhāratiya-Rājanīteḥ samyagālocanam āvaśyakam (पुराणसंशोधने भारतीयराजनीतेः सम्यगालोचनमावश्यकम्) III 72-91
By Rajeshwar Shastri Dravid
12. The Genius of Vyāsa III 192-194
(extract from Shri Aurobindo's Vyāsa and Vālmiki)
13. Prācīnagrantheṣu Purāṇānām-ullekhaḥ (प्राचीनग्रन्थेषु पुराणानामुल्लेखः) III 309-310
(Compiled by R. S. Bhattacharya)
14. Textual Notes III 331-332
By A. S. Gupta
15. Prācīnagrantheṣu Purāṇānām Nirdeśaḥ (प्राचीनग्रन्थेषु पुराणानां निर्देशः) IV 182-183
(Compiled By R. S. Bhattacharya)

- | | | | |
|-----|---|------|---------|
| 16. | Purāṇeṣvapāṇiṇīya-Prayogāḥ
(पुराणेष्वपाणिनीयप्रयोगः)
By <i>A. S. Gupta</i> | IV | 277-297 |
| 17. | Telugu Versions of the Purāṇas
By <i>K. V. Ramakoti Shastri</i> | IV | 384-407 |
| 18. | The Purāṇas in the Vyavahāra-
portion of Medieval Smṛti-works
By <i>J. D. M. Derrett</i> | V | 11-30 |
| 19. | Purāṇa-Digests
By <i>Chintaharan Chakravarti</i> | V | 31-38 |
| 20. | Purāṇārtha-Saṅgraha of Venkaṭarāya
By <i>V. Raghavan</i> | V | 47-60 |
| 21. | European Translations of Purāṇic
Texts
By <i>Juan Roger Riviere</i> | V | 243-250 |
| 22. | The Problem of Interpretation of
the Purāṇās
By <i>Anand Swarup Gupta</i> | VI.1 | 53-78 |
| 23. | Śākhās of the Ṛgveda as men-
tioned in the Purāṇas
By <i>Ganga Sagar Rai</i> | VI.1 | 97-112 |
| 24. | Cāṇakya's Aphorisms in the
Purāṇas
By <i>Ludwik Sternbach</i> | VI.1 | 113-146 |
| 25. | Kannada Version of the Purāṇas
By <i>M. K. Suryanarayanrao</i> | VI.1 | 147-173 |
| 26. | पुराणकर्तुर्महर्षिवेदव्यासस्य चिरजीवित्वम्
(Longevity of Sage Vyāsa, the
author of the Purāṇas)
By <i>Rajeshvara Shastri David</i> | VI.2 | 268-284 |
| 27. | Purāṇa Apocrypha : A Maṇipura
Purāṇa
By <i>Suniti Kumar Chatterjee</i> | VI.2 | 285-306 |

28. Notes on some Early Indian Names VI.2 420-442
By *R. Morton Smith*
29. Dharmādhikaraṇa and Dharmādhikārin (Note) VI.2 445-450
By *D. C. Sircar*
30. Śākhās of the Yajurveda in the Purāṇas VII.1 6-17
By *Ganga Sagar Rai*
31. The Kathā literature and the Purāṇas VII.1 19-86
By *Ludwik Sternbach*
32. Purāṇa Tradition in Bengal VII.1 150-157
By *Chintaharan Chakravarti*
33. स्थाणुशब्दः (Interpretation of the word 'Sthāṇu') VII.1 194-196
By *Madhvacharya Adya*
34. दानसागरे उद्धृतानि पुराणवचनानि (Purāṇa-quotations in 'Dānasāgara') VII.1 197-200
By *Hiramani Misra*
35. पुराणसंबन्धीनि कानिचिदुद्धरणानि (some quotations about Purāṇas) VII.1 201
(compilation)
36. The spread of the Vyāsa Veda VII.2 221-234
By *R. Morton Smith*
37. Śākhās of the Kṛṣṇa Yajurveda in the Purāṇas VII.2 235-253
By *Ganga Sagar Rai*
38. New Position of Western Orientalism in account with Purāṇas VII.2 300 305
By *J. Roger Reviere*
39. Purāṇas and their Referencing VII.2 321-351
By *Anand Swarup Gupta*

- | | | | |
|-----|--|--------|---------|
| 40. | Vyāsa and Śaṅkara in the Varadarāja and other Temples in Kanchipuram
(contributed) | VII.2 | 352-361 |
| 41. | Rājaniti Section of the Purāṇārthasaṅgraha
Edited by <i>V. Raghavan</i> | VII.2 | 370-389 |
| 42. | Śākhās of the Sāmaveda as mentioned in the Purāṇas
By <i>Ganga Sagar Rai</i> | VIII.1 | 115-134 |
| 43. | Researches on the Purāṇas realized by the All-India Kashiraj Trust in Banaras
By <i>Juan Roger Reviere</i> | VIII.2 | 271-275 |
| 44. | Artha and Arthaśāstra in the Purāṇic Iconography and their symbological Interpretation
By <i>Om Prakash</i> | IX.2 | 290-296 |
| 45. | पुराणपाठनिर्धारणरीतिविषयको विमर्शः
(Discussions on the constitution of Purāṇa text)
By <i>Vishwanath Shastri Datar</i> | X.1 | 6-16 |
| 46. | A New treatise on the Nature and sources of the Dharmasāstra
By <i>J. Duncan M. Derrett</i> | X.1 | 77-94 |
| 47. | Some More considerations about Textual Criticism
By <i>Madelseine Biardeau</i> | X.2 | 115-123 |
| 48. | Metres of classical poetry in the Purāṇas
By <i>Von Adam Hohenberger</i> | XI.1 | 10-66 |
| 49. | Purāṇic wise-sayings in the Literature of Greater India
By <i>Ludwik Sternbach</i> | XI.1 | 73-115 |

50. Some Linguistic Peculiarities in the Purāṇas
By *R. A. Pathak* XI.1 119-126
51. Purāṇic Theory of Yugas and Kalpas—A Study
By *A. S. Gupta* XI.2 304-323
52. Purāṇic Texts in the Subhāṣita Saṅgrahas
By *Ludwik Sternbach* XIII.2 102-135
53. The Purāṇic Myth of Four Yugas
By *Cornelia D. Church* XIII.2 151-159
54. Śākhās of the Atharvaveda
By *Ganga Sagar Rai* XIV.1 58-69
55. Vedic Śākhās
By *Ganga Sagar Rai* XV.1 133-140
56. Element of Poetry in the Purāṇas
By *Vinapani Patni* XV.2 178-200
57. A Mukunda Mālā Verse in the Purāṇas
By *V. Raghavan* XVI.1. 114
58. The Purāṇic Interpretation of a Ṛgvedic Mantra IV. 58.3
By *Sudhakar Malaviya* XVII.1 75-83
59. The Minor Purāṇas of Gujarat (A Brief survey)
By *S. K. Dave* XVII.2. 149-157
60. The Nidhis—Eight or Nine
By *N. Gangadharan* XVII.2. 158-162
61. A note on Compound Pañcalakṣṇa in Amarasinha's Nāma-liṅgānuśāsana
By *Stephan Hillyer Levitt* XVIII.1. 5-38
62. Purāṇic Heritage
By *A. S. Gupta* XVIII.1. 39-55

63. पुराणं वेदः [Purāṇa is Veda] XIX.1 183-213
By *Anant Sharma*
64. A Note on Lunar Months as
named on Viṣṇu's Twelve
Names XIX.2. 351-353
By *A. S. Gupta*
65. The Evolution of the Manvantara
Theory as Illustrated by the
Saptarṣi Manvantara traditions XX.1. 7-37
By *John E. Mitchiner*
66. Manvantara Theory of Evolution
of Solar System and Āryabhaṭa XX.1. 93-102
By *S. L. Dhani*
67. पुराणोक्ता गीताः XX.1. 136-138
By *Hirāmaṇi Miśra*
68. Rātri and Rātri-Sūkta XXI.2. 268-275
By *V. Raghavan*
69. Glimpses from Astrology and
Chiromancy in the Mārkaṇḍeya
Purāṇa XXI.2. 100-107
By *Nileshvari Y. Desai*
(Also under Mārkaṇḍeya
Purāṇa)
70. Gayā Māhātmya-Introduction etc. XXI.2. (Supple.) 1-32
By *Dr. Claude Jacques*
(Also under Vāyu Purāṇa)
71. Popular Life and Beliefs as reflec-
ted in the Purāṇas XXII.1. 23-26
By *Dr. S. C. Banerjee*
72. A Survey of Sanskrit Sources for
the study of Vārāṇasī XXII.1. 81-101
By *Dr. Diana L. Eck.*
(Also under Geography)

73. Gayā-Māhātmya-Introduction etc. XXII.1. (Supple. 33-70)
By *Dr. Claude Jacques*
(Also under Vāyu Purāṇa)
74. Purāṇic Studies in Italy XXII.2. 122-156
By *Dr. Stefano Piano*
and *Giuseppe Spera*
74. रघुवंशमहाकाव्यस्य द्वितीयः सर्गः पद्मपुराणं
च तत्र प्रथमस्य श्लोकस्य तुलनात्मकमनु-
शीलनम् XXII.2. 157-163
डा० भगीरथ प्रसाद त्रिपाठी
(Also under Padma Purāṇa)
76. वासुकिपुराणस्य कालः पुराणेषु स्थानञ्च XXII.2. 212-219
By *Shri Ananta Ram Shastri*
(Also under Vāsuki Purāṇa)
77. The Circumstances of Birth of
Rāmāyaṇa—A study XXIII.1. 9-37
By *Dr. S. Sankaranarayana*
(Also under Rāmāyaṇa)
78. Bhoja And Vastrāpatha
Māhātmya XXIII.2. 165-174
By *Dr. R. N. Mehta and*
S. G. Kantawala
79. Places of Purāṇic Recitation
according to the Purāṇas XXIII.1. 48-61
By *Dr. Giorgio Bonazzoli*
(Also under Geography)
80. The Devi Māhātmya in Greek—
D. Galanos' Translation XXIV.1. 7-40
By *Dr. Siegfried A. Schulz*
(Also under Mārkaṇḍeya
Purāṇa)
81. The Words त्र्यम्बक and अम्बिकाः
Their Derivation and
Interpretation XXIV.1. 41-62
By *Dr. R. C. Hazara*

82.	Vedic-Purāṇic Vinculum By <i>Dr. S. K. Lal</i>	XXIV.1.	91-100
83.	The Role of four Varnas during the Time of Nilādrimahodayam By <i>Dr. Vidyut Lata Ray</i> Sanskrit Summary	XXIV.2. SK	286 296 23-24
84.	Reflections on One hundred and fifty years in Purāṇic Studies By <i>Dr. Ludo Rocher</i> Sanskrit Summary	XXV.1. SK	64-76 7-10
85.	Welcom address By <i>H.H. Maharaja Dr. Vibhuti Narain Singh</i> Chairman, Reception Committee of the Vth World Sanskrit Conference	XXIV.1. XXIV.1.	246-247 246-247

(j) Stotras

1.	Vyāsa-Mahimā (व्यासमहिमा)	I	1
2.	Paurāṇikāni stotrāṇi (पौराणिकानि स्तोत्राणि) (Compilation)	I	3-9
3.	Vyāsa-Mahimā (व्यासमहिमा)	I	123-124
4.	Padma-Purāṇa-stotra-sūcī By <i>R. S. Bhattacharya</i>	I	151-155
5.	The Stotras in the Matsya-Purāṇa : An Analysis By <i>A. S. Gupta</i>	I	156-159
6.	Kṛṣṇa-kṛta-Rudra-stotram (कृष्णकृतरुद्रस्तोत्रम्)	II	1
7.	A Commentary on the Rudra- stotram By <i>V. S. Agrawala</i>	II	2-11

- | | | | |
|-----|---|-----|---------|
| 8. | Vyāsa-Mahimā (व्यासमहिमा) | III | 22 |
| 9. | Viṣṇu-stuti-sūcī (विष्णुस्तुतिसूची)
By R. S. Bhattacharya | II | 84-93 |
| 10. | Devī-Mahimā (देवीमहिमा) | II | 94-96 |
| 11. | Yājñavalkya-kṛta-Sarasvatī
stotram (याज्ञवल्क्यकृतसरस्वतीस्तोत्रम्) | III | 1-3 |
| 12. | Vyāsa-Mahimā (व्यासमहिमा) | III | 22 |
| 13. | Viṣṇoravatārah Kṛṣṇadvaipāyano
Vyāsaḥ (विष्णोरवतारः कृष्णद्वैपायनो
व्यासः) | III | 189-191 |
| 14. | Gajendra-Mokṣaṇām Nāma Viṣṇu-
stotram (गजेन्द्रमोक्षणं नाम विष्णु-
स्तोत्रम्)
(Compiled, with notes by
A. S. Gupta) | III | 195-202 |
| 15. | Rati-kṛtā Śiva-stutiḥ (रतिकृता
शिवस्तुतिः) | III | 319-320 |
| 16. | Ambuvīci-kṛtaṁ Sarasvatī-stotram
(अम्बुवीचिकृतं सरस्वतीस्तोत्रम्) | IV | 1-2 |
| 17. | Viṣṇu-Kṛtaṁ Gaṇeśa-stotram
(विष्णुकृतं गणेशस्तोत्रम्) | IV | 215 |
| 18. | Vyāsa-Vandanā (व्यासवन्दना) | IV | 231 |
| 19. | Vyāsa-Varṇanam (व्यासवर्णनम्) | IV | 232 |
| 20. | Agastya-Proktaṁ Pāpa-śamanam
nāma Hari Śaṅkara-stotram
(अगस्त्यप्रोक्तं पापशमनं नाम
हरिशङ्करस्तोत्रम्) | IV | 233-235 |
| 21. | Indra-Kṛtā Śrī-stutiḥ (इन्द्रकृता
श्रीस्तुतिः) | V | 1-4 |
| 22. | Vyāsa-Praśastiḥ (व्यासप्रशस्तिः) | V | 195 |

- | | | | |
|-----|--|--------|---------|
| 23. | Varāḥa-stutiḥ (वराहस्तुतिः)
(Compiled, with notes
by A. S. Gupta) | V | 196-198 |
| 24. | सरस्वतीस्तोत्रम् (Eulogy of Sarasvatī)
(from Vām. P., Veṅk, 32, 6-22;
Mār̄k., Jivā, 33. 30-47) | VI.1 | 1-6 |
| 25. | व्यासाष्टकस्तोत्रम् (Eight verses in
eulogy of Vyāsa)
(from Kṣemendr'a
Bhāratamañjarī) | VI.2 | 261-267 |
| 26. | रुद्रकृता गायत्रीस्तुतिः (Eulogy of
Gāyatri by Rudra)
(Padm. P., Sṛṣṭikh. 17. 309-335) | VII.1 | 1-5 |
| 27. | ब्रह्मकृता वामनस्तुतिः (Praise of Vāmana
by Brahmā)
(Vām. P., Veṅk. Ed., 30. 18-31) | VII.2 | 215-220 |
| 28. | देवैः कृता देवीस्तुतिः (Eulogy of Devī
by Gods)
(Devibhāg. 5.22.25-42) | VIII.1 | 1-8 |
| 29. | व्यासगायत्री (Vyāsa-Gāyatri)
(Compilation) | VIII.2 | 227-231 |
| 30. | ब्रह्मकृता योगनिद्रास्तुतिः (Eulogy of
Goddess Yoganidrā by Brahmā)
(Devimāhātmya 1. 54-67) | IX.1 | 1-6 |
| 31. | व्यासमहिमा (Glorification of Vyāsa)
(Mbh. Cr. Ed., Adh. 1) | IX.2 | 217-221 |
| 32. | अन्धककृता गौरीस्तुतिः (Eulogy of Gaurī
by Andhaka)
(Vām. P., Cr. Ed., Adh. 44) | X.1 | 1-5 |
| 33. | व्यासमहिमा (Glorification of Vyāsa)
(Mbh., Cr. Ed., Ādi Parvan) | X.2 | 109-112 |
| 34. | अदितिगर्भस्थस्य भगवतो वामनस्य प्रह्लादकृता
स्तुतिः (Eulogy of Lord Vāmara
By Prahlāda) | X.2 | 113-114 |

35. हिमवत्कृता पार्वतीस्तुतिः (Eulogy of Pārvatī By Himavān) (Kūrma. P. Venk, edn. I. 12. 208-239, Cr. edn. I. 11) XI.1 1-9
with Notes By *A. S. Gupta*
36. व्यासवन्दना (Obeissance to Vyāsa) (compiled by Madhvacharya Adya) XI.2 203-206
with Notes By *A. S. Gupta*
37. वासुदेवस्तुतिः (Eulogy of Vāsudeva) (Bhāg. P. VIII. 16. 29-27) XI.2 207-209
with Notes By *A. S. Gupta*
38. वामनगायत्री (Vāmana-Gāyatrī) (from मध्वमन्त्ररत्नाकर) XII.1 1
39. ब्रह्मकृता वामनस्तुतिः [Eulogy of Vāmana by Brahman] (Vām., P., Cr. Edn., ch. 66, prose) XII.1 2-6
with Note by *A. S. Gupta*
40. कश्यपकृता विष्णुस्तुतिः [Eulogy of Viṣṇu by Kaśyapa] (from Vām. P. (cr. edn.) ch. स. मा. 5) XII.1 7-11
with Note by *A. S. Gupta*
41. व्यासमहिमा [Gloaification of Vyāsa] (compiled from Kūrma Purāṇa) XII.2 203
42. इन्द्रद्युम्नकृता विष्णुस्तुतिः [Eulogy of Viṣṇu by Indrayumna] (compiled from Kūrma P. ch. I) XII.2 204
43. नवरथनृपकृता सरस्वतीस्तुतिः [Eulogy of Sarasvatī by King Navaratha] (Kūrma P. (Cr. Edn.) I.23. 19-21) XIII.1 1-3
with Notes by *A. S. Gupta*

44. व्यासमहिमा [Glorification of Vyāsa]
(compiled from Brahma P.
26.6-8) XIII.2 99
45. सनन्दनादिकृता वराहस्तुतिः [Eulogy of
Varāha by sages Sanandana
and others] (Viṣṇu P. 1.4.31-43)
With Note by *A. S. Gupta* XIII.2 100-101
46. नारायणप्रोक्तं गायत्रीस्तोत्रम् [Eulogy of
Gāyatrī by Nārāyaṇa] (Devī-
bhāg. XII.5. 2-24)
With Note by *A. S. Gupta* XIV.1 1-10
47. सीताकृतं बह्वचष्टकं [Eight-verse Eulogy
of Fire by Sītā] (Kūrma P. (Cr.
Edn.) II. 33. 117-124) XIV.1 77
48. व्यासप्रशस्तिः [Glorification of
Vyāsa] XIV.2 91
49. ब्रह्मपाराख्यं शिवस्तोत्रम् [Brahmapāra
Eulogy of Śiva] (Kūrma P. I.31.
36-51)
With Note by *A. S. Gupta* XIV.2 92-93
50. महेश्वरकृता देवीस्तुतिः [Eulogy of Devī
by Maheśvara] (Varāha P.
(Venkt. Edn.) ch. 28)
With Note by *A. S. Gupta* XV.1 1-5
51. व्यासप्रशस्तिः [Praise of Vyāsa] XV.2 165
52. नारदकृतं विष्णोर्ब्रह्मपारस्तवम् [Brahma-
pāra stava of Viṣṇu by Nārada]
With Note by *A. S. Gupta* XV.2 166-170
53. विष्णुकृता पृथिवीस्तुतिः [Eulogy of
Pṛthivī by Viṣṇu]
(From Brahmavaivarta Purāṇa,
Prakṛti Kh., ch. 8)
With Notes by *A. S. Gupta* XVI.1 1-4

54. व्यासप्रशस्तिः [Eulogy of Vyāsa] XVI.2 135-136
compiled By *Madhvacharya Adya*
55. रैभ्यमुनिकृता गदाधरस्तुतिः [Eulogy of
Gadādhara by Sage Raibhya]
(From Varāha Purāṇa, Ch. 7) XVI.2 137-138
With Notes by *A. S. Gupta*
56. ब्रह्मकृता सृष्टिस्तुतिः [Eulogy of
Goddess Sṛṣṭi by Brahmā]
(From Varāha Purāṇa, Ch. 91) XVII.1 1-5
With Notes by *A. S. Gupta*
57. व्यासवन्दना [Homage to Vyāsa] XVII.2 99
compiled By *Madhvacharya Adya*
58. पशुपतिस्तोत्रम् [Eulogy of Paśupati
Śiva] (From Skanda Purāṇa,
Himavat Khaṇḍa, ch. 88) XVII.2 100-105
With Notes by *A. S. Gupta*
59. वाराहीस्तोत्रम् [Eulogy of Vārāhi] XVIII.1 1-4
With Notes by *A. S. Gupta*
60. व्यास-प्रशस्तिः [Eulogy of Vyāsa] XVIII.2 125
61. तीर्थराजप्रयागस्तुतिः [Eulogy of Tirtha-
rāja Prayāga]
(From Padma Purāṇa, Uttara
Khaṇḍa, ch. 23) XVIII.2 126-127
With Note by *A. S. Gupta*
62. देवैः कृतं पराशक्तिस्तवनम् [Eulogy of
Parāśakti by Gods] (From Devī-
bhāgavata Purāṇa IV. 19) XIX.1 1-7
With Notes by *A. S. Gupta*
63. व्यास-प्रशस्तिः [Glorification of Vyāsa] XIX.2 251
64. धरणीकृता जनार्दनस्तुतिः [Eulogy of
Janārdana or Viṣṇu Varāha by
Goddess Earth] (From Varāha
Purāṇa (Cr. Ed.). ch. 1) XIX.2 252-256
With Notes by *A. S. Gupta*

65. रात्रिसुक्तात्मकं देवीस्तोत्रम् [Glorification of Goddess Rātri] XX.1 1-6
With Notes by *A. S. Gupta*
66. राष्ट्रमुखावहा शान्तिरूपा वासुदेव-स्तुतिः
[Vāsudeva's *Śānti* prayer for the prosperity of a rāṣṭra] XX.2 161-168
With Notes by *A. S. Gupta*
67. अगस्त्यमुनिकृता महालक्ष्मीस्तुतिः
[Eulogy of Goddess Mahālakṣmī by sage Agastya] with Notes XXI.1 1-8
By *A. S. Gupta*
68. श्रीवेदव्यासाष्टकम् XXI.2 95
69. चित्रकूटे सुप्रतीकनुपकृता 'राम' नाम्ना
विष्णुस्तुतिः [Eulogy of Viṣṇu called 'Rāma' Recited by King Supratika at Citrakūṭa] XXI.2 96 99
with Notes By *A. S. Gupta*
70. सरस्वती-स्तवनम् [Eulogy of Sarasvatī] with Notes By *A. S. Gupta* XXII.1 1-3
71. व्यासस्तुतिः [Eulogy of Vyāsa] with Notes By *A. S. Gupta* XXII.2 119-121
72. सरस्वती-स्तवनम् [Eulogy of Sarasvatī] of XXIII.1 1-2
with Translation By *A.S. Gupta*
73. नन्दीकृता शिवस्तुतिः [Eulogy of Śiva by Nandī] XXIII.2 99
74. विष्णुकृतं सावित्रीस्तोत्रम् [Eulogy of Sāvitrī by Viṣṇu] with Notes XXIV.1 1-6
By *Dr. R. S. Bhattacharya*
75. व्यासस्तोत्रम् [Eulogy of Vyāsa] with Notes XXIV.2 249-252
By *Dr. R. S. Bhattacharya*

76. ब्रह्मशिवनारायणस्तोत्रम् [Eulogy of
Brahmā-Śiva and Nārāyaṇa]
with Notes XXIV.2 253-260
By *Dr. R. S. Bhattacharya*
77. सरस्वतीस्तोत्रम् [Eulogy of Sarasvatī]
with Notes XXV.1 1-11
Dr. R. S. Bhattacharya
78. व्यासप्रशस्तिः [Eulogy of Vyāsa]
with Notes XXV.2 169-173
By *Dr. R. S. Bhattacharya*
79. विष्णुस्तोत्रम् [Eulogy of Viṣṇu]
with Notes XXV.2 174-180
By *Dr. R. S. Bhattacharya*

(k) Sūktis

1. Paurāṇika-Subhāṣitāni
(पौराणिकसुभाषितानि) I 10-11
(from Matsya-Purāṇa)
2. Purāṇa-Sūktayaḥ (पुराणसूक्तयः)
(from Śiva-Purāṇa) I 128-129
3. Purāṇa-Subhāṣitāni (पुराणसुभाषितानि)
(from Harivamśa Purāṇa) III 61-63
4. Padma-Purāṇa-Subhāṣitāni
(पद्मपुराणसुभाषितानि) IV 154-157
5. Purāṇa-Sūktayaḥ (पुराणसूक्तयः) IV 408
6. Purāṇa-Subhāṣitāni (पुराणसुभाषितानि) V 61-63
7. Purāṇa-Sūktayaḥ (पुराणसूक्तयः)
(from Vāmana P.) V 350-351
8. पुराणसुभाषितानि (Wise Sayings
from Bhāg. P.) VI.1 200-201
9. पुराणसुभाषितानि (Wise Saying
from Bhāg. P.) VI.2 443-444

- | | | | |
|-----|---|--------|---------|
| 10. | सुप्रभातम् (Morning-prayers from
Vām. P.) | VII.1 | 18 |
| 11. | पुराणसुभाषितानि (Wise Sayings
from Bhāg. P.) | VII.1 | 137-143 |
| 12. | पुराणसुभाषितानि (Wise Sayings
from Bhāg. P.) | VII.2 | 288-290 |
| 13. | कामक्रोधादीनां जयोपायः (Means to
conquer lust, anger etc.; from
Brahma-Purāṇa) | VII.2 | 320 |
| 14. | पुराणसूक्तयः (Wise Sayings from
Viṣṇu-Purāṇa) | VIII.1 | 168-169 |
| 15. | भारतवर्षमहिमा (Glorification of
Bhāratavarṣa) (Compiled from
Viṣṇu-Purāṇa) | IX.1 | 140 |
| 16. | वृद्धवाक्यप्रशंसा (Praise of the advice
given by the elders; Vāmana-
Purāṇa) | X.1 | 95 |
| 17. | कूर्मपुराणसुभाषितानि (Wise Sayings
from the Kūrma Purāṇa) | XI.1 | 115-118 |
| 18. | पौराणिकसूक्तयः (Wise Sayings from
the Kūrma P.) | XI.2 | 324 |
| 19. | पुराणरत्नानि (Gems from the
Purāṇas) (Compiled from Kūrma P.) | XII,2 | 332 |
| 20. | रामोक्ता नीतिः (Nīti described by
Rāma)
(Compiled from Agni Purāṇa) | XIII.1 | 85 |
| 21. | धर्ममाहात्म्यम् (Glorification of
Dharma)
(Compiled from Kūrma P.
(cr. edn) I 2.51-60) | XIII.2 | 175 |

(1) Bibliography

- | | | | |
|----|--|---|---------|
| 1, | Bibliographical Notes on the
Purāṇas
By <i>A. S. Gupta</i> | I | 246-249 |
| 2. | Bibliographical Notes on the
Purāṇas
By <i>A. S. Gupta</i> | V | 182-185 |

(m) Book-Reviews

- | | | | |
|----|--|----|---------|
| 1. | R. C. Hazra, ' <i>Studies in the Upa-
Purāṇas</i> ' Vol. 1, Calcutta,
Sanskrit College Research
Series, No. 11, 1958
Reviewed by <i>C. R. Swaminathan</i> | I | 112-114 |
| 2. | Dey and Hazra, ' <i>Purāṇetihāsa-
Saṅgraha</i> ', Sahitya Academy,
New Delhi.
Reviewed by <i>V. S. Agrawala</i> | II | 316-317 |
| 3. | Raj Bali Pandey, ' <i>Purāṇa-
Viṣayā-nukramaṇī</i> ', Banaras Hindu
University, 1957.
Reviewed by <i>V. S. Agrawala</i> | II | 318 |
| 4. | Priyabala Sah, ' <i>Viṣṇu-Dharmo-
ttara-Purāṇa</i> '. Third khaṇḍa,
Gaekwad's Oriental Series.
Reviewed by <i>V. S. Agrawala</i> | II | 318-320 |
| 5. | W. Kirfel, ' <i>Zur Eschatology von
Welt and Leben</i> ', Bonn, 1959.
Reviewed by <i>Philippe Lavastine</i> | IV | 223-225 |
| 6. | V. S. Agrawala, ' <i>Mārkaṇḍeya-
Purāṇa—Eka Sāṃskritika Adhya-
yana</i> ', Hindustani Academy,
Allahabad, 1961.
Reviewed by <i>A. S. Gupta</i> | IV | 225-227 |

7. V. S. Agrawala, "Sparks From the Vedic Fire", School of Oriental Studies, Banaras Hindu University
Reviewed by P. Lavastine IV 227-229
8. Vishveshvaranand Indological Journal Vol I. Nos. i and ii
Reviewed By V. S. Agrawala VI.1 244-245
9. V. S. Agrawala 'The Thousand-syllabled speech (सहस्राक्षरा वाक्)
I. Vision in long Darkness
Reviewed By A. S. Gupta VI.1 245-246
10. Rasik Vihari Joshi, Śrī Rāsa Pañcādhyāyī-Sāṃskṛtika Adhyāyana
Reviewed By A. S. Gupta VI.1 247-248
11. H. H. Jayachamaraja Wadiyar : The Gītā and Indian Culture'; Orient Longmans.
Reviewed By Kshetresha Chandra Chattopadhyaya VI.2 476-478
12. R. K. Sharma : Elements of Poetry in the Mahābhārata, University of California Press, 1964
Reviewed By S. Bhattacharya VII.1 212-213
13. Sampurnanand : ग्रहनक्षत्र, Hindustani Academi, Allahabad, 1965
Reviewed By A. S. Gupta VIII.1 188-191
14. Publications Received IX.2 i-iii
15. List of Books Received in Kashi-raj Trust with short notes on their contents
By A. S. Gupta XI.1 I-IV

16. Padma Purāṇa : A Study by *Asoke Chatterji* XIII.1 84
Reviewed By *A. D. Pusalker*
17. (1) Viṣṇudharmottara Purāṇam (Citrasūtram) edited by *Asoke Chatterji* (2) श्रीकामाक्षीमातृकास्तवः Composed by *V. Raghavan* (3) श्री सुत्र ह्यण्यभुजङ्गस्तोत्रम्, composed by *V. Raghavan* XIV.1 70-76
Reviewed By *A. S. Gupta*
18. Book-Reviews XV.2 244-247
By *A. S. Gupta*
19. The Greater Rāmāyaṇa XVI.2 261
By *V. Rāghavan*
Reviewed by *A. S. Gupta*
20. Mito e Filosofia nella Tradizione Indiana by *C. Conio* XVIII.1 103-107
Reviewed by *Giorgio Bonazzoli*
21. Books Received with Brief Notes on their Contents XX.I 139-141
By *A. S. Gupta*
22. Books Received with Brief Notes on their Contents XX.2 278-281
By *Giorgio Bonazzoli*
23. Cornelia Dimmitt and J.A.B. Van Buitenen Classical Hindu Mythology—A Reader in the Sanskrit Purāṇas XXII.2 236-238
Reviewed
By Dr. *Giorgio Bonazzoli*
24. Mario Piantelli, *Īśvaragītā* "Poema del Signore" XXII.2 239-240
Reviewed
By Dr. *Giorgio Bonazzoli*

25. पुराणविषयानुक्रमणी विधि एवं आचार
Reviewed
By Dr. *Giorgio Bonazzoli* XXII.2 241
26. Vettam Mani : Puranic Encyclo-
paedia, Vārāṇasī, 1975
Reviewed XXIII.1. 81-82
By Dr. *Giorgio Bonazzoli*
27. Urmilla Bhagowalla : Vaiṣṇavism
and Society in Northern India
700-1200, New Delhi, 1980
Reviewed XXIII.1 83
By *Giorgio Bonazzoli*
28. Sāmba-Purāṇa (Hindi Translation)
Reviewed XXIV.1 248
By *Ganga Sagar Rai*
29. Brahmā in the Purāṇas By Mohd.
Ismail Khan XXIV.2 405-407
Reviewed By *Dr. Ram Shankar
Bhattacharya*
30. Some Geographical Purāṇic Texts
on Brahmā By Mohd. Ismail
Khān XXIV.2 408
Reviewed By *Dr. Ram Shankar
Bhattacharya*
31. The Rise of the Religious signifi-
cance of Rāma By Frank
Whaling XXIV.2 408-409
Reviewed by
Dr Giorgio Bonazzoli
32. Banāras—City of light
By Diana L. Eck XXIV.2 410-411
Reviewed by *Dr Giorgio
Bonazzoli*
33. अग्निपुराण की दार्शनिक एवं आयुर्वेदिक
सामग्री का अध्ययन—सरिता हाण्डा
Reviewed By *Dr Giorgio
Bonazzoli* XXIV.2 411-412

34. Citrasūtra of the Viṣṇudharmot-
tara By Dr. C. Sivaramamurti XXV.1 154-158
Reviewed By *Dr. R. S.*
Bhattacharya
35. A Philosophical Study of the
Concept of Viṣṇu in the
Purāṇas By K. Bharadwaja XXV.1 159
Reviewed By *Dr. Ganga*
Sagar Rai
36. Karpāsa in Prehistoric India (A
Chronological and Cultural
Clue) By *K. D. Sethna* XXV.1 160
Reviewed By *Dr. Ganga*
Sagar Rai
37. महाभारत तथा पुराणों के तीर्थों का
आलोचनात्मक अध्ययन XXV.2 289
Reviewed By *Dr. R. S.*
Bhattacharya
38. Indian Society, Religion and
Mythology (A Study of the
Brahmavaivarta-purāṇa) XXV.2 291
Reviewed By *Dr. R. S.*
Bhattacharya
39. Un capitolo della Śivagītā sulla
medicina Āyurvedica XXV.2 293
Reviewed By *Dr. G. Bonazzoli*
40. Tradition of the Seven Ṛṣis XXV.2 294
Reviewed By *Dr. G. Bonazzoli*
41. Hermeneutics and Language in
Pūrvamīmāṃsā XXV.2 296
Reviewed By *Dr. G. Bonazzoli*

(n) Obituary

1. Betty Heimann III 296
By *A. S. Gupta*

2.	Dr. Rajendra Prasad By <i>V. S. Agrawala</i>	V	367-369
3.	Pt. Murari Lal Mehta By <i>Rajeshwar Shastri Dravid</i>	V	370-371
4.	Shri M. Patanjali Shastri By <i>V. Raghavan</i>	V	372-374
5.	Pandit Jawaharlal Nehru By <i>Ramesh Chandra De</i>	VI.2	479-481
6.	Dr. Vasudeva Saran Agrawala By <i>A. S. Gupta</i>	IX.1	197-201
7.	Dr. Pannalal By <i>Ramesh Chandra De</i>	IX.2	307
8.	Dr. Sampurnanand By <i>Ramesh Chandra De</i>	XI.1	171
9.	Dr. A. D. Pusalker By <i>A. S. Gupta</i>	XVI.1	115
10.	Dr. S. Radhakrishnan By <i>Ramesh Chandra De</i>	XVII.2	188-189
11.	Dr. Norman W. Brown By <i>A. S. Gupta</i>	XVII.2	190-191
12.	Panditaraja Rajeshwar Shastri By <i>V. Raghavan</i>	XIX.2	354-357
13.	Dr. Suniti Kumar Chatterjee By <i>V. Raghavan</i>	XIX.2	358-361
14.	Dr. V. Raghavan By <i>Ramesh Chandra De</i>	XXI.2	196-197
15.	Sri Ramesh Chandra De By <i>Dr. Ganga Sagar Rai</i>	XXII.2	242-245
16.	Prof. Dr. Ludwik Sternbach By <i>Dr. K. V. Sharma</i>	XXIII.2	201-203
17.	Sri Anand Swarup Gupta By <i>Dr. Ganga Sagar Rai</i>	XXIV.1	218-225

(o) Activities of the All-India Kashiraj Trust

1.	A Brief account of the work of the Purāṇa Department of All-India Kashiraj Trust By <i>A. S. Gupta</i>	I.1	16-20
2.	A Review of the work of the All- India Kashiraj Trust By <i>A. S. Gupta</i>	III.1	134-140
3.	Review of the work of the Purāṇa- Department By <i>A. S. Gupta</i>	III.2	397-403
4.	Literary and Cultural Activities of the All-India Kashiraj Trust By <i>A. S. Gupta</i>	IV.1	216-222
5.	Activities of the All-India Kashiraj Trust By <i>A. S. Gupta</i>	IV.2	418-423
6.	Activities of the All-India Kashiraj Trust By <i>A. S. Gupta</i>	V.1	186-193
7.	Activities of the All-India Kashiraj Trust By <i>A. S. Gupta</i>	V.2	376-389
8.	Activities of the All-India Kashiraj Trust	VI.1	230-243
9.	Do	VI.2	462-475
10.	Do	VII.1	202-211
11.	Do	VII.2	390-401
12.	Do	VIII.1	170-187
13.	Do	VIII.2	430-439
14.	Do	IX.1	202-213
15.	Do	IX.2	308-317
16.	Do	X.1	96-107
17.	Do	X.2	192-205
18.	Do	XI.1	172-197
19.	Do	XI.2	326-341
20.	Do	XII.1	182-201
21.	Do	XII.2	322-331
22.	Do	XIII.2	86-97

23.	Activities of the All-India Kashiraj Trust	XIII.2	176-187
24.	Do	XIV.1	78-89
25.	Do	XIV.2	160-169
26.	Do	XV.1	146-193
27.	Do	XV.2	248-257
28.	Do	XVI.1	116-133
29.	Do	XVI.2	262-273
30.	Do	XVII.1	84-97
31.	Do	XVII.2	192-203
32.	Do	XVIII.1	108-123
33.	Do	XVIII.2	212-219
34.	Do	XIX.1	238-249
35.	Do	XIX.2	362-371
36.	Do	XX.1	142-159
37.	Do	XX.2	282-289
38.	Do	XXI.1	80-93
39.	Do	XXI.2	198-209
40.	Do	XXII.1	104-116
41.	Do	XXII.2	246-259
42.	Do	XXIII.1	84-97
43.	Do	XXIII.2	204-213
44.	Do	XXIV.1	226-245
45.	Do	XXIV.2	413-416
46.	Do	XXV.1	161-168
47.	Do	XXV.2	297-303

(p) Short Notes and Notices

1.	A Brief Outline of the Plan of the Purāṇic Concordance By <i>R. S. Bhattacharya</i>	I.1	39-41
2.	Vedavyāsa Institute of Purāṇa and Indological Research By <i>Ramesh Chandra De</i>	III.1	183
3.	A Bibliography on Hinduism : (Communication) By <i>J. Gonda</i>	V.2	390-393
4.	The Tubingen Purāṇa Project By <i>Dr. Peter Schreiner</i>	XXV.1	150-152

- | | | | |
|----|---------------------------|--------|-------|
| 5. | Announcement and Requests | XXIV.2 | 417 |
| | Sanskrit Translation | S. K. | 33-34 |

II. PURĀṆA-PARTICULAR

1. Agastya-Parva

- | | | | |
|----|--------------------------------|------|---------|
| 1. | The old Javanees Agastya-Parva | IV.1 | 158-175 |
| | By <i>J. Gonda</i> | | |

2. Agni-Purāṇa

- | | | | |
|----|---|---------|---------|
| 1. | Political Thought and Practice in
the Agni-Purāṇa | III.1 | 23-37 |
| | By <i>Dasharath Sharma</i> | | |
| 2. | The Aśvins in the Matsya and
Agni Purāṇas | VII.2 | 254-261 |
| | By <i>K. P. Jog</i>
(Also under Matsya Purāṇa) | | |
| 3. | Vyavahāra Portion of the Agni
Purāṇa | XX.1 | 38-56 |
| | By <i>S. C. Banerjee</i> | | |
| 4. | On Mantras and Mantric Practices
in the Agni Purāṇa | XX.1 | 57-65 |
| | By <i>Andre Padoux</i> | | |
| 5. | An Appraisal of the Data Regar-
ding Temple Architecture glean-
ed from Agni Purāṇa | XXIII.2 | 188-200 |
| | By <i>Tahsildar Singh</i>
(Also under Art and Architecture) | | |

3. Bhāgavata Purāṇa

- | | | | |
|----|---|------|---------|
| 1. | Śrīmad-Bhāgavatasya Vaiśiṣṭyam
(श्रीमद्भागवतस्य वैशिष्ट्यम्) | II.1 | 52-67 |
| | By <i>N. N. Chaudhuri</i> | | |
| 2. | The First verse of the Śrīmad-
bhāgavata Mahāpurāṇa | VI.2 | 378-390 |
| | By <i>R. V. Joshi</i> | | |

- | | | | |
|-----|---|--------|---------|
| 3. | On the comparative Chronology of
the Viṣṇu and Bhāgavata
Purāṇas
By <i>S. N. Roy</i>
(Also under Viṣṇu Purāṇa) | X.I | 55-67 |
| 4. | A Note on the mention of the spouse
and progeny of Vāmana in the
Bhāgavata
By <i>A. S. Gupta</i> | XII.1 | 174-177 |
| 5. | Is Devahūti not mentioned in the
Purāṇas other than the
Bhāgavata ?
By <i>Jyotirmayi Misra</i>
(Also under Mythology) | XIII.1 | 82-83 |
| 6. | Did the author of Bhāgavata know
Kālidāsa ?
By <i>Shiva Shankar Prasad</i> | XIV.2 | 137-140 |
| 7. | Did the Bhāgavata know
Kālidāsa ?
By <i>V. Raghavan</i> | XV.1 | 141-142 |
| 8. | Catuṣṭlokī or Saptaṣṭlokī
Bhāgavata—A Critical Study
By <i>Rasik Vihari Joshi</i> | XVI.1 | 26-46 |
| 9. | Historical and Religious Back-
ground of Concept of four
Yugas in the Mahābhārata and
the Bhāgavata Purāṇa
By (Miss) <i>J. Chemburkar</i>
(Also under Mythology) | XVI.1 | 67-76 |
| 10. | The Date of the Bhāgavata Purāṇa
By <i>Jawahar Lal Sharma</i> | XX.I | 66-70 |
| 11. | The Bhāgavata Purāṇa : A Guide
for the Sādhaka
By <i>Subhash Anand</i> | XX.1 | 71-86 |
| 12. | Līlā in the Bhāgavata Purāṇa
By <i>Dr. Clifford G. Hospital</i> | XXII.1 | 4-22 |

13. Bhakti—The Bhāgavata Way to
God XXII.2 187-211
By *Dr. Subhash Anand*
(Also under Mythology)
14. The Bhāgavata Purāṇa : Sāṁkhya
at the Service of Non-Dualism XXV.2 206-223
By *Daniel P. Sheridan*
(Also under Religion and
Philosophy)

4. Bhaviṣya-Purāṇa

1. The Magas, Sun-worship and the
Bhaviṣya Purāṇa XIII.1 47-76
By *R. K. Arora*
(Also under Religion &
Philosophy)
2. The Mānava Dharma Śāstra I-III
and the Bhaviṣya Purāṇa XVI.2 1-121
By *Ludwig Sternbach*
3. Christ in the Bhaviṣya Purāṇa XXI.1 23-39
By *Dr. Giorgio Bonazzoli*
(Also under Mythology)
4. Bhaviṣya Purāṇa and Bṛhatsamhitā
on Temple Architecture—A
Collective study XXIII.1 62-72
By *Tahsildar Singh*
(Also under Art and Architecture)
5. The Passage III, 3.2.21-33 in
Bhaviṣya Purāṇa XXIII.1 73-77
By *Dr. Carl Gustav Diehl*
6. भविष्यपुराणे राजनैतिकतत्त्वविवेचनम् XXIII.2 175-181
By *Ramji Tripathi*
(Also under Politics)

5. Brahmavaivarta-Purāṇa

1. The Apocryphal character of the extant Brahmavaivarta-Purāṇa
By *A. S. Gupta* III.1 92-101
2. Some Problems regarding the Brahmavaivarta Purāṇa
By *Anantray J. Rawal* XIV.2 107-124
3. Society and Socio-Economic Life in the Brahmavaivarta-Purāṇa
By *Anantray J. Rawal* XV.1 6-92
4. Geographical and Ethnic Data in the Brahmavaivarta Purāṇa
By *Anantray J. Rawal* XVII.1 24-37
5. General Introduction to the Brahmavaivarta Purāṇa (A Study in Purāṇic structure).
By *Giorgio Bonazzoli* XIX.2 321-341
(Also under Mythology)

6. Brahmāṇḍa-Purāṇa

1. The old Javanese Brahmāṇḍa-Purāṇa
By *J. Gonda* II.2 252-267
2. On the Date of the Brahmāṇḍa Purāṇa
By *S. N. Roy* V.2 305-419
3. Virajā-Kṣetra-Māhātmya of Brahmāṇḍa Purāṇa : A Survey
By *U. N. Dhal* XIX.2 292-304
(Also under Geography)

7. Devī-Purāṇa

1. The Devī-Purāṇa : A work of Bengal
By *R. C. Hazra* IV.2 351-359

8. Devī-Bhāgavata--Purāṇa

1. Verbal Similarities between the Durgā-Sapta-Śati and the Devī-Bhāgavata Purāṇa and other considerations bearing on their dates
By *Dasharath Sharma* V.1 90-103
2. The Devībhāgavata as the real Bhāgavata
By *Nirmal Chandra Sanyal* XI.1 127-158
3. Umā Haimavati Myth in the Devī-bhāgavata
By (Miss) *Jaya Chemburkar*
(Also under Mythology) XVIII.1 93-100

9. Garuḍa Purāṇa

1. Garuḍa-Purāṇa
By *B. H. Kapadia* VIII.1 101-114
2. A New Abridged Version of the Bṛhaspati Saṁhitā of the Garuḍa-Purāṇa
By *Ludwik Sternbach* VIII.2 315-426
3. Garuḍa Purāṇa-A study
By *N. Gangadharan* XIII.1 1-104
4. Garuḍa Purāṇa-A Study
(continued from the previous issue)
By *N. Gangadharan* XIII.2 105-174
5. Garuḍa Purāṇa-A study—Appendices 1-6
(continued from the last issue)
By *N. Gangadharan* XIV.1 1-206
6. Garuḍa Purāṇa-A Study
Appendix
(continued from the last issue)
By *N. Gangadharan* XIV.2 207-387

7. Some Reflection on Temple architecture from Garuḍa Purāṇa
By *Tahsildar Singh*
(Also under Art and Architecture) XXII.2 180-186
- 10. Harivaṁśa-Purāṇa**
1. Metres in the Harivaṁśa-Purāṇa
By *Km. Vinapani Pandeya* II.2 179-187
- 11. Kalki Purāṇa**
- 1, कल्किपुराणविमर्शः (Discussion on Kalki-Purāṇa)
By *Paranjape Vinayak Sharma* X.2 179-187
- 12. Kūrma-Purāṇa**
1. Kūrma-Purāṇa-Viṣayāṇḍam Samālocanam
(कूर्मपुराणविषयाणां समालोचनम्)
By *Giridhar Sharma Chaturvedi* III.2 235-252
2. Kūrma-Purāṇa-Viṣaya-Sūcī
(कूर्मपुराणविषयसूची)
By *R. S. Bhattacharya* III 353-395
3. Problem of the Extent of the Kūrma Purāṇa Text
(also under Textual Criticism)
By *A. S. Gupta* XIV.2 125-136
- 13. Liṅga-Purāṇa**
1. Liṅga-Purāṇasya Kāla-Nirūpaṇam
(लिङ्गपुराणस्य कालनिरूपणम्)
By *V. V. Paranjape* II.1 76-81
2. Liṅga-Purāṇāntargatāni Nirvacanāni
(लिङ्गपुराणान्तर्गतानि निर्वचनानि)
By *V. V. Paranjape* V.2 326-332

3. लिङ्गपुराणं तन्त्रशास्त्रं च (Linga-Purāṇa
and Tantraśāstra) VI.2 354-364
By *Paranjape Vinayak Sharma*

14. Mahābharata

1. A Comparative Study of a Passage
on Vāgdoṣas occurring in the
Mahābhārata and the Skanda
Purāṇa XXV.1 129-146
By *Dr. R. S. Battacharya*
(Also under Skanda Purāṇa)

15. Markaṇḍeya-Purāṇa

1. The Mārkaṇḍeya-Purāṇa : Edi-
tions and Translations III.1 38-45
By *Chintaharan Chakravarti*
2. The Lower Limit for the date of
the Devī-Māhātmya VI.1 181-186
By *V. V. Mirashi*
3. The Devī-Māhātmya in Greek :
D. Galanos' Translation XXIV.1 7-40
By *Dr. Siegfried A. Schulz*
(Also under Miscellaneous)
4. The Vāyu Purāṇa and the
Mārkaṇḍeya Purāṇa—A compa-
ratiye study XXIV.2 338-352
By *Dr. Lallanji Gopal*
(Also under Vāyu Purāṇa)
5. An Interesting Verse in the Devi-
Māhātmya XXV.2 235-245
By *Dr. J. N. Tiwari*
1. Glimpses from Astrology and
Chiromancy in the Mārkaṇḍeya
Purāṇa XXI.2 100-107
By *Dr. Nileshvari Y. Desai*
(Also under Miscellaneous)

(13) Matsya Purāṇa

- | | | | |
|----|--|-----|---------|
| 1. | A Unique two Khaṇḍa-Version
of the Matsya-Purāṇa
By <i>V. Raghavan</i> | I.1 | 42-57 |
| 2. | A Study of the Textual Peculiarities
of a Śāradā Manuscript of
the Matsya-Purāṇa
By <i>A. S. Gupta</i> | I | 58-71 |
| 3. | Keṣucin-Matsya-Purāṇa-Ślokeṣu
Gadyabhramah (केपुचिन्मत्स्यपुराण-
श्लोकेषु गद्यभ्रमः)
By <i>Thakur Prasad Divedi</i> | I.1 | 72-79 |
| 4. | Gleanings from the Matsya-
Purāṇa (I)
By <i>Dr. V. Raghavan</i> | I.1 | 80-88 |
| 5. | The Mss. of the Matsya-Purāṇa
collated for its projected critical
edition
By <i>A. S. Gupta</i> | I.1 | 101-111 |
| 6. | Devanāgarī-Source of the Ujjain
Śāradā Ms. of the Matsya-
Purāṇa
By <i>A. S. Gupta</i> | I.2 | 163-174 |
| 7. | Yaksha-worship in the Matsya-
Purāṇa
By <i>V. S. Agrawal and
Motichandra</i> | I.2 | 198-201 |
| 8. | Inventory of the Matsya-Purāṇa
Mss.
By <i>V. Raghavan</i> | I.2 | 220-232 |
| 9. | Study of a newly acquired Śāradā
Ms. of the Matsya-Purāṇa
By <i>A. S. Gupta</i> | II | 120-127 |

- | | | | |
|-----|--|-------|---------|
| 10. | A Metrical Analysis of the Matsya-Purāṇa (1)
By <i>C. R. Swaminathan</i> | II | 243-251 |
| 11. | Home of the Matsya-Purāṇa
By <i>S. G. Kantawala</i> | III.1 | 115-119 |
| 12. | A Metrical Analysis of the Matsya-Purāṇa (2)
By <i>C. R. Swaminathan</i> | III.1 | 120-133 |
| 13. | Matsya-Purāṇa and Promiscuity
By <i>S. G. Kantawala</i> | III.2 | 311-318 |
| 14. | Further Gleanings from the Matsya-Purāṇa (2)
By <i>V. Raghavan</i> | III.2 | 321-330 |
| 15. | On Some Readings of the Matsya Purāṇa
By <i>Nilmadhav Sen</i> | IV.1 | 193-196 |
| 16. | A Sample Edition of the Matsya-Purāṇa, Adhyāya I
By <i>V. Raghavan</i> | IV.2 | 409-417 |
| 17. | Geographical and Ethnical Data in the Matsya-Purāṇa
By <i>S. G. Kantawala</i> | V.1 | 127-143 |
| 18. | Matsya-Text relating to Yajña-Varāha
By <i>V. Raghavan</i> | V.2 | 237-242 |
| 19. | Kashmirian Version of the Matsya-Purāṇa | V.2 | 333-345 |
| 20. | Some Linguistic Aberrations in the Matsya-Purāṇa
By <i>Nilmadhav Sen</i> | V.2 | 346-349 |
| 21. | A Persian Translation of the Matsya Purāṇa
By <i>Ramesh Chandra De</i> | VI.1 | 204-206 |

22. Some Geographical and Ethnic
Data in the Matsya Purāṇa VI.2 411-419
By *S. G. Kantawala*
23. The Aśvins in the Matsya and
Agni Purāṇas VII.2 254-261
By *K. P. Jog*
(also under Agni Purāṇa)
24. The Matsya Purāṇa and the
Rāmāyaṇa VIII.1 159-167
By *D. R. Mankad*
25. मूलसंस्कृत मत्स्यपुराण-तदनुवादभूततमिल-
मत्स्यपुराणयोः साम्यवैषम्यविवरणपट्टिका XVI.2 155-244
26. Text and Interpretation of a verse
of the Matsya Purāṇa XVII.1 15-23
27. Matsya-Purāṇa Chapters on
Indian Architecture and
Sculpture XXI.1 64-71
By *Dr. Manabendu Banerjee*
(Also under Art and
Architecture)
28. Matsya Purāṇa and Early Medieval
Temple Architecture XXV.1 48-63
By *Tahsildar Singh and
Amar Singh*
(Also under Art and
Architecture)
(For Stotras of the Matsya-
Purāṇa see under Stotras in
Purāṇa—General)

(14) Mudgala-Purāṇa

1. Mudgala-Purāṇa-Viṣaya-
Samālocanam IV.2 339-350
(मुद्गलपुराणविषयसमालोचनम्)
By *Giridhar Sharma Chaturvedi*

(15) Nārada-Purāṇa

1. The Identical Philosophical Texts
in the Nārada-Purāṇa and the
Mahābhārata—their contents
and significance V.2 280-304
By *V. M. Bedekar*
2. नारदपुराणम् (Nārada-Purāṇa) VIII.1 83-100
By *Ananta Shastri Phadake*
3. नारदपुराणान्तर्गतानि विशिष्टधर्मशास्त्रवचनानि
(Special Dharmaśāstra maxims
in the Nārada-Purāṇa) IX.1 62-83
By *Ananta Shastri Phadake*
4. Nārada Purāṇa—A Study
(Continued from XV. 2) XVI.1 57-123
By *K. Damodaran Nambiar*
5. Nārada Purāṇa—A Study XVII.1 121-168
By *K. Damodaran Nambiar*
6. Nārada Purāṇa—A Study XVII.2 169-232
By *K. Damodaran Nambiar*
7. Nārada Purāṇa—A Study XVIII.2 233-272
By *K. Damodaran Nambiar*
8. Nārada Purāṇa—A Study XIX.2 273-336
By *K. Damodaran Nambiar*
9. Nārada Purāṇa—A Study XX.2 337-488
By *K. Damodaran Nambiar*
10. Nārada Purāṇa—A Study XXI.1(Suppl.)409-503
By *Dr. K. Damodaran Nambiar*
11. Nārada Purāṇa—A Study XXI.2 (Suppl.) i-xxii
By *Dr. K. Damodaran Nambiar*

(16) Narasimha Purāṇa

1. The Date of the Narasimha
Purāṇa XV.1 143-145
By *V. Raghavan*

(17) Padma-Purāṇa

1. The Position and Antiquity of the Pātālakhaṇḍa of the Padma-Purāṇa I.2 175-183
By *Asoke Chatterji*
2. The Antiquity of the Pātāla-Khaṇḍa of the Padma-Purāṇa II 52-61
By *Asoke Chatterji*
3. The Characteristic Features of the Uttarakhaṇḍa of the Padma-Purāṇa III.1 47-60
By *Asoke Chatterji*
4. Puṣkara-Māhātmya or so-called Padma-Purāṇa-Samuccaya IV.1 176-181
By *Asoke Chatterji*
(For Padma-Purāṇa-Subhāṣitas see Sūktis under Purāṇa-General)
5. Some Observations on the Date of Bengal recension of Uttarakhaṇḍa of the Padma-Purāṇa V.1 122-126
By *Asoke Chatterji*
6. A Treatise of the Kārtika-Māhātmya—Its character and Importance V.2 320-325
By *Asoke Chatterji*
7. The Bhūmi-khaṇḍa in the Bengal Recension of Padma Purāṇa VII.2 262-275
By *Asoke Chatterjee*
8. Śaivism in the Pātāla-khaṇḍa of the Padma-Purāṇa IX.1 98-102
By *Asoke Chatterjee*
9. Some Salient Features of Hindu Society as recorded in the Padma-Purāṇa X.2 154-178
By *Asoke Chatterjee*

10. A Hitherto unknown Manuscript of the Svargakhaṇḍa of the Bengal recension—Its character and importance XI.2 297-203
By *Asoke Chatterji*
(also under Textual Criticism)
11. रघुवंशमहाकाव्यस्य द्वितीयः सर्गः पद्मपुराणं च तत्र प्रथमस्य श्लोकस्य तुलनात्मकमनु-शीलनम् XXII.2 157-163
डा० भगीरथ प्रसाद त्रिपाठी
(Also under Miscellaneous)
18. **Parāśara Purāṇa**
1. A Brief Note on Parāśara Purāṇa XXV.1 44-47
By *Dr. N. Gangadharan*
19. **Rāmāyaṇa**
1. The Circumstances of the Birth of the Rāmāyaṇa—A Study XXIII.1 9-37
By *Dr. S. Sankaranarayana*
20. **Sarasvatī-Purāṇa**
1. Sarasvatī-Purāṇa X.1 68-76
By *Sureshchandra Kanaiyalal Dave*
2. Sahasraliṅga Tank, Patan (N. G.) XXII.2 164-179
By *Dr. R. N. Mehta and Dr. C. Margabandhu*
(Also under Art and Architecture)
21. **Sahyādrī-Khaṇḍa**
1. The Sahyādrīkhaṇḍa : Some Problems concerning a Text Critical Edition of a Purāṇic Text XIX.1 8-40
By *Stephan Hillyer Levitt*
2. Sahyādrīkhaṇḍa XXI.1 77-79
By *Dr. Stephan H. Levitt*

3. The Sahyādrikhaṇḍa : Style and Context as Indices of Authorship in the Pātityagrāmanirṇaya
By *Dr. Stephan H. Levitt* XXIV.1 128-145
22. Śīva-Purāṇa
1. Śīva-Purāṇe Keṣāñcit-Pāṭhānām Vicāraḥ (शिवपुराणे केषाञ्चित्पाठानां विचारः)
By *V. V. Paranjape* V.1 114-121
2. शिवपुराणीयं दर्शनम् (Śīva-Purāṇīyam Darśanam)
By *Vraja Vallabha Dviveda* VII.1 158-169
3. शिवपुराणविषयकं वक्तव्यम् (Śīva-Purāṇa-Viśayakam Vaktavyam)
By *Rajeshvara Sastri Dravida* VII.1 191-193
23. Skanda-Purāṇa
1. The Legend of Cirakārin in the Skānda Mahāpurāṇa and the Mahābhārata
By *V. M. Bedekar* IV.1 197-214
2. The Story of Somaka in the Mahābhārata and its Metamorphosis in the Skānda Mahā-Purāṇa
By *V. M. Bedekar* X.1 17-26
3. The Holy Places of the East India as depicted in the Skanda Purāṇa
By *Umakant Thakur*
(Also under Geography) XIV.1 40-57
4. The Holy Places of North India as mentioned in the Skanda Purāṇa
By *Umakant Thakur*
(Also under Geography) XV.1 93-120

5. Two legends from the Sk., P, : A
Study XV.1 124-132
(Also under Geography)
By *R. N. Mehta & S. G. Kantawala*
6. The Holy Places of North India as depicted in the Skanda Purāṇa XV.2 201-222
By *Umakant Thakur*
(Also under Geography)
7. Pratyabhijñā Philosophy as propounded by the Skanda Purāṇa XVI.2 139-142
By *(Mrs.) Sudha Sahai*
(Also under Religion & Philosophy)
8. The Holy Places of West India as mentioned in the Skanda Purāṇa XVIII,2 162-196
By *Umakant Thakur*
(Also under Geography)
9. The Holy Places of West India as mentioned in the Skanda Purāṇa XIX.1 41-80
By *Umakant Thakur*
(Also under Geography)
10. The Holy Places of South India as depicted in the Skanda Purāṇa XIX.2 305-320
By *Umakant Thakur*
(Also under Geography)
11. The Holy Places of South India as depicted in the Skanda Purāṇa XX.I 103-120
By *Umakant Thakur*
(Also under Geography)

12. The Holy Places of South India as depicted in the Skanda Purāṇa
By *Umakant Thakur* XX.2 246-267
13. A Comparative Study of a Passage on Vāgdoṣas occurring in the Mahābhārata and the Skanda Purāṇa
By *Dr. R. S. Bhattacharya*
(Also unde Mahābhārata) XXV.1 129-146
14. Bhoja and Vastrāpathamāhātmya : A Re-appraisal
By *Dr. R. Mehta and Dr. S. G. Kantawala*
(Also under Miscellaneous) XXIII.2 165-174
- 24. Svalpa Matsya-Purāṇa**
1. Svalpa Matsya-Purāṇa (Cr. Ed.)
(Chs. 1-4)
Edited By *V. Raghavan* VI.1 249-260
2. Svalpa-Matsya-Purāṇa (Cr. Ed.)
(Chs. 5-10)
Edited By *V. Raghavan* VIII.1 192-226
3. Svalpa-Matsya-purāṇa (Cr. Ed.)
(Chs. 11-18)
Edited By *V. Raghavan* IX.2 49-114
4. Svalpa-Matsya-Purāṇa (Cr. Ed.)
(Chs. 19-25)
Edited By *V. Raghavan* X.1 115-136
5. Svalpa-Matsya Purāṇa (Chs. 26-31)
(Cr. Ed.)
Edited By *V. Raghavan* X.2 137-178
6. स्वल्पमत्स्यपुराणम्, (Svalpa Matsya Purāṇam) (Chs. 32-33)
Edited By *V. Raghavan* XIV.1 179-199

25. Vāmana-Purāṇa

1. Vāmana-Purāṇa-Viṣaya-Sīci
(वामनपु राण-विषयसूची)
By *R. S. Bhattacharya* III.1 141-182
2. The Vāmana-Purāṇa
By *V. Raghavan* IV.1 184-192
3. Vāmana-Puraṇasyānuṣṭubhatiriktā-
nām Chandasām anusandhānam
(वामनपु राणस्यानुष्टुबतिरिक्तानां
छन्दसामनुसन्धानम्)
By *Thakur Prasad Dvivedi* V.1 144-159
4. On the Adhyāyas of the Vāmana-
Purāṇa
By *A. S. Gupta* V.1 360-366
5. Some Aspects of the Vāmana-
Purāṇa
By *B. H. Kapadia* VII.1 170-182
6. Constitution of the Vāmana-
Purāṇa Text
By *A. S. Gupta* IX.1 141-194
7. The story of Saṁvaraṇa and
Tapatī in the Mahābhārata and
the Vāmana Purāṇa
By *V. M. Bedekar* XII.1 12-32
8. The Rivers in the Vāmana Purāṇa
By *Suresh K. Dave*
(also under Geography) XII.1 33-47
9. The Elements of Astrology in the
Purāṇa
By *Ram Chandra Pandey* XII.1 65-81
10. The Ethico-Religious Philosophy
of the Vāmana Purāṇa
By *Anant Prasad Mishra* XII.1 82-101

11. No Omission in the Vāmana Purāṇa of the Text relating to gifts for Viṣṇu's worship in Śrāvaṇa
By *A. S. Gupta* XII.1 102
12. Some observations on the Vāmana Purāṇa
By *A. D. Pusalker* XII.1 141-146
13. Vāmana Purāṇa and Samaya pradīpa
By *Asoke Chatterji* XII.1 147-148
14. Does the Vāmana Purāṇ mention Tulasi ?
By *A. S. Gupta* XII.1 149-151
15. A note on the Prose passages in the Vāmana Purāṇa
By *Ramayan Dvivedi* XII.1 156-160
16. A Note on the Kashmirian Manuscript of the Vāmana Purāṇa
By *Ganga Sagar Rai* XII.1 165-169
17. Bibliography of the Vāmana Purāṇa
By *Ganga Sagar Rai* XII.1 178-179
18. सूचीपत्रम् [Contents of Vāmana Purāṇa from a Kashmirian Manuscript]
By *A. S. Gupta* XII.1 i-ix
19. Rivers of Kurukṣetra in Vāmana Purāṇa
By *Sasanka Sekhar Parui* XVII.2 168-187
(Also under Geography)

26. Varāha-Purāṇa

1. Śrī-Varāha Purāṇam Śrī-Rāmānuja-Sampradāyaśca
(श्रीवराहपुराणं श्रीरामानुजसम्प्रदायश्च) IV.2 360-383
By *K. V. Nilameghacharya*

2. A Verse of Varāha Purāṇa in
Kāvya Mīmāṃsā XX.1 130
By *Ganga Sagar Rai*
- 27. Vāsuki Purāṇa**
- 1 वासुकिपुराणस्य कालः पुराणेषु स्थानं च XXII.2 212-219
By *Anant Ram Shastri*
- 28. Vāyu Purāṇa**
1. Some late Chapters of the Vāyu-
Purāṇa VI.2 366-377
By *S. N. Roy*
2. Gayā Māhātmya-Introduction etc. XXI.2 (Suppl.) 1-32
By *Dr. Claude Jacques*
(Also under Miscellaneous)
3. Gayā Māhātmya-Introduction etc. XXII.1 (Supple) 33-70
By *Dr. Claude Jacques*
(Also under Miscellaneous)
4. The Vāyu Purāṇa and the
Mārkaṇḍeya Purāṇa—A com-
parative Study XXIV. 338-352
By *Dr. Lallanji Gopal*
(Also under Mārkaṇḍeya Purāṇa)
- 29. Viṣṇudharmottara Purāṇa**
1. The Viṣṇu-Dharmottara Chapters
on Music—A Critical Study II.1 151-167
By *Shyam Chand Mukerji*
2. Viṣṇu-Dharmottara Purāṇa on
Ariṣṭas XXIV.1 63-78
By *Dr. Lallanji Gopal*
- 30. Viṣṇu Purāṇa**
1. Similes in the Viṣṇu-Purāṇa III.2 228-234
By *V. Varadachari*
2. Date of the Viṣṇu-Purāṇa Chapters
on Māyāmoha VII.2 276-287
By *S. N. Roy*

- | | | | |
|-----|--|---------|---------|
| 3. | विष्णुपुराणविषयसूची (Subject Index to
Viṣṇu Purāṇa) ; Supplement
By <i>Madhvacharya Adya</i> | VIII.1 | 1-91 |
| 4. | On the Date of the Viṣṇu-Purāṇa's
account of Bharata and Bhuvanakoṣa
By <i>S. N. Roy</i> | VIII.2 | 295-309 |
| 5. | On Comparative Chronology of
the Viṣṇu and Bhāgavata Purāṇas
By <i>S. N. Roy</i>
(also under Bhāgavata Purāṇa) | X.1 | 55-67 |
| 6. | The Viṣṇu Purāṇa, and Advaita
By <i>V. Raghavan</i>
(Also under Religion & Philo-
sophy) | XVIII.2 | 149-152 |
| 7. | A Note on H. H. Wilson's Inter-
pretation of the role of Rajas in
Cosmic Creation in the Viṣṇu
Purāṇa
By <i>Arvind Sharma</i> | XIX.2 | 347-350 |
| 8. | The Viṣṇu-Purāṇa and Advaita
By <i>K. S. R. Datta</i> | XX.2 | 193-196 |
| 9. | Indra in the Viṣṇu Purāṇa
By <i>Dr. Shrinryn Okuda</i> | XXII.1 | 27-32 |
| 10. | Paitamaha Yajña and the Origin
of Sūtas and Māgadhas accord-
ing to Viṣṇu Purāṇa
By <i>Madhusudan M. Pathak</i> | XXII.1 | 61-66 |
| 11. | A Wrong Rendering of the Word
'मुख्यात्मन्' (in Viṣṇu Purāṇa 3.17.29)
By <i>Wilson</i>
By <i>Jyotirmayee Bhattacharya</i>
(Also under Textual criticism) | XXII.2 | 232-233 |

AUTHOR-INDEX

Adya, Madhvacharya; Varanasi

- | | | |
|--|--------|---------|
| 1. 'स्थाणु' शब्दः (Sthāṇu-Śabdaḥ) | VII.1 | 194-196 |
| 2. पुराणसूक्तयः (Purāṇa-Sūktayaḥ) | VIII.1 | 168-169 |
| 3. विष्णुपुराणविषयसूची (Viṣṇu-Purāṇa-Viṣaya-Sūci) (Supplement) | VIII.1 | 1-91 |
| 4. व्यासप्रशस्तिः | XVI.2 | 135-136 |
| 5. व्यासवन्दना | XVII.2 | 99 |

Agrawala, Jagannath, Hoshiarpur

- | | | |
|--|--------|---------|
| 1. Prasthalas in the Epics and the Purāṇas | VIII.2 | 310-314 |
|--|--------|---------|

Agrawala, Prithvi Kumar; Varanasi

- | | | |
|---|--------|---------|
| 1. Skanda in the Purāṇas and the Classical Literature | VIII.1 | 133-158 |
|---|--------|---------|

Agrawala, V. S.; Varanasi

- | | | |
|---|-----|---------|
| 1. Purāṇa-Vidyā | I.1 | 89-100 |
| 2. A Cultural Commentary on the Sarasvati-stotra of the Mārkaṇḍeya-Purāṇa, Adh. 237 | I.1 | 139-145 |
| 3. Bhukti-Mukti Ideal in the Purāṇas | I.1 | 160-162 |
| 4. Padmini-Vidyā | I.1 | 188-197 |
| 5. Sapta-Sāgara-Mahādāna | I.1 | 206-212 |
| 6. Paśupati Yoga | | |
| 7. A Commentary on the Rudra stotra of Hv. P., Viṣṇu Parva, 74.22-347 | II | 2-11 |
| 8. Śukam Prati Vyāsasyopadeśaḥ (शुकं प्रति व्यासस्योपदेशः, Devi Bhāg. 1.147) | II | 14-16 |

9.	Shaṭkuliṃyāḥ	II	82-83
10.	Glorification of Married Life (Translation of Mārka. P. 21.68.74)	II	82-83
11.	The Pañcavakra or Kīrtimukha Motif	II	97-106
12.	The One Rudra and the Many	II	211-224
13.	A Note on Pūtanā and Yaśodā	II	279-281
14.	Hiraṇyagarbha	II	285-306
15.	Important words from the Purāṇas	II	307-312
16.	Nārāyaṇa Mahārṇavaḥ	II	313-315
17.	The Glorification of the Great Goddess	V.1	64-89
18.	Bhuvanakoṣha Janapadas of Bhāratavarsha	V.1	160-181
19.	Yajña-Varāha : An Interpretation	V.2	199-236
20.	Devī-Māhātmya : upodghātaḥ (देवीमाहात्म्यम्-उपोद्घातः) Sanskrit Tr. of its English Preface to the Devī-Māhātmya) Tr. By <i>A. S. Gupta</i>	V.2	267-279
21.	Kamboja—Identification	V.2	355-359
32.	Obituary of Dr. Rajendra Prasad	V.2	367-369
23.	Purāṇa-Vidyā	VI.1	187-199
24.	Kamboja-Janapada	VI.1	221-229
25.	Review of the Vishveshvaranand Indological Journal	VI.1	224-245
26.	The Purāṇas and the Hindu Religion	VI.2	333-346
27.	The Meaning of Mahādeva	VII.2	291-299
28.	Original Purāṇa Samhitā	VIII.2	232-245

29. ब्रह्मकृता योगनिद्रास्तुतिः
(Brahma-Kṛtā Yoganidrā-
stutiḥ) IX.1 1-6
- Agrawal, V. S. and Motichandra**
1. Yaksha-Worship in the Matsya
Purāṇa I.2 198-201
- Anand, Subhash; Pune**
1. The Bhāgavata Purāṇa :
A Guide for Sādhaka XX.1 71-86
2. Saṅuṇa or Nirṅuṇa XXI.1 40-63
3. Bhakti—The Bhāgavata way
to God XXII.2 187-211
4. The Universality and Supremacy
of Bhakti-Yoga XXIV.1 101-127
- Arora, R. K.; Phagwara (Punjab)**
1. The Magas, Sun-worship and
Bhaviṣya Purāṇa XIII.1 47-76
- Aurobindo**
1. The Genius of Vyāsa
(adapted from 'Vyāsa and
Vālmiki') III.2 192-194
- Awasthi, A. B. L.; Lucknow**
1. Numismatic Gleanings from
the Purāṇas VI.2 347-353
- Banerjee, Manabendu; West Bengal**
1. Matsya-Purāṇa Chapters on
Indian Architecture and
Sculpture XXI.1 64-71
- Banerjee, S. C.; Calcutta**
1. Vyavahāra Portion of the
Agni-Purāṇa XX.1 38-56

- | | | | |
|----|--|--------|---------|
| 2. | Popular Life and Beliefs as reflected in the Purāṇas | XXII.1 | 23-26 |
| 3. | A Note on Puranic Influence outside India. | XXV.1 | 147-149 |

Bedekar V. M.; Pune

- | | | | |
|----|--|--------|---------|
| 1. | The Legend of Cirakārin in the Skānda Mahāpurāṇa and the Mahābhārata | IV.1 | 197-214 |
| 2. | The Identical Philosophical Texts in the Nārada-Purāṇa and the Mahābhārata : their Contents and Significance | V.2 | 280-303 |
| 3. | The Story of Śuka in the Mahābhārata and the Purāṇas | VII.1 | 87-127 |
| 4. | The Legend of the Churning of the Ocean in the Epics and the Purāṇas : A Comparative Study | IX.1 | 7-61 |
| 5. | The story of Somaka in the Mahābhārata and its Metamorphosis in Skānda Mahāpurāṇa | X.1 | 17-27 |
| 6. | Principles of Mahābhārata Textual Criticism : The need for Re-Statement | XI.2 | 210-228 |
| 7. | The Story of Samvaraṇa and Tapatī in the Mahābhārata and Vāmana Purāṇa | XII.1 | 12-32 |
| 8. | The Legend of Trita in the Vedas, the Māhābhārata and the Purāṇas—A Comparative Study | XVII-1 | 6-14 |

Bharadwaj, O. P.; Chandigarh

- | | | | |
|----|--|--------|---------|
| 1. | Identification of Ludhiana on the Basis of Epics and the Purāṇas | XVII.2 | 106-117 |
|----|--|--------|---------|

- | | | | |
|----|---|---------|---------|
| 2. | Identification of Barhiṣmati | XVIII.1 | 101-102 |
| 3. | The Ailadhāna-Ludhiana Equation : A Rejoinder | XXI.2 | 177-179 |
| 4. | Location of the Naimiṣa forest | XXIV.1 | 208-217 |

Bhargava, P. L.; Jaipur

- | | | | |
|----|---------------------------------|---------|-----|
| 1. | King Bhagiratha and River Gaṅgā | XXIII.1 | 3-8 |
|----|---------------------------------|---------|-----|

Bhattacharya, Biswanath; Santiniketan

- | | | | |
|----|--|------|---------|
| 1. | The Textual Correlation between the Anonymous Vyāsa-Subhāṣita-Saṅgraha and Śāyaṇa's Subhāṣita Sudhānidhi | XV.2 | 233-243 |
|----|--|------|---------|

Bhattacharya, Jyotirmayee; Varanasi

- | | | | |
|----|---|--------|---------|
| 1. | A Wrong Rendering of the word मुख्यात्मन् (in Viṣṇu-Purāṇa 3.17.29) by Wilson | XXII.2 | 232-233 |
|----|---|--------|---------|

Bhattacharya, Ram Shankar; Varanasi

- | | | | |
|----|--|-------|---------|
| 1. | A Brief Outline of the Plan of the Purāṇic Concordance | I.2 | 39-41 |
| 2. | Purāṇa-Concordance (पुराणविषयसूची-सर्गप्रतिसर्गौ) | I.2 | 146-150 |
| 3. | Padma-Purāṇa-stotra-sūcī (पद्मपुराणस्तोत्रसूची) | I.2 | 151-155 |
| 4. | Purāṇa-Mahimā (पुराणमहिमा) (Compilation) | II | 12 |
| 5. | Vyāsa-Mahimā (व्यासमहिमा) (Compilation) | II | 13 |
| 6. | Viṣṇu-stuti-sūcī (विष्णुस्तुतिसूची) | II | 84-93 |
| 7. | Vyāsa-Mahimā (व्यासमहिमा) (Compilation) | III.1 | 22 |

8.	Vāman-Purāṇa-Viṣaya-Sūcī (वामनपुराणविषयसूची)	III.1	141-182
9.	Prācīnagrantheṣu Purāṇānām- ullekhaḥ (प्राचीनग्रन्थेषु पुराणानामुल्लेखः) (Compilation)	III.2	309-310
10.	Kūrma-Purāṇa-Viṣaya-Sūcī (कूर्मपुराणविषयसूची)	III.2	333-395
11.	Padma-Purāṇa-Subhāṣitāni (पद्मपुराणसुभाषितानि) (Compilation)	IV.1	154-157
12.	Prācīnagrantheṣu Purāṇa-Nirdeśaḥ (प्राचीनग्रन्थेषु पुराणनिर्देशः) (Compilation)	IV.1	182-183
13.	विष्णुकृतं सावित्रीस्तोत्रम् (Eulogy of Sāvitrī by Viṣṇu) with Notes	XXIV.1	1-6
14.	Is Kapila, the Founder of the Sāṁkhya-system, Identical with the Destroyer of the Sons of the King Sagara ?	XXIV.1	190-207
15.	व्यासस्तोत्रम् (Eulogy of Vyāsa) with Notes	XXIV.2	249-252
16.	ब्रह्म-शिव-नारायणस्तोत्रम् (Eulogy of Brahmā, Śiva and Nārāyaṇa) with Notes	XXIV.2	253-260
17.	Buddha as Depicted in the Purāṇas	XXIV.2	384-404
18.	Book-Review	XXIV.2	405-408
19.	सरस्वतीस्तोत्रम् with Notes	XXV.1	1-11
20.	A Comparative Study of a Passage on Vāgdoṣas occurring in the Mahābhārata and the Skanda Purāṇa	XXV.1	129-149
21.	Book-Review	XXV.1	154-158

- | | | | |
|-----|---|-------|---------|
| 22. | व्यासप्रशस्तिः (Eulogy of Vyāsa)
with Notes | XXV.2 | 169-173 |
| 23. | विष्णुस्तोत्रम् (Eulogy of Viṣṇu)
with Notes | XXV.2 | 174-180 |
| 24. | A Purāṇic objective Division of
the Smell (Gandha) not found
in the works on Philosophy | XXV.2 | 246-253 |

Bhattacharya, Siddheshwar; Varanasi

- | | | | |
|----|--|-------|---------|
| 1. | Review of the book 'Elements of
poetry in the Mahābhārata
By <i>Dr. R. K. Sharma</i> | VII.1 | 212-213 |
|----|--|-------|---------|

Biardeau, Madeleine; Paris, France

- | | | | |
|----|--|-------|---------|
| 1. | Some more Considerations about
Textual Criticism | X.2 | 115-123 |
| 2. | Letter to the Editor—in Reply to
to Sri B. M. Bedekar's article | XII.1 | 180-181 |
| 3. | The Story of Arjuna Kārtavīrya
without Re-construction | XII.2 | 286-303 |

Bonazzoli, Giorgio; Varanasi

- | | | | |
|----|---|---------|---------|
| 1. | General Introduction to the
Brahmavaivarta Purāṇa : Its
Anukramaṇikās and their Signi-
ficance | XVII.2 | 118-148 |
| 2. | Review: C. Conio, <i>Mito e Filosofia
nella Tradizione Indiana</i> | XVIII.1 | 103 107 |
| 3. | Prayāga and its Kumbha Melā | XIX.1 | 81-179 |
| 4. | Seduction stories in the Brahma-
vaivarta Purāṇa
(A Study in Purāṇic Structure) | XIX.2 | 321-341 |
| 5. | Devilinga—A Note | XX.1 | 121-129 |
| 6. | Books Received
(with Brief Notes on their
Contents) | XX.2 | 278-281 |

7.	Christ in the Bhaviṣya Purāṇa	XXI.1	23-39
8.	The Dynamic Canon of the Purāṇas	XXI.2	116-166
9.	Purāṇic Paramparā	XXII.1	33-60
10.	A Devī in Form of Liṅga	XXII.2	220-231
11.	Book-Review	XXII.2	236-241
12.	Places of Purāṇic Recitation According of the Purāṇas	XXIII.1	48-61
13.	Book-Review	XXIII.1	81-83
14.	Schemes in the Purāṇas	XXIV.1	146-189
15.	The Colophons in the Critically Edited Purāṇas	XXIV.2	353-383
16.	Book-Review	XXIV.2	408-412
17.	Remarks on the Nature of the Purāṇas	XXV.1	77-113
18.	Composition, Transmission and Recitation of the Purāṇas (A Few Remarks)	XXV.2	245-280

Buddha Prakash; Chandigarh

1.	Studies in Purāṇic Geography and Ethnography—Śāka-dvīpa	III.1	253-287
----	--	-------	---------

Caracchi, Pinuccia; Torino, Italy

1.	Divine Presence in the Mūrti According to the Purāṇas	XXIV.2	261-285
----	--	--------	---------

Chakravarti, Chintaharam; Calcutta

1.	The Mārkaṇḍeya-Purāṇa : Editions and Translations	III.1	38-45
2.	Purāṇa-Digests	V.1	31-38
3.	Purāṇa tradition in Bengal	VII.1	150-157

Chatterji, Asoke; Calcutta

1.	The Position and Antiquity of the Pātālakhaṇḍa of the Padma- Purāṇa (1)	I.2	175-883
----	---	-----	---------

2.	The Antiquity of the Pātāla-khaᅇa of the Padma Purāᅇa(2)	II	52-61
3.	The Characteritic Feature of the Uttara-Khaᅇa of the Padma-Purāᅇa	III.1	47-60
4.	Puᅇkara-Māhātmya or the so-called Padma-Purāᅇa-Samuccaya	IV.1	176-181
5.	Some observations on the Date of the Bengal Recension of the Uttar-Khaᅇa of the Padma Purāᅇa	V.1	122-126
6.	A Treatise of the Kārtika-Māhātmya : Its character and Importance	V.2	320-325
7.	The Bhāmikhaᅇa in the Bengal Recension of the Padma Purāᅇa	VII.2	262-275
8.	Śaivism in the Pātālakhaᅇa of the Padma Purāᅇa	IX.1	98-102
9.	Some salient features of Hindu Society as recorded in the Padma-Purāᅇa	X.2	154-178
10.	A Hetherto unknown Manuscript of the Svargakhaᅇa of the Bengal Recension—Its character and Importance	XI.2	297-303
11.	Vāmana Purāᅇa and Samaya-pradīpa	XII.1	147-148

Chatterji, S. K.; Calcutta

1.	The Purāᅇas—Projected Critical Editions by the Kasiraj Trust of Varanasi	I.1	12-15
2.	Purāᅇa Apocrypha : A Maᅇipura Purāᅇa	VI.2	285-306

Chattopadhyaya, Kshetreshachandra; Varanasi

- | | | |
|---|------|---------|
| 1. Review of the book 'The Gītā and the Indian culture' by H. H. Jayachamraja Wadiyar | VI.2 | 476-478 |
|---|------|---------|

Chaturvedi, Giridhar Sharma; Varanasi—

- | | | |
|--|-------|---------|
| 1. Vedeṣu Purāṇa-Mahattvam (वेदेषु पुराणमहत्त्वम्) | I.1 | 21-30 |
| 2. Purāṇeṣu Purāṇa-Mahattvam (पुराणेषु पुराणमहत्त्वम्) | I.2 | 125 126 |
| 3. Purāṇa-Lakṣaṇāni (पुराणलक्षणानि) (१) | I.2 | 130-138 |
| 4. Purāṇa-Lakṣaṇāni (पुराणलक्षणानि) (२) | II | 107-121 |
| 5. Kūrma-Purāṇa-Viṣayaṇām Samālocanam (कूर्मपुराणविषयाणां समालोचनम्) | III.2 | 235-252 |
| 6. Mudgala-Purāṇa-Samālocanam (मुद्गलपुराणविषयसमालोचनम्) | IV.2 | 339-350 |

Chaudhuri, Narendra Nath Sharma; Delhi—

- | | | |
|--|--------|---------|
| 1. Sṛimadbhāgavatasya Vaiśiṣṭyam (श्रीमद्भागवतस्य वैशिष्ट्यम्) | II | 62-67 |
| 2. Bhagavati Lakṣmīḥ (भगवती लक्ष्मीः) | IV.1 | 103-111 |
| 3. इतिहासपुराणादिषु दिल्लीनगरस्य प्राचीनं रूपम् (Description of Delhi in Epics and Purāṇas) | VI.1 | 174-180 |
| 4. वेदेषु पुराणादिषु च भगवतः शिवस्य तत्त्वं रहस्यं च (The real nature of Lord Śiva in the Vedas and Purāṇas) | VIII.2 | 259-270 |

Chemburkar, J.; Bombay

- | | | |
|---|-------|-------|
| 1. Historical and Religious Background of the Concept of four Yugas in the Mahābhārata and the Bhāgavata. | XVI.1 | 67-76 |
|---|-------|-------|

2. Umā Haimavatī Myth in the
Devībhāgavata : A Study XVIII.1 93-100
3. Cosmology in the Nārada Pañca-
rātra XX.2 197-203
- Church, Cornelia D.,; Maryland, U.S.A.**
1. The Puiāṇic Myth of the Four
Yugas XIII.2 151-159
2. The Myth of four Yugas in the
Sanskrit Purāṇas : A Dimensional
Study. XVI.1 5-25
- Conio, Caterina.; Italy**
1. Relationship between Symbols and
Myths in the Cosmogonies of
Mahāpurāṇas XIX.2 257-282
- Courtright Paul B.; Greensboro, U.S.A.**
1. The Beheading of Gaṇeśa XXII.1 67-87
- Cox, George W.**
1. Allegorical Interpretation of the
the Myths (Extract from his
book *The Mythology of the
Aryan Nations*, 1870, P. 13). I.2 127
- Dange, Sadasiv A.; Nagpur—**
1. Rāmaṇīyakam—The Island of the
Nāgas III.1 64-71
2. Kadrū, Vinatā and the Wager III.2 203-214
3. Prajāpati and his Daughter V.1 39-46
4. Sāvitrī and the Banyan V.2 258-266
- Dange, Mrs. Sindhu S.; Bombay**
1. Śeṣa the cosmic Serpent VII.1 144-149
2. The Earth-cow and Pṛthu's Dart XII.1 79-81
- Dasgupta, Kalyan Kumar, Calcutta,**
1. The Purāṇas on the Audumbaras VII.1 168-190

Datar, Vishwanath Shastri; Varanasi

- | | | | |
|----|--|-----|------|
| 1. | पुराणपाठनिर्धारणरीतिविषयको विमर्शः
(A Discussion on the methods
of constitution of the Purāṇa-
texts) | X.1 | 6-16 |
|----|--|-----|------|

Datta, K. S. R.; Tirupati

- | | | | |
|----|------------------------------|------|---------|
| 1. | The Viṣṇu Purāṇa and Advaita | XX.2 | 193-199 |
|----|------------------------------|------|---------|

Dave, Sureshchandra Kanaiyalal; Dwarka

- | | | | |
|----|--|--------|---------|
| 1. | The Sarasvatī Purāṇa | X.1 | 68-76 |
| 2. | The Rivers in the Vāmana Purāṇa | XII.1 | 33-47 |
| 3. | The Minor Purāṇas of Gujarat
(A brief Survey) | XVII.2 | 142-157 |
| 4. | The Cult of Brahmā—A Brief
Review | XIX.2 | 342-346 |

De, Ramesh Chandra; Fort Ramnagar—

- | | | | |
|----|--|--------|---------|
| 1. | Vedavyās Institute of Purāṇic
and Indological Research
(communication of scheme) | III.1 | 183 |
| 2. | A Persian Translation of the
Matsya Purāṇa | VI.1 | 204-206 |
| 3. | In Memoriam : Pandit Jawaharlal
Nehru | VI.2 | 479-481 |
| 4. | In Memoriam : Dr. Pannalal | IX.2 | 307 |
| 5. | In Memoriam : Dr. Sampurnanand | XI.1 | 171 |
| 6. | Obituary : Dr. S. Radhakrishnan | XVII.2 | 188-189 |
| 7. | Obituary : Dr. V. Raghavan | XXI.2 | 196-197 |

Derrett, J. Duncan M.; London

- | | | | |
|----|---|-------|---------|
| 1. | Book Review (of Hans Losch,
'Rājadharmā') | III.1 | 184-188 |
| 2. | The Purāṇas in Vyavahāra Por-
tions of Medieval Smṛiti-Works | V.1 | 11-30 |

3. A new Note on a treatise on the nature and sources of the Dharmaśāstra X.1 77-94
- Desai, Nileshvari Y.; Ahmedabad.**
1. Glimpses from Astrology and Chiromancy in the Mārkaṇḍeya Purāṇa. XXI.2 100-107
- Deshpande, V. V. ; Poona**
1. A Comment on the Article 'Divinity of King and Right of Revolution in the Purāṇas' XIII.2 170-174
2. The Position of Brāhmaṇas and Commoners under the rule of a Tyrant Monarch XIV.2 147-159
3. Nature and Significance of Itihāsa and Purāṇa in Vedic Puruṣārtha Vidyās—I XVI.1 47-66
4. Nature and Significance of Itihāsa and Purāṇa in Vedic Puruṣārtha Vidyās—II XVI.2 245-260
5. Nature and Significance of Itihāsa and Purāṇa in Vedic Puruṣārtha Vidyās—III XVIII.2 197-211
- Dhal, U. N.; Bhubaneswar**
1. Virajā-Kṣetra-Māhātmya of Brahmāṇḍa Purāṇa : A Survey. XIX.2 292-304
2. A Folk Deity in Purāṇa-Literature XXI.1 9-22
- Dhani, S. L.; Chandigarh**
1. Manvantara Theory of Evolution of Solar System and Āryabhaṭa XX.1 93-102
- Diehl, Carl Gustav; Lund, Sweden.**
- The Passage III. 3.2.21-33 in Bhaviṣya Purāṇa XXIII.1 73-77

Dixit D. P.; Nagpur

- | | | |
|----------------------------------|------|---------|
| 1. Two Purāṇic sites of Vidarbha | IX.2 | 277-283 |
|----------------------------------|------|---------|

Dravid, Rajeshwar Shastri; Varanasi

- | | | |
|---|-------|---------|
| 1. Purāṇa-Saṁśodane Bhāratīya-Rājanīteḥ Samyag ālocanam āvaśyakam (पुराणसंशोधने भारतीयराजनीतेः सम्यगालोचनमावश्यकम्) | I.1.1 | 72-91 |
| 2. Bhāratīya-Rājanītau Purāṇa-Pañcalakaṣṇam (भारतीयराजनीतौ पुराणपञ्चलक्षणम्) | IV.2 | 236-244 |
| 3. Obituary of Pt. Murari Lal Mehta | V.2 | 370-371 |
| 4. पुराणकर्तुर्मर्हर्षिवेदव्यासस्य चिरजीवित्वम् (Longevity of Vedavyāsa, the author of Purāṇas) | VI.2 | 268-284 |
| 5. शिवपुराणविषयकं वक्तव्यम् (A note on the article on the Śiva-Purāṇa) | VII.1 | 191-193 |

Dviveda, Vrajaballabha; Varanasi

- | | | |
|--|--------|---------|
| 1. Kati Tattvāni (कति तत्त्वानि) | II | 168-178 |
| 2. शिवपुराणीयं दर्शनम् (the Philosophy of the Śiva-Purāṇa) | VII.1 | 158-169 |
| 3. पुराणवर्णिताः पाशुपता योगाचार्याः | XXIV.2 | SK 1-21 |

Dvivedi, Ramayan; Varanasi

- | | | |
|--|-------|---------|
| 1. A Note on the Prose passages of the Vāmana Purāṇa | XII.1 | 156-160 |
|--|-------|---------|

Dvivedi, Thakur Prasad; Fort Ramnagar

- | | | |
|--|-----|-------|
| 1. Keṣucin-Matsya-Purāṇa-Ślokeṣu Gadya-Bhramah (केषुचिन्मत्स्यपुराण-गद्यभ्रमः) | I.1 | 72-79 |
|--|-----|-------|

2. Vāmana-Purāṇasyānuṣṭubhatiriktā-
nām Chandasām anusandhānam
(वामनपुराणस्यानुष्टुबतिरिवतानां छन्दसामनु-
सन्धानम्) V.1 144-159
3. Purāṇa-Sūktayaḥ (पुराणसूक्तयः) (Com-
piled from Vāmana P.) V.2 350-351
- Eck, Diana L.; Massachusetts, , U. S. A.**
1. Kāśī, City and Symbol XX.2 169-192
2. A Survey of Sanskrit Sources for
the Study of Vārāṇasī XXII.1 81-101
- Gangadharan, N.; Madras**
1. Garuḍa Purāṇa—A study XIII.1 1-112
2. Garuḍa Purāṇa—A study (conti-
nued from the previous issue) XIII.2 105-174
3. Garuḍa Purāṇa—A study (conti-
nued from the previous issue) XIV.1 1-206
4. Garuḍa Purāṇa—A study (conti-
nued from the previous issue) XIV.2 207-387
5. The Nidhis—Eight or Nine XVII.2 158-162
6. Had Aparṇā (Pārvatī) any other
Sisters? XVIII.2 153-161
7. The Liṅga—Origin of the Concept
and Worship XX.1 87-92
8. Certain Geographical Concepts
in the Purāṇas XXIII.2 161-164
9. A Brief Note on the Parāśara
Purāṇa XXV.1 44-47
- Ghosh, A.; Simla**
1. A Note on Kapālamocana XI.2 325
- Giri, Raghunath; Varanasi**
1. Śakti (The Power) in the Philo-
sophy of the Purāṇas XII.2 231-251

Gonda, J., Utrecht (Netherlands)

- | | | |
|--|---------|---------|
| 1. The old Javanese Brahmāṇḍa-Purāṇa | II | 252-267 |
| 2. The old Javanese Agastya-Parva | IV.2 | 158-175 |
| 3. A communication | V.2 | 390-393 |
| 4. A Note on Indra in Purāṇic Literature | IX.2 | 222-261 |
| 5. Notes on Prajāpati | XXIII.2 | 149-160 |

Gopal, Lallanji; Varanasi

- | | | |
|--|--------|---------|
| 1. Viṣṇudharmottara Purāṇa on Ariṣṭas | XXIV.1 | 63-78 |
| 2. The Vāyu Purāṇa and the Mārkaṇḍeya Purāṇa—A Comparative Study | XXIV.2 | 338-352 |

Gupta, Anand Swarup; Fort Ramnagar—

- | | | |
|---|-----|---------|
| 1. A Brief Account of the work of the Purāṇa Dept. of the All-India Kashi-Raj Trust | I.1 | 16-20 |
| 2. A Study of the Textual Peculiarities of a Śāradā Ms. of the Matsya-Purāṇa | I.1 | 58-71 |
| 3. The Manuscripts of the Matsya-Purāṇa collated for its projected critical edition | I.1 | 101-111 |
| 4. The Stotras in the Matsya-Purāṇa: An Analysis | I.2 | 156-159 |
| 5. Devanāgarī-Source of the Ujjain Śāradā Ms. of the Matsya-Purāṇa | I.2 | 163-174 |
| 6. Bibliographical Notes | I.2 | 246-249 |
| 7. Study of a newly acquired Śāradā Ms. of the Matsya-Purāṇa | II | 120-127 |

- | | | | |
|-----|--|-------|---------|
| 8. | Purāṇa-Mahattvam (पुराणमहत्त्वम्)
(compilation) | III | 46 |
| 9. | The Apocryphal Character of the
Extant Brahma-vaivarta-Purāṇa | III.1 | 92-101 |
| 10. | A Review of the work of the Purāṇa
Dept. of All-India Kashi-Raj
Trust | III.1 | 134-140 |
| 11. | Viṣṇoravatāraḥ Kṛiṣṇadvaipāyano
Vyāsaḥ
(विष्णोस्वतारः कृष्णद्वैपायनो व्यासः)
(compiled, with notes) | III.2 | 189-191 |
| 12. | Gajendra-Mokṣaṇam nāma Viṣṇu-
Stotram
(गजेन्द्रमोक्षणं नाम विष्णुस्तोत्रम्)
(compiled, with notes) | III.2 | 195-202 |
| 13. | Obituary of B. Heimann | III.2 | 296 |
| 14. | Textual Notes | III.2 | 331-332 |
| 15. | Review of the work of the Purāṇa
Deptt. of the All-India Kashiraj
Trust | III.2 | 397-403 |
| 16. | Ambuvīcikṛtaṃ Sarasvatī-Stotram
(अम्बुवीचिकृतं सरस्वतीस्तोत्रम्) | IV.1 | 1-2 |
| 17. | Conception of Sarasvatī in the
Purāṇas | IV.1 | 55-95 |
| 18. | Bibliographical Notes | IV.1 | 182-185 |
| 19. | Book-Review (of Dr. Agrawala's
Mārkaṇḍeya Purāṇa--Ek
Adhyayana) | IV.1 | 225-227 |
| 20. | Literary and Cultural Activities
of the All-India Kashiraj Trust | IV.1 | 216-222 |
| 21. | Hari-Śankara-Stotram (हरिशङ्करस्तोत्रम्)
(Vāmana P. 88. 2-27)
(Compiled, with notes) | IV.2 | 233-235 |

22.	Purāṇeṣvapāṇiniya-Prayogāḥ (पुराणेष्वपाणिनीयप्रयोगः)	IV.2	277-297
23.	Śrī-Stutiḥ (श्रीस्तुतिः) (Vāmana P. 9. 117-137)	V.1	1-4
24.	Activities of the All-India Kashiraj Trust	V.1	186-193
25.	Vyāsa-Praśastiḥ (व्यासप्रशस्तिः) (Mbh. Cr. Ex. XII. 377.3-5)	V.2	195
26.	Varāha-Stutiḥ (वराहस्तुतिः) Viṣṇu P. 1. 4. 12-24) (Compiled, with notes)	V.2	196-198
27.	The Kashmirian Version of the Matsya-Purāṇa	V.2	333-345
28.	On the Adhyāyas of the Vāmana- Purāṇa	V.2	360-366
29.	Activities of the All-India Kashi Raj Trust	V.2	376-389
30.	सरस्वतीस्तोत्रम् (Sarasvati-Stotram)	VI.1	1-6
31.	The Problem of Interpretation of the Purāṇas	VI.1	53-78
32.	Review of the books 'Thousand Syllabled Speech' by Dr. V. S. Agrawala and 'Rāsa Pancādhyāyi, by Dr. R. V. Joshi	VI.1	245-248
33.	व्यासाष्टकस्तोत्रम् (Vyāsāṣṭaka stotram)	VI.2	261-267
34.	Purāṇa, Itihāsa and Ākhyāna	VI.2	451-461
35.	रुद्रकृता गायत्रीस्तुतिः (Rudra-Kṛtā Gāyatrī Stutiḥ)	VII.1	1-5
36.	ब्रह्मकृता वामनस्तुतिः (Brahma-Kṛtā Vāmana-Stutiḥ)	VII.2	215-220
37.	Purāṇas and their Referencing	VII.2	321-351

- | | | | |
|-----|--|--------|---------|
| 38. | देवैः कृता देवीस्तुतिः (Devaiḥ Kṛtā
Devī-Stutiḥ) | VIII.1 | 1-8 |
| 40. | Review of the book 'Graha
nakṣatra' by Dr. Sampurnanand | VIII.1 | 188-191 |
| 41. | व्यासगायत्री (Vyāsa-Gāyatri) | VIII.2 | 227-231 |
| 42. | Constitution of the Vāmana-
Purāṇa Text | IX.1 | 141-194 |
| 43. | In Memoriam : Dr. V.S. Agrawala | IX.1 | 197-201 |
| 44. | व्यासमहिमा (Vyāsa-Mahimā) | IX.2 | 217-221 |
| 45. | अन्धककृता गौरीस्तुतिः
(Andhaka-Kṛtā Gauri-Stutiḥ) | X.1 | 1-5 |
| 46. | अदितिगर्भस्थस्य भगवतो वामनस्य प्रह्लादकृता
स्तुतिः (Eulogy of Lord Vāmana
by Prahlāda) | X.2 | 113-114 |
| 47. | हिमवत्कृता पार्वती स्तुतिः [Eulogy of
Pārvatī by Himavān]
with Notes | XI.1 | 1-9 |
| 48. | Books received with short Notes on
their Contents | XI.1 | 1-2 |
| 49. | व्यासवन्दना [Obeisance to Vyāsa]
with Notes | XI.2 | 203-206 |
| 50. | वासुदेवस्तुतिः [Eulogy of Vāsudeva]
with Notes | XI.2 | 207-209 |
| 51. | Purāṇic Theory of Yugas and
Kalpas | XI.2 | 304-323 |
| 52. | ब्रह्मकृता वामनस्तुतिः [Eulogy of
Vāmana By Brahmā]
with Notes | XII.1 | 2-6 |
| 53. | काश्यपकृता विष्णुस्तुतिः [Eulogy of Viṣṇu
By Kaśyapa]
with Notes | XII.1 | 7-11 |

- | | | | |
|-----|--|--------|---------|
| 54. | Does the Vāmana Purāṇa mention Tulasī ? | XII.1 | 149-151 |
| 55. | No Omission in the Vāmana Purāṇa of the Text relating to Gifts for Viṣṇu's worship in Śrāvaṇa | XII.1 | 152 |
| 56. | A Note on Sylvan Levi's Interpretation of 'Tato jayamudīrayet' | XII.1 | 153-155 |
| 57. | A Note on the mention of Spouse and Progeny of Vāmana in the Bhāgavata | XII.1 | 174-177 |
| 58. | सूचीपत्रम् [Sūcīpatra or contents of the Vāmana Purāṇa from the Kashmirian MS कारा.]
with Notes | XII.1 | i—ix |
| 59. | A Problem of Purāṇic Text Reconstruction | XII.2 | 304-321 |
| 60. | नवरथनृपकृता सरस्वतीस्तुतिः [Eulogy of Sarasvati By King Navaratha]
with Notes | XIII.1 | 1-3 |
| 61. | सनन्दनादिकृता वराहस्तुतिः [Eulogy of Varāha by sages Sanandana and others]
with Notes | XIII.2 | 130-101 |
| 62. | नारायणप्रोक्तं गायत्रीस्तोत्रम् (Eulogy of Gāyatri by Nārāyaṇa)
(with Notes) | XIV.1 | 1-10 |
| 63. | Book-Reviews | XIV.2 | 70-76 |
| 64. | ब्रह्मपाराख्यं शिवस्तोत्रम् (Brahmapāra Eulogy of Śiva)
(with Notes) | XIV.1 | 92-93 |
| 65. | Problem of the Extent of the Kūrma Purāṇa | XIV.2 | 125-136 |

- | | | | |
|-----|--|---------|---------|
| 66. | महेश्वरकृता देवीस्तुतिः (Eulogy of
Devi By Maheśvara)
(with Notes) | XV.1 | 1-5 |
| 67. | व्यासप्रशस्तिः (Obeisance to Vyāsa) | XV.2 | 165 |
| 68. | नारदकृतं विष्णुब्रह्मपारस्तवम् (Brahmapāra)
Eulogy of Viṣṇu by Nārada
(with Notes) | XV.2 | 166-170 |
| 69. | Book-Reviews | XV.2 | 144-147 |
| 70. | विष्णुकृता पृथिवी-स्तुतिः (Eulogy of
Pṛthivi by Viṣṇu)
(with Notes) | XVI.1 | 1-4 |
| 71. | Obituary : Dr. A. D. Pusalker | XVI.1 | 115 |
| 72. | रैभ्यमुनिकृता गदाधरस्तुतिः (Eulogy of
Gadādhara by Sage Raibhya)
(with Notes) | XVI.2 | 137-138 |
| 73. | Book Review | XVI.2 | 261 |
| 74. | ब्रह्मकृता सृष्टिस्तुतिः (Eulogy of God-
dess Sṛṣṭi by Brahmā)
(with Notes) | XVII.1 | 1-5 |
| 75. | पशुपतिस्तोत्रम् (Eulogy of Paśupati—
Śiva)
(With Notes) | XVII.2 | 100-105 |
| 76. | Obituary : Dr. Norman W. Brown | XVII.2 | 190-191 |
| 77. | वाराहीस्तोत्रम् (Eulogy of Vārāhī)
(With Notes) | XVIII.1 | 1-4 |
| 78. | Purāṇic Heritage | XVIII.1 | 39-55 |
| 79. | तीर्थराजप्रयागस्तुतिः (Eulogy of
Tirtharāja Prayāga)
(With Notes) | XVIII.2 | 126-127 |
| 80. | देवैः कृतं पराशक्तिस्तवनम् (Eulogy of
Parā-Śakti by Gods)
(With Notes) | XIX.1 | 1-7 |

81. धरणीकृता जनार्दनस्तुतिः (Eulogy of Janārdana or Viṣṇu Varāha by Goddess Earth) (With Notes) XIX.2 252-256
82. A Note on Lunar Months as named on Viṣṇu's Twelve Names XIX.2 351-353
83. रात्रिसूत्रात्मकं देवीस्तोत्रम् (Glorification of Goddess Rātri) (With Notes) XX.1 1-6
84. Books Received (With Brief Notes on their Contents) XX.1 139-141
85. राष्ट्रसुखावहा शान्तिरूपा वासुदेवस्तुतिः (Vāsudeva Śānti prayer for the Prosperity of a Rāṣṭra) XX.2 161-168
86. अगस्त्यमुनिकृता महालक्ष्मीस्तुतिः (Eulogy of Goddess Mahālakṣmī by Sage Agastya) (With Notes) XXI.1 1-8
87. चित्रकूटे सुप्रतीकनृपकृता 'राम' नाम्ना विष्णुस्तुतिः (Eulogy of Viṣṇu called "Rāma" recited by King Supratika at Citrakūṭa) (With Notes) XXI.2 96-99
88. सरस्वती-स्तवनम् [Eulogy of Sarasvati] (With Notes) XXII.1 1-3
89. व्यासस्तुतिः [Eulogy of Vyāsa] (With Notes) XXII.2 119-121
90. सरस्वतीस्तवनम् [Eulogy of Sarasvatī] XXIII.1 1-2

Gupta D. K.; Patiala

1. The Purāṇic Hindu Theological System in the Seventh Century India XX.2 224-245

Gupta, Kanta; New Delhi

1. Haracaritacintāmaṇi—Its Saiva Legends as compared to those of the Purāṇas XVIII.1 75-83

Gupta, Suresh Prasad; Fort, Ramagar

1. Vibhūti-s of Viṣṇu as mentioned in the Epic and the Purāṇas XX.1 131-135
2. Index of Papers published in *Purāṇa* Vols. XVI-XX. (Supplement). (jointly with Ganga Sagar Rai). XX.2 1-19
3. Index—Classified Subject and Author Index (Supplement) XXV.2 1-23

Gyani, S. D.; Jabalpur—

1. The Date of the Purāṇas (1) I.2 213-219
2. The Date of the Purāṇas (2) II 68-75

Hacker, Paul.; Bonn, West Germany

1. The Sāṅkhyization of the Emanation Doctrine shown in a Critical Analysis of Texts (Reprinted from *WZKSO*, Band V). IV 298-338

Handa, Devendra; Sardarshahr (Rajasthan)

1. Pehoa—the Ancient Pṛthūdaka IX.2 297-306
2. Kapālamocana—An ancient Holy Place X.2 148-153
3. Jālandhara—An Ancient city of Punjab XIII.1 36-46

- | | | | |
|--|--|---------|---------|
| 4. | Identification of Barhiṣmati | XVII.2 | 163-167 |
| 5. | A Note on the Identification of Ludhiana | XIX.1 | 233-237 |
| Hazra, R. C.; Calcutta | | | |
| 1. | Did Vyāsa owe his origin to Berossus ? | II | 17-22 |
| 2. | The Devi-Purāṇa, a work of Bengal | IV.2 | 351-359 |
| 3. | Text and Interpretation of a Verse of the Matsya Purāṇa | XVII.1 | 15-23 |
| 4. | The Historical Background of the Maruts' (or Rudras') Association with Indra and Rudra; and of the Purāṇic story of their origin | XXIII.2 | 101-148 |
| 5. | The Words अम्बक and अम्बिका: Their Derivation and Interpretation | XXIV.1 | 241-62 |
| Heimann, B., London | | | |
| 1. | The Philosophy of the 'It' | III.2 | 297-308 |
| Herbert, Jean; Geneva | | | |
| 1. | Śakaṭa and Pūtanā | II | 268-278 |
| Hohenbereg, Von, Adam; Germany | | | |
| 1. | Metres of classical Poetry in the Purāṇas (original German article translated into English By S. R. Sharma). | XI.1 | 10-66 |
| Hospital, Clifford G.; Kingston, Canada | | | |
| 1. | Līlā in the Bhāgavata Purāṇa | XXII.1 | 4-22 |
| Huntington, Ronald M.; California | | | |
| 1. | The Legend of Pṛthu | II | 188-210 |
| 1. | Avatāras and Yugas : An essay in Purāṇic Cosmology | VI.1 | 7-39 |

Jacques, Claude.; Pondicherry.

- | | | |
|---|--------|-------|
| 1. Gayā Māhātmya; Introduction etc.
Supplement | XXI.2 | 1-32 |
| 2. Gayā Māhātmya; Introduction
etc Supplement | XXII.1 | 33-70 |

Janaki, Km. S. S., Madras

- | | | |
|---------------|--------|-------|
| 1. Paraśurāma | VIII.1 | 52-82 |
|---------------|--------|-------|

Jog, K. P., Bombay

- | | | |
|---|-------|---------|
| 1. The Aśvins in the Matsya
and Agni Purāṇas | VII.2 | 254-261 |
|---|-------|---------|

Joshi, Rasik Vihari; Jodhpur

- | | | |
|--|-------|---------|
| 1. The First Verse of Śrīmad-
bhāgavata | VI.2 | 378-390 |
| 2. Catuṣślokī or Saptāślokī
Bhāgavata | XVI.1 | 26-46 |

Kantawala, S. G.; Baroda

- | | | |
|--|---------|---------|
| 1. Home of the Matsya-Purāṇa | III.1 | 115-119 |
| 2. Matsya-Purāṇa and Promiscuity | III.2 | 311-318 |
| 3. Geographical and Ethnic Data
in the Matsya-Purāṇa | V.1 | 127-143 |
| 4. Some Geographical and Ethnic
data of the Matsya Purāṇa | VI.2 | 411-419 |
| 5. Prayāga-māhātmya : A study | IX.1 | 103-120 |
| 6. Two Legends from the Skanda
Purāṇa; A study (jointly
with R. N. Mehta) | XV.1 | 124-132 |
| 7. Bhoja and Vastrāpathamāhātmya—
A Re-appraisal | XXIII.2 | 165-174 |

Kapadia, B. H.; Vallabha-Vidyanagar (Gujarat)

- | | | |
|--|-------|---------|
| 1. The Four World Oceans and
the Dvīpa-Theory | III.2 | 215-221 |
|--|-------|---------|

- | | | | |
|--|---|---------|---------|
| 2. | The Four-Fold Division of the River in the Purāṇas | IV.1 | 146-153 |
| 3. | Some aspects of the Vāmana-Purāṇa | VII.1 | 170-182 |
| 4. | Garuḍa-Purāṇa | VIII.1 | 101-114 |
| Khan, Mohd. Israil; Aligarh | | | |
| 1. | A Purāṇic Iconographical Account of the Image of Sarasvatī | XI.2 | 285-296 |
| Lal, S. K.; Poona | | | |
| 1. | Kṛtyā | XVII.1 | 52-62 |
| 2. | Vedic-Puranic Vinculum | XXIV.1 | 91-100 |
| Lavastine, Philippe; Paris | | | |
| 1. | Book-Review | IV.2 | 223-215 |
| 2. | Book-Review | IV.2 | 227-229 |
| Levi, Sylvain | | | |
| 1. | Tato Jayamudīrayet (Tr. into English by Pramodchandra) | II | 112-119 |
| Levitt, Stephan Hillyer; U. S. A. | | | |
| 1. | A Note on Compound Pañca-lakṣṇa in Amarasimha's Nāmaliṅgānuśasana | XVIII.1 | 5-38 |
| 2. | The Sahyādrīkhaṇḍa : Some Problems Concerning a Text-Critical Edition of a Purāṇic Text | XIX.1 | 8-40 |
| 3. | Sahyādrīkhaṇḍa | XXI.1 | 77-79 |
| 4. | Sahyādrīkhaṇḍa : Style and Context as Indices of authorship in the Pātityagrāmanirṇaya | XXIV.1 | 128-145 |

Lewis, C. A. Reading; England

- | | | | |
|----|---|---------|---------|
| 1. | The Geographical Text of the
Purāṇas : A Further Critical
Study (1) | IV.1 | 112-145 |
| 2. | The Geographical Text of
the Purāṇas : A Further
Critical Study (2) | IV.2 | 245-276 |
| 3. | The shorter Kūrma Vibhāga
text of the Purāṇas | IX.1 | 84-97 |
| 4. | The Connection between the
Geographical text of the
Purāṇas and those of the
Mahābhārata | XVIII.1 | 56-74 |
| 5. | The Purāṇa Texts Relating to
the Rivers of India | XXV.1 | 31-43 |

Mahapatra, Gopinath; Bhubaneshwar

- | | | | |
|----|--|-------|---------|
| 1. | The Icon of Lord Jagannātha | XXI.1 | 72-76 |
| 2. | The Cult of Jagannātha in the
Purāṇas | XXI.2 | 167-176 |

Malaviya, Sudhakar; Varanasi

- | | | | |
|----|--|--------|-------|
| 1. | The Purāṇic Interpretation of
the Ṛgvedic Mantra IV. 58.3 | XVII.1 | 75-83 |
|----|--|--------|-------|

Mankad, D. R.; Aliabad, Gujarat

- | | | | |
|----|--|------|------|
| 1. | Studies in Purāṇic History, Genea-
logies and Chronology in Modern
Times | IV.1 | 3-22 |
|----|--|------|------|

Mankodi, K. L.; Varanasi

- | | | | |
|----|------------------------------------|-------|-------|
| 1. | Vāmana Trivikrama in Indian
Art | XII.1 | 48-53 |
| 2. | Fragments of Tvaṣṭa's Śilpaśāstra | XIV.1 | 23-29 |

Margabandhu, C.; New Delhi. and Mehta R. N.; Baroda;

- | | | | |
|----|----------------------------------|--------|---------|
| 1. | Sahasraliṅga Tank, Patna (N. G.) | XXII.2 | 164-179 |
|----|----------------------------------|--------|---------|

Matsunami, Y.; Japan

- | | | | |
|----|---|-------|---------|
| 1. | A preliminary Essay in Systematic Arrangement of the Purāṇa with special reference to the legend of Yamā's birth (Translated into English by Akiko Mastumoto from the original Japanese). | XIX.1 | 214-232 |
|----|---|-------|---------|

Mehta, R. N.; Baroda

- | | | | |
|----|--|---------|---------|
| 1. | A consideration of the Mahisāgara Saṅgama Tirtha | IX.1 | 195-196 |
| 2. | Two Legends from the Skanda Purāṇa : A study (jointly with S. G. Kantawala) | XV.1 | 124-132 |
| 3. | Sahasraliṅga Tank, Patan (jointly with C. Margabandhu) | XXII.2 | 164-179 |
| 4. | Bhoja and Vastrāpathamāhātmya; A Re-appraisal (jointly with S. G. Kantawala) | XXIII.2 | 165-174 |

Mirashi, V. V.; Nagpur

- | | | | |
|----|---|---------|---------|
| 1. | Some Purāṇic Passages corroborated by Inscriptional and Numismatic Evidence | I.1 | 31-38 |
| 2. | The lower limit for the Date of the Devī Māhātmya | VI.1 | 181-186 |
| 3. | Three Ancient famous Temples of the Sun | VIII.1 | 38-51 |
| 4. | Location of the Naimiṣa forest | X.1 | 27-34 |
| 5. | The Purāṇas on the successors of the Sātavāhanas in Vidarbha | XVIII.1 | 88-92 |

Mishra, Anant Prasad; Varanasi

- | | | | |
|----|--|-------|--------|
| 1. | The Ethico-Religious Philosophy of the Vāmana Purāṇa | XII.1 | 82-101 |
|----|--|-------|--------|

Mishra, Hiramani; Fort Ramnagar, Varanasi

1. दानसागरे उद्धृतानि पुराणवचनानि (Purāṇa-quotations in Dānasāgara) VII.1 197-200
2. A note on Vāmana's birth and mode of worship XII.1 170-173
3. पुराणोक्ता गीताः XX.1 136-138

Mishra, Jyotirmayi; Varanasi

1. Is Devahūti not mentioned in the Purāṇas other than the Bhāgavata ? XIII.1 82-83

Mishra, Shyam Manohar; Lucknow

- New Light on the Identification of Kālapriyanātha XV.2 171-177

Mitchiner, John. E.; Santiniketan

1. The Evolution of the Manvantara Theory as Illustrated by the Saptarṣi-Manvantara traditions. XX.1 7-37

Moghe, S. G. ; Bombay

1. Pūrva Mīmāṃsā and Purāṇic Interpretation. XIX.2 283-291

Mukerji, Shyam Chand; Calcutta

1. The Viṣṇudharmottara Chapters on Music : A Critical Study II 151-167

Nambiar, K. Damodaran; Bombay

1. Nārada Purāṇa—A Critical Study (Continued from XV.2) XVI.1 57-120
2. Nārada Purāṇa—A Study (continued) XVII.1 121-168
3. Nārada Purāṇa—A Study (Continued) XVII.2 169-232
4. Nārada Purāṇa—A Study (Continued) XVIII.2 233-272

- | | | | |
|--|--|--------|----------|
| 5. | Nārada Purāṇa—A Study
(Continued) | XIX.2 | 273-336 |
| 6. | Nārada Purāṇa—A Study
(Continued) | XX.2 | 337-488 |
| 7. | Nārada Purāṇa—A Study (Supple.)
(Continued from XX.2) | XII.1 | 489-503 |
| 8. | Nārada Purāṇa-A Study (Supple.) | XXI.2 | i-xxii |
| Nayak, Ketaki; Puri | | | |
| 1. | Orissa as Described in the Purāṇas | XV.2 | 223-232 |
| Nehru, Jawaharlal | | | |
| 1. | Indian Mythology (extract) | VI.2 | 365 |
| Nilameghacharya, K. V.; Varanasi | | | |
| 1. | Dharmaśāstretihāsa-Purāṇānām
Vedopabṛmhaṇatvam (धर्मशास्त्रे-
तिहासपुराणानां वेदोपबृंहणत्वम्) | IV.1 | 34-54 |
| 2. | Śrī-Varāḥa-Purāṇam Śrī-Rāmānuja
Sampradāyaśca (श्रीवराहपुराण-
श्रीरामानुजसम्प्रदायश्च) | IV.2 | 360--883 |
| 3. | प्रजापति-तत्कन्या-वृत्तान्तमीमांसा (A discus-
sion on the story of Prajāpati
and his daughter) | VI.1 | 79-96 |
| O' Flaherty, Wendy Doniger; Chicago | | | |
| 1. | The Symbolism of the third eye
of Śiva in the Purāṇas | XI.2 | 273-284 |
| 2. | The Symbolism of Ashes in the
Mythology of Śiva | XIII.1 | 26-35 |
| Ojha, Madhusudana; Jaipur— | | | |
| 1. | Purāṇa-Prasaṅgaḥ (पुराणप्रसङ्गः)
(Extract) | I.2 | 184-187 |
| 2. | Brahmā Padmayoniḥ (ब्रह्मा पद्मयोनिः)
(Extract) | II | 282-284 |

Okuda, Shrinryn; Fukuoka, Japan

1. Indra in the Viṣṇu Purāṇa XXII.1 27.32

Omprakash; Allahabad

1. The problem of the First Traditional King VII.1 128-136
2. An Enquiry after South Eastern Asia in the Purāṇas VII.2 306-319
3. Artha and Arthaśāstra in the Purāṇic Iconography and their symbolical Interpretation IX.2 290-296
4. Divinity of the King and Right of Revolution in the Purāṇas XIII.2 167-169
5. A Rejoinder to the comments of Prof. V. V Despande on 'Divinity of the King and the Right of the Revolution' XIV.1 30-39

Padoux, Andre; Paris

1. On Mantras and Mantric Practices in the Agni Purāṇa XX.1 57-65

Pandey, Ram Chandra; Fort, Ramnagar

1. Element of Astrology in the Vāmana Purāṇa XII.1 65-81

Pandey, Ramji; Varanasi

1. The Concept of the Earth in the Purāṇas XII.2 252-266

Pandeya, Km. Vina Pani, Lucknow—

1. Metres in the Harivaṃśa-Purāṇa II 179-187
2. Purāṇa-Subhāṣitāni (पुराणसुभाषितानि) (Compilation) III.1 61-93

Paranjape, V. V., Poona—

- | | | | |
|----|---|------|---------|
| 1. | Liṅga-Purāṇasya Kāla-Nirṇayaḥ
(लङ्गपुराणस्य कालनिर्णयः) | II | 76-81 |
| 2. | Śiva-Purāṇe Keṣāñcitpāṭhānām
Vicāraḥ
(शिवपुराणे केषाञ्चित्पाठानां विचारः) | V.1 | 114-121 |
| 3. | Liṅga-Purāṇāntargatāni Nirvacanāni
(लङ्गपुराणान्तर्गतानि निर्वचनानि) | V.2 | 326-332 |
| 4. | लिङ्गपुराणं तन्त्रशास्त्रं च (Liṅga-Purāṇa
and Tantraśāstra) | VI.2 | 354-364 |
| 5. | क्षुपाख्यानम् (The story of Kṣupa) | IX.2 | 284-289 |
| 6. | कल्किपुराणविमर्शः (Discussion on
Kalki Purāṇa) | X.2 | 179-187 |

Parui, Sasanka Shekhar; 24 Pargana, West Bengal

- | | | | |
|----|--|--------|---------|
| 1. | Rivers of Kurukṣetra in the
Vāmana Purāṇa | XVII.2 | 168-187 |
|----|--|--------|---------|

Pathak, M. M.; Baroda

- | | | | |
|----|--|--------|---------|
| 1. | Dakṣa-Yajña-Vidhvamsa—
Episode in Purāṇas—A compa-
rative study | XX.2 | 204-223 |
| 2. | Paitāmaha-Yajña and the origin
of Sūtas and Māgadhas accord-
ing to Viṣṇu Purāṇa | XXII.1 | 61-66 |

Pathak, R. A.; Varanasi

- | | | | |
|----|---|------|---------|
| 1. | Some Linguistic Peculiarities in
the Purāṇas | XI.1 | 119-126 |
|----|---|------|---------|

Patni, Vinapani; Baroda

- | | | | |
|----|--|------|---------|
| 1. | The Elements of Poetry in the
Purāṇas | XV.2 | 178-200 |
|----|--|------|---------|

Phadake, Ananta Shastri, Varanasi—

- | | | | |
|----|---|-------|---------|
| 1. | Sambhavaitihya-Vicāraḥ
(सम्भवैतिह्यविचारः) | III.2 | 222-227 |
|----|---|-------|---------|

- | | | | |
|--|--|---------|---------|
| 2. | नारदपुराणम् (Nārada-Purāṇa) | VIII.1 | 83-100 |
| 3. | नारदपुराणान्तर्गतानि विशिष्टधर्मशास्त्रवचनानि
(Special Dharmasāstra-quotations
in the Nārada-Purāṇa) | IX.1 | 62-83 |
| Phromsuthirak, Maneepin; Thailand | | | |
| 1. | Thai Interpolations in the story of
Aniruddha | XXIII.1 | 38-47 |
| 2. | Hindu Brahmā in Thai Literature | XXV.1 | 12-30 |
| Piano, Stefano and Spera, Giuseppe; Genova, Italy | | | |
| 1. | Purāṇic Studies in Italy | XXII.2 | 122-156 |
| Prasad, Shiva Shanker; Muzaffarpur; Bihar | | | |
| 1. | Did the Author of Bhāgavata
know Kālidāsa ? | XIV.2 | 137-140 |
| Pusalker, A. D.; Pune | | | |
| 1. | Some Significant Allegories in
the Purāṇas | III.1 | 8-21 |
| 2. | Genealogy of the Solar Dynasty
in the Purāṇas and the Rāmāyaṇa :
A critical Study | IV.1 | 22-33 |
| 3. | Literary and Archaeological
Evidence on the Aryan Expansion | VI.2 | 307-332 |
| 4. | Some Observations on the Vāmana
Purāṇa | XII.1 | 141-146 |
| 5. | Review of 'Padma Purāṇa-A
Study', by Asoke Chatterjee | XIII.1 | 84 |
| Raghavan, V.; Madras | | | |
| 1. | An Unique two-khaṇḍa Version
of the Matsya-Purāṇa | I.1 | 42-57 |
| 2. | Gleanings from the Mastya-
Purāṇa (1) | I.1 | 80-88 |
| 3. | Inventory of Matsya-Purāṇa
Manuscripts | I.2 | 220-232 |

4.	Tamil Versions of the Purāṇas	II	225-242
5.	Further Gleanings from the Matsya-Purāṇa (2)	III.2	321-330
6.	The Vāmana-Purāṇa	IV.1	184-192
7.	A Sample Edition of the Matsya- Purāṇa, Adhyāya 1	IV.2	409-417
8.	Purāṇārtha-Saṅgraha of Veṅkaṭarāya	V.1	47-50
9.	Matsya-Text relating to Yajña- Varāha, critically edited	V.2	237-242
10.	Obituary of Shri M. Patanjali Sastri	V.2	372-374
11.	Yajña-Varāha : Some more material	VI.1	202-203
12.	स्वल्पमत्स्यपुराणम् (Svalpa-Matsya Purāṇa) (Adhs. 1-4)	VI.1	249-260
13.	Rājanīti section of the Purāṇārtha-Saṅgraha	VII.2	370-389
14.	स्वल्पमत्स्यपुराणम् (Svalpa Matsya Purāṇa) (Adhs. 5-10)	VIII.1	192-226
15.	स्वल्पमत्स्यपुराणम् (Svalpa Matsya Purāṇa) (Adhs. 11-18)	IX.2	49-114
16.	स्वल्पमत्स्यपुराणम् (Svalpa Matsya Purāṇa) (Adhs. 19-25)	X.1	115-136
17.	स्वल्पमत्स्यपुराणम् (Svalpa Matsya Purāṇa) (Adhs. 26-31)	X.2	137-178
18.	Kapālamocana : An Ancient Holy Place	XI.1	169-170
19.	Worship of the Sun	XII.2	205-230
20.	Kapālamocana Tirtha	XIII.1	77-78

- | | | | |
|-----|---|---------|---------|
| 21. | स्वल्पमत्स्यपुराणम् [Svalpa Matsya
Purāṇam] (Continued from
Vol. X 2) | XVI.1 | 179-199 |
| 22. | Did the Bhāgavata know
Kālidāsa ? | XV.1 | 141-142 |
| 23. | The Date of the Narasimha
Purāṇa | XV.1 | 143-145 |
| 24. | Note—A Mukundamāla-Verse
in the Purāṇas | XVI.1 | 114 |
| 25. | The Viṣṇu Purāṇa and Advaita | XVIII.2 | 149-152 |
| 26. | In Memoriam : | XX.2 | 268-275 |
| | (1) Panditraja Rajeshwar Sastri
Dravida | XIX.2 | 354-357 |
| | (2) Dr. Suniti Kumar Chatterjee | XIX.2 | 358-361 |
| 27. | Rātri and Rātri Sūkta | XX.2 | 268-275 |

Rai, Ganga Sagar; Fort Ramnagar—

- | | | | |
|----|--|--------|------------------------------------|
| 1. | Classified Subject-Index and
Author-Index of Vols. I—V of
the 'Purāṇa' | | Supplement to
Purāṇa, Vol. V. 2 |
| 2. | Śākhās of the Ṛgveda as mentioned
in the Purāṇas | VI.1 | 97-112 |
| 3. | Śākhās of the White Yajurveda in
the Purāṇas | VII.1 | 6-17 |
| 4. | Śākhās of the Kṛṣṇa Yajurveda in
the Purāṇas | VII.2 | 235-253 |
| 5. | Śākhās of the Sāmaveda in the
Purāṇas | VIII.1 | 115-134 |
| 6. | Index of Papers published in Vols.
VI-X | | Supplement to
X.2 1-22 |
| 7. | Vāmana Legend—In the Vedas,
Epics and the Purāṇas | XII.1 | 102-140 |

8.	A note on Kurukṣetramāhātmya : A manuscript ascribed to Śaṅkarācārya	XII.1	161-164
9.	A note on Kashmirian Manuscript कार. of the Vāmana Purāṇa	XII.1	165-169
10.	Bibliography of the Vāmana Purāṇa	XII.1	178-179
11.	Śākhās of the Atharvaveda	XIV.1	58-69
12.	Propriety of using Umbrella and Shoes by Vāmana as a Brahmācārin	XIV.2	141-146
13.	Vedic Śākhās	XV.1	133-140
14.	Index of the Papers published in Vols. XI-XV	XV.2	i-xviii
15.	A Verse of Varāha Purāṇa in Kāvya-Mīmāṃsā	XX.1.	130
16.	Index of Papers published in Purāṇa Vols. XVI-XX. (Jointly with S. P. Gupta)	XX.2	Supplement to 1-19
17.	Boons granted to Trijaṭā	XXI.2	194-195
18.	A Note on Kātyāyanī	XXII.1	102-103
19.	The five Vedī-s of Brahmā	XXI.2	234-235
20.	Obituary—Sri Ramesh Chandra De	XXII.2	242-245
21.	Obituary—Sri Ananda Swarup Gupta	XXIII.1	218-225
22.	Book-Review	XXIV.1	248
23.	Book-Review	XXV.1	159-160
24.	Index—Classified Subject and Author Index (Supplement) (Jointly with S. R. Gupta)	XXV.2	1-23

Rai Krishnadasa, Varanasi

- | | | | |
|----|--|-----|---------|
| 1. | Purāṇic Geography : Chaturdvīpa (tr. from Hindi into English by V. S. Agrawala) | I.2 | 202-205 |
| 2. | The Ikṣvāku Genealogy in the Purāṇas (tr. from Hindi into English by V. S. Agarwala) | II | 128-150 |

Rawal, Anantaray J.; Ahmedabad

- | | | | |
|----|--|--------|---------|
| 1. | Some Problems regarding the Brahmavaivarta Purāṇa | XIV.2 | 107-124 |
| 2. | Society and Socio-Economic Life in the Brahmavaivarta Purāṇa | XV.1 | 6-92 |
| 3. | Geographical and Ethnic Data in the Brahmavaivarta Purāṇa | XVII.1 | 24-37 |

Ray, Vidyut Lata; Puri, Orissa

- | | | | |
|----|---|--------|---------|
| 1. | Role of four Varṇas during the Time of Nīlādrimahodayam | XXIV.2 | 286-296 |
|----|---|--------|---------|

Riviere, Juan Roger; Madrid (Spain)

- | | | | |
|----|---|--------|---------|
| 1. | Western Indology and the Purāṇas | III.1 | 4-7 |
| 2. | The Problem of Ganeśa in the Purāṇas | IV.1 | 96-102 |
| 3. | European Translations of the Purāṇic Texts | V.2 | 243-250 |
| 4. | New Positions of Western Orientalism in account with the Purāṇas | VII.2 | 300-305 |
| 5. | Researches on the Purāṇas realised by the All-India Kashiraj Trust in Banaras | VIII.2 | 271-276 |

Rocher, Ludo; Philadelphia, U.S.A.

- | | | |
|--|-------|-------|
| 1. Reflections on One Hundred and fifty years in Purāṇic Studies | XXV.1 | 64-76 |
|--|-------|-------|

Roy S. N.; Allahabad

- | | | |
|--|--------|---------|
| 1. On the Date of the Brahmāṇḍa-Purāṇa | V.2 | 305-319 |
| 2. Some Late Chapters of the Vāyu Purāṇa | VI.2 | 366-377 |
| 3. Date of the Viṣṇu Purāṇa chapters on Māyāmoha | VII.2 | 276-287 |
| 4. On the Date of Viṣṇu-Purāṇa's Account of Bharata and Bhuvanakośa | VIII.2 | 295-309 |
| 5. On comparative chronology of the Viṣṇu and Bhāgavata Purāṇas | X.1 | 55-67 |
| 6. Historical Analysis of a Purāṇic Verse relating to the Śuṅga Dynasty | XI.1 | 67-72 |
| 7. Some Notes and Observations on the Purāṇic Account of the Imperial Guptas | XII.2 | 267-285 |
| 8. Textual and Historical Analysis of the Purāṇa Commentary relating to Maurya Dynasty | XIV.2 | 94-106 |

Sahai, (Mrs.) Sudha; Delhi

- | | | |
|---|-------|---------|
| 1. Pratyabhijñā Philosophy—As propounded by the Skanda Purāṇa | XVI.2 | 139-142 |
|---|-------|---------|

Sambandhan, S., Madras

- | | | |
|---|-----|-------|
| 1. Paurāṇika-subhāṣitāni
(पौराणि कसुभाषितानि)
(Compilation) | I 1 | 10-11 |
|---|-----|-------|

Sankaranarayanan, S.; Mysore

- | | | | |
|----|---|---------|-------|
| 1. | The Sriparvatiya Andhras
in the Purāṇas | XIV.1 | 11-22 |
| 2. | The Circumstances of the Birth
of the Rāmāyaṇa—A Study | XXIII.1 | 9-37 |

Sanyal, Nirmal Chandra; Varanasi

- | | | | |
|----|--|------|---------|
| 1. | The Devībhāgavata as the
Real Bhāgavata | XI.1 | 127-158 |
|----|--|------|---------|

Schreiner, Peter; Tubingen, West Germany

- | | | | |
|----|-----------------------------|-------|---------|
| 1. | The Tubingen Purāṇa Project | XXV.1 | 150-152 |
|----|-----------------------------|-------|---------|

Schulz, Siegfried A; Washington, U.S.A.

- | | | | |
|----|--|--------|------|
| 1. | The Devī-Māhātmya in Greek;
D. Galanos' Translation | XXIV.1 | 7-40 |
|----|--|--------|------|

Sen, Nilmadhav, Poona

- | | | | |
|----|---|------|---------|
| 1. | On Some Readings of the Matsya
Purāṇa | IV.2 | 193-196 |
| 2. | Some linguistic Aberrations in
the Matsya-Purāṇa | V.2 | 346-349 |

Sethna, K. D.; Pondicherry

- | | | | |
|----|---|--------|---------|
| 1. | The Location of Kamboja | VI.1 | 207-214 |
| 2. | Megasthenes and the Indian Chrono-
logy as based on the
Purāṇa (I) | VIII.1 | 9-37 |
| 3. | Megasthenes and the Problems of
Indian Chronology (II) | VIII.2 | 276-294 |
| 4. | Xandrames of the Classical Account
and his Purāṇic counterpart | IX.1 | 121-139 |
| 5. | Megasthenes and the Indian Chrono-
logy as based on the Purāṇas (III) | X.1 | 35-54 |
| 6. | Megasthenes and the Problem of
Indian Chronology as based on
the Purāṇas (IV) | X.2 | 124-147 |

Sharma, Anant; Chittaurgarh (Raj)

1. पुराणं वेदः XIX.1 183-213

Sharma, Arvind; Australia

1. A Note on H. H. Wilson's Interpretation of the role of Rajas in Cosmic Creation in the Viṣṇu Purāṇa XIX.2 347-350
2. Abbe J. A. Dubois on the Order of Hindu Avatāras XXIII.1 78-80

Sharma, B. N.; New Delhi

1. Vāmana and Viṣṇu VIII.2 246-258
2. Vāmana in Literature and Art XII.1 54-64
3. Purāṇic Messages of Religious Tolerance and its Limitations XIII.1 4-25
4. Revanta in Literature and Art. XIII.2 133-150

Sharma, Dashrath; Delhi

1. Political Thoughts and Practice in the Agni-Purāṇa III.1 23-37
2. Verbal Similarities between the Durgā-Sapta-Śatī and the Devī-Bhāgavata-Purāṇa and other Considerations bearing on their Dates V.1 90-113
3. Some New Light from the Skanda Purāṇa on the Dhāraṇa Gotra of the Guptas VII.1 183-185

Sharma, Janakinath, Gorakhpur

1. The traces of Śukadeva's household Life in the Purāṇas VII.2 367-369

Sharma, Jawahar Lal; Pilani

1. The Date of the Bhāgavata Purāṇa XX.1 66-70

Sharma, K. V.; Hoshiarpur

1. Obituary—Dr. Ludwik Sternbach XXIII.2 201-203

Sharma, S. Srinivasa; Madras

1. मूलसंस्कृतमत्स्यपुराण-तदनुवादभूतद्रमिल
मत्स्यपुराणयोः साम्यवैषम्यविवरणपट्टिका XVI.2 155-244

Sharma, Umesh Chandra; Poona

1. Vasiṣṭha in the Purāṇas XVI.1 83-89

Shastri, Ajay Mitra; Nagpur

1. Mahābhārata on the Relation
between Viśvāmitra and the
Audumbaras VII.2 362-366
2. The Reading and Interpretation
of a Verse in the Kuṭṭanimata
in the Light of Epigraphic and
Purāṇic Evidence. XIII.2 160-166

Shastri, Ananta Krishna; Varanasi

1. Prahlādacarita-samālocanam
(प्रह्लादचरितसमालोचनम्) III.1 102-114
2. Prahlādacaritasya Śruti-Mūlakatvam
(प्रह्लादचरितस्य श्रुतिमूलकत्वम्) III.2 288-295

Shastri, Anant Ram; Jammu

1. वासुकिपुराणस्य कालः पुराणेषु स्थानञ्च
(The Time of Vāsuki Purāṇa
and its Place among the
Purāṇas) XXII.2 212-219

Shastri, K. V. Ramakoti; Osmania University

1. Telugu Versions of the Purāṇas IV.2 384-407

Shastri, Subrahmanya S.

1. Pūrva Mīmāṃsā and Purāṇic
Interpretation XX.2 276-277

Sheridan, Daniel P.; Louisiana (U. S. A.)

1. The Bhāgavata Purāṇa—Sāṅkhya
at the service of Non-Dualism XXV.2 206-224

Sheth, Noel.; Poona

- | | | | |
|----|--|--------|---------|
| 1. | Kṛṣṇa as a Portion of the Supreme | XXIV.1 | 79-90 |
| 2. | The Justification for Kṛṣṇa's Affairs with the Hunchbacked woman | XXV.2 | 225-234 |

Shukla, Badarinath; Varanasi

- | | | | |
|----|--|----|-------|
| 1. | Purāṇānām Pratipādyam (पुराणानां प्रतिपाद्यम्) | II | 43-51 |
|----|--|----|-------|

Singh, Amar, and Singh Tahsildar; Ramnagar, Varanasi

- | | | | |
|----|--|-------|-------|
| 1. | Matsya Purāṇa & Early Medieval Temple Architecture | XXV.1 | 48-63 |
|----|--|-------|-------|

Singh, His Highness Kashinaresh Maharaja**Dr. Vibhuti Narain**

- | | | | |
|----|---|--------|---------|
| 1. | Welcome Address to the Delegates of the Vth World Sanskrit Conference | XXIV.1 | 246-247 |
|----|---|--------|---------|

Singh, M. R.; Vanasthali Vidyapith

- | | | | |
|----|--|------|---------|
| 1. | The Relative Chronology of the Janapada Lists of the Purāṇas | IX.2 | 262-276 |
|----|--|------|---------|

Singh, S V.; Lucknow

- | | | | |
|--|---|---------|---------|
| | The Varāha Purāṇa and the Varāha-Viṣṇu Theme in Sanskrit Poetry | XXIII.2 | 182-187 |
|--|---|---------|---------|

Singh, Tahsildar,; Rāmūnagar, Varanasi

- | | | | |
|----|---|---------|---------|
| 1. | The Purāṇic Concept of Monarchy | XXI.2 | 108-115 |
| 2. | Some Reflections on Temple Architecture from Garuḍa Purāṇa | XXII.2 | 180-186 |
| 3. | Bhaviṣya Purāṇa and Bṛhatsaṁhitā on Temple Architecture : A Collective Study | XXIII.1 | 62-72 |
| 4. | An Appraisal of the Data regarding Temple Architecture gleaned from Agni Purāṇa | XXIII.2 | 188-200 |

5. Matsya Purāṇa and Early Medieval Temple Architecture (jointly with Amar Singh) XXV.1 48-63
- Sircar, D. C.; Calcutta**
1. The Land of the Kambojas V.2 251-257
2. Mahī-Sāgara-Saṅgama V.2 352-354
3. Camboja VI.1 215-220
4. Dharmādhikaraṇa and Dharmā-dhikārin VI.2 445-450
- Sivaramamurti; New Delhi**
1. The Citrasūtra and its Date XXV.2 181-205
- Smith, R Morton; Toronto, Canada**
1. Notes on some Early Indian Names VI.2 420-442
2. The Spread of the Vyāsa Vedas VII.2 221-234
- Soifer, Deborah A.; U. S. A.**
- Toward an understanding of Viṣṇu's Avatāras XVIII.2 128-148
- Spera, Giuseppe and Piano, Stefano; Genova, Italy**
1. Purāṇic Studies in Italy XXII.2 122-156
- Srinivasachariar, Madras**
1. Paurāṇikāni Stotrāṇi पौराणिकानि स्तोत्राणि (Compilation) I.1 3-9
- Srivastava, V. C.; Allahabad**
1. The Purāṇic Records on the Sun-worship. XI.1 229-272
2. Sun-Worship in Bali—A Hypothesis XVII.1 63-74
- Sternbach, Ludwik; Paris, France**
1. Cāṇakya's Aphorisms in the Purāṇas VI.1 113-146
2. The Kathā Literature and the Purāṇas VII.1 19-86

- | | | | |
|---|---|--------|---------|
| 3. | A New Abridged Version of the
Bṛhaspati Saṁhitā of the Garuḍa-
Purāṇa | VIII.2 | 315-429 |
| 4. | Purāṇic Wise-Saying in the Literature
of Greater India. | XI.1 | 73-115 |
| 5. | Purāṇic Texts in Subhāṣita
Saṁgrahas. | XIII.2 | 102-132 |
| 6. | An Additional note on “The
Textual Correlation between the
Anonymous Vyāsa-Subhāṣita-
Saṁgraha and Sāyaṇa’s Subhāṣita-
Sudhā-Nidhi” | XVI.1 | 77-82 |
| 7. | The Mānava Dharma Śāstra I-III
and the Bhaviṣya Purāṇa | XVI.2 | 1-121 |
| Strenski, Ivan; New London, U. S. A. | | | |
| 1. | The Syamantaka Gem Story—
A Structural Analysis | XXIV.2 | 297-337 |
| Suryanarayanarao; Madras | | | |
| 1. | Kannada Version of the Purāṇas | VI.1 | 147-173 |
| Swaminathan, C. R.; Madras | | | |
| 1. | Book-Review | I.1 | 112-114 |
| 2. | A Metrical Analysis of the Matsya-
Purāṇa (1) | II | 243-251 |
| 3. | A Metrical Analysis of the Matsya-
Purāṇa (2) | III.1 | 120-133 |
| Thakur, Umakant; Darjeeling | | | |
| 1. | The Holy Places of East India as
depicted in the Skanda Purāṇa. | XIV.1 | 40-57 |
| 2. | The Holy Places of North India
as mentioned in the Skanda
Purāṇa (1) | XV.1 | 93-120 |
| 3. | The Holy Places of North India as
mentioned in the Skanda Purāṇa (2) | XV.2 | 201-222 |

- | | | | |
|--|---|---------|---------|
| 4. | The Holy Places of North India | XVI.1 | 90-113 |
| 5. | The Holy Places of West India
as mentioned in the Skanda
Purāṇa | XVIII.2 | 162-196 |
| 6. | The Holy Places of West India as
mentioned in the Skanda Purāṇa | XIX.1 | 41-80 |
| 7. | The Holy Places of South India as
depicted in the Skanda Purāṇa | XIX.2 | 305-320 |
| 8. | The Holy Places of South India as
depicted in the Skanda Purāṇa | XX.1 | 103-120 |
| 9. | The Holy Places of South India
as depicted in the Skanda
Purāṇa | XX.2 | 246-267 |
| Thite, Ganesh; Pune | | | |
| 1. | पाञ्चारात्रात्मकं सांख्यम् [Sāṃkhya
mixed with the Pāñcarātra
Theory]. | XV.1 | 121-123 |
| 2. | Pañcarātra and Heresy | XVIII.1 | 84-87 |
| 3. | Cārvāka Theory of Jaradgavā | XIX.1 | 180-182 |
| Tiwari, J. N.; Varanasi | | | |
| 1. | An Interesting Variant in the
Devi-Māhātmya | XXV.2 | 235-245 |
| Tripathi, Bhagirath Prasad.; Varanasi | | | |
| 1. | रघुवंशमहाकाव्यस्य द्वितीयः सर्ग पद्मपुराणञ्च
तत्र प्रथमस्य श्लोकस्य तुलनात्मकमनुशीलनम् | XXII.2 | 157-163 |
| Tripathi, G. C.; Udaipur | | | |
| | The Significance of Contents-
Analysis for the Reconstruction
of a Purāṇa Text | XVII.1 | 38-51 |
| Tripathi, Haradeva Prasad; Varanasi | | | |
| 1. | पुराणसुभाषितानि (Wise-Sayings from
the Purāṇas) | VI.1 | 200-201 |

- | | | | |
|--------------------------------------|---|---------|---------|
| 2. | पुराणसुभाषितानि (Wise-Sayings from the Purāṇas) | VI.2 | 443-444 |
| 3. | पुराणसुभाषितानि (Wise-Sayings from the Purāṇas) | VII.1 | 137-143 |
| 4. | पुराणसुभाषितानि (Wise-Sayings from the Purāṇas) | VII.2 | 288-290 |
| Tripathi, Ramji.; Gorakhpur | | | |
| 1. | भविष्यपुराणे राजनैतिकतत्त्वविवेचनम् | XXIII.2 | 175-181 |
| Upadhyaya, Baludeva; Varanasi | | | |
| 1. | नासिकेतोपाख्यानमूलस्य नासिकेतोपाख्यानस्य वेदेतिहासपुराणेषु विकासः (Evolution of the legend of Nāciketa in the Vedas, Epics and the Purāṇas) | VI.2 | 391-410 |
| 2. | A Brief Survey of the Purāṇas on the Kṛṣṇa Līlā. | XI.1 | 159-168 |
| 3. | इतिहासपुराणयोः श्रीकृष्णस्य लौकिक-चरितविवर्षः | XVI.2 | 143-154 |
| Varadachari, V.; Tirupati | | | |
| 1. | Similes in the Viṣṇu-Purāṇa | III.2 | 228-234 |
| Vijaya Kumar, S.; Varanasi | | | |
| 1. | Kāśī—Its Meaning and Significance in the light of Advaita-Vedānta and the Purāṇas | XXV.1 | 114-128 |
| Vivekananda (Swami) | | | |
| 1. | The Purāṇas as Authority for the Highest Truth (Extract) | V.1 | 5 |
| Wadiyar, Jayacharnaj; Mysore | | | |
| 1. | Purāṇas as the Vehicle of India's Philosophy of History | V.1 | 6-10 |

THE BOARD OF TRUSTEES

OF

THE ALL-INDIA KASHIRAJ TRUST

1. His Highness Maharaja Dr. Vibhuti Narain Singh, M.A., D.Litt
Fort Ramnagar, Varanasi. (*Chairman*).

Trustee nominated by the Govt. of India:—

2. Dr. Raghunath Singh, M.A., Ph.D., D.Litt., LL.B.; Varanasi.

Trustees nominated by the Govt. of Uttar Pradesh :—

3. Pt. Kamalapati Tripathi, New Delhi.
4. Vacant.

Trustees nominated by His Highness the Maharaja of Banaras.

5. Maharaj-Kumar Dr. Raghbir Sinh, M.A., D. Litt.;
Raghbir Niwas, Sitamau (Malwa).
6. Pt. Giridhari Lal Mehta, Varanasi; Managing Director.
Jardine Handerson Ltd.; Scindia Steam Navigation Ltd.
Trustee : Vallabhram-Saligram Trust, Calcutta.
7. Padmabhushan, Pt. Baladeva Upadhyaya, M.A., Sahityacharya,
Vachaspati; Formerly Director, Sampurnanand Sanskrit
University; Ravindrapuri, Varanasi.

Donation made to All-India Kashi Raj Trust, Fort Ramnagar, Varanasi, will qualify for exemption under Sec. 80G of the Income Tax Act, 1961 in the hands of donors.

The 'Purāṇa' Bulletin has been started by the Purāṇa Department of the All-India Kashiraj Trust with the aim of organising the manifold studies relating to the Purāṇas. It specially discusses the several aspects of text-reconstruction, of the interpretation of the vast cultural and historical material, and of the obscure esoteric symbolism of legends and myths of the Purāṇas.

The editors invite contributions from all those scholars who are interested in the culture of Purāṇa literature in which the religion and philosophy of the Vedas have found the fullest expression.

Statement of ownership and other particulars about

पुराणम्—PURĀṆA

- | | |
|-------------------------------------|--|
| 1. Place of Publication |Fort Ramnagar, Varanasi |
| 2. Periodicity of Publication | .. Half-yearly |
| 3. Printer's Name |Vinaya Shankar |
| Nationality |Indian |
| Address |Ratna Printing Works,
B21/42 A, Kamachha, Varanasi |
| 4. Publisher's Name |Yogendra Narain Thakur
General Secretary, All-India
Kashiraj Trust |
| Nationality |Indian |
| Address |All-India Kashiraj Trust, Fort
Ramnagar, Varanasi. |
| 5. Editors' Names
with Addresses |R. K. Sharma (Delhi),
Dr. R. N. Dandekar (Pune),
J. Gonda (Holland)
R. S. Bhattacharya (<i>Editor</i>)
(Purāṇa Deptt., Fort Ramnagar
Varanasi). |
| Nationality |Indian and Dutch (J. Gonda) |
| 6. Name of the owner |All-India Kashiraj Trust, Fort
Ramnagar, Varanasi. |

I, Yogendra Narain Thakur, hereby declare that the particulars given above are true, to the best of my knowledge.

Yogendra Narain Thakur
Publisher.

Printed at the Ratna Printing Works, Kamachha, Varanasi,