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डा० रामकरण शर्मा

भूतपूर्व कुलपति, सम्पूर्णानन्द संस्कृतविश्वविद्यालय, वाराणसी; नयी दिल्ली

डा० रामचन्द्र नारायण दाण्डेकर

भण्डारकर प्राच्यशोधसंस्थान, पुणे

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पुराणम्—PURĀṆA

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NOTES ON THE STOTRA

While fighting with the king Sucandra, an ally of Kārtavīrya, Paraśurāma observed that his weapons became powerless before the king. After a while he saw that the goddess Bhadrakālī was protecting the king from his attack. Consequently he left his weapons and eulogized the goddess by uttering the *stotra*. The goddess instructed Paraśurāma the way through which Sucandra could be killed. The goddess is described here as 'mounted on a lion' 'having a dreadful face and three eyes' 'wearing a wreath of heads and holding a trident' (2.39,34).

Meanings of most the expressions in this *stotra* are fairly clear. Only a few words require to be explained. The *stotra* is in the Upajāti metre.

(Verse 35)¹ The printed reading of the third foot of this verse seems to be corrupt. It seems to mean 'decorated with various kinds of ornaments'. Śāṅkaravallabhā may mean either one who is the wife of Śiva or one by whom Śiva is dearly loved. प्रपन्न ... मायै— One who is intent on protecting those who take refuge in her.

1. We have slightly changed the number of the verses. According to the editor of the Brahmāṇḍa-purāṇa the first two lines of the *stotra* (नमोऽस्तु....and जगत् सवित्र्यै....) constitute the second half of the verse 35. According to us this is wrong as is proved by the reading of the expression राम उवाच just before the line नमोऽस्तु ते.... There can be no expression like राम उवाच between the two halves of a verse—a fact not realized by the editor of this Purāṇa (Venkateswar ed.). It is quite reasonable to hold that the line दृष्ट्वा विहाय....समैडत belongs to the preceding verse. Similarly it is wrong to think that the last two lines of this *stotra* (त्वमेव माता....and जगत्त्रयस्य....) constitute the first half of the verse 45 (as is found in the printed edition) as is proved by the reading of the expression वसिष्ठ उवाच after the line जगत्त्रयस्यापि. No expression like वसिष्ठ उवाच can be read between the two halves of a verse.

(36) दक्षप्रसूत्यै—Dakṣa is the Svāyambhuva Dakṣa (and not the Prācetasā Dakṣa), the father of Satī. The second line shows the *ardhanārīśvara form*.² Kālī—on account of *kalana* or *kālarūpa* the goddess is called Kālī (Lakṣmītantra 4.44). Sometimes it is explained to mean ‘the devour of all’ (कलयति भक्षयति).

(37) Tārābhīdhā—one who is called by the name Tārā. The second line says that the shoes of the goddess were worshipped by Gaṇeśa. This simply shows Gaṇeśa’s devotion to the goddess (see the Bhāṣya on Lalitāsahasranāma, p. 49 for Gaṇeśa’s devotion).

Parameṣṭhidā (literally meaning ‘giver of parameṣṭhin i. e. Brahmā.’) may mean one who bestows life to Brahmā by protecting him directly or indirectly (i. e. causing somebody to protect him). There are Puranic stories that support this explanation. It is to be noted here that Devi is called Parameṣṭhinī in the Kūrmapurāṇa (1.92.208 quoted in Lalitāsahasranāma-bhāṣya, p. 65). Tāpatrayonmū... For a detailed description of the three kinds of miseries, see Viṣṇu-p. 6.5.1-42; Nārādiya-p. I. 46; Liṅga-p. I. 86; Agni-p. 369; etc.

(38) अस्तपुरत्रया—It is to be analysed as अस्तं पुरत्रयं यया ‘by whom the three cities were thrown off’. It suggests that Śiva was helped by Devi while destroying the three cities of the demons. It may also be analysed as *astam puratrayam yasyām*, showing that Devi transcends the three states, namely waking, dream and deep sleep or the three kinds of bodies namely *sthūla*, *sūkṣma* and *kārāṇa*. The word *puratraya* in this sense is used in Kaivalya-Up. 14.

बालाधिकार्यै त्रिपुराभिघायै—The word *bālā* is to be added with the word *tripurā* and thus the word *Bālātripurā* or *Tripurābālā* would be formed which is one of the names of Devi. For *Tripurābālā* and her mantra, see *Tantrasāra* (pp. 360-363, ed. by P. Bhattacharya)³. The reading *निहिताहता* is doubtful; it may be corrected to *निहताहिता* ‘one by whom *ahitas* (evils) are destroyed.

2. Bhāskara’s comment on the name श्रीकण्ठार्धशरीरिणी is noteworthy. (Bhāṣya on Lalitāsahasranāma, p. 102).
3. According to the *Tripurā* school Devi is called *Bālā* on account of her being characterized by child’s play (बाललीलाविशिष्टत्वाद् बालेति कथिता प्रिये).

(39) Vara and Abhaya are the names of two *mudrās*⁴, Bakānanā—Authority for this epithet is wanting. May we read Varānanāyai (Varānanā—a lovelyfaced woman.) or Kokānanāyai? (See Bhiṣmaparvan 23.8 for this name).

(40) नागारिगा—It is extremely difficult to explain the expression containing the three words *nāga*, *ari* and *ga*. No meaning of *nāga* (a mountain, tree or a serpent) suits here.⁵

The import of the world *navakhaṇḍa* in the name Navakhaṇḍapā (the protector of nine *khaṇḍas*, parts) is to be determined. Navakhaṇḍa (as a Bahuvrīhi compound) may indicate the body having nine apertures (*dvāras* or *randhras*) or nine *ratnas* (the seven *dhātus*, *tvac* and *loman*; see Bhāskara's bhāṣya on Bhāvanopaniṣad 6). It may mean Bhāratavarṣa also as it has nine subdivisions.⁶ Some may be inclined to take it in the sense of Śricakra which contains nine intermediate (*avāntara*) *cakras*.

Since Devī is black in complexion (see the epithet *mahāme-ghaprabhā* in the Tantrasāra), her limbs are described here as *nīlācalābha* (resembling the colour of the Nīla mountain said to be of bright blue colour in the Purāṇas).

(41) Lalitābhīdhā—One who is named Lalitā—a word derived from the root *lala*⁷. *Lekha* in *lekhādhipā* means 'a *deva*'. The significance of *lavaṇākara* is difficult to understand. It may be explained as one possessing *lavaṇākara* (a salt-mine) metaphorically meaning 'treasure of grace or beauty'. Layavarjitā suggests the eternity of the goddess.

4. अघः स्थितो दक्षहस्तः प्रसृतो वरमुद्रिका । ऊर्ध्वीकृतो वामहस्तः प्रसृतोऽभयमुद्रिका ॥

5. The printed reading may be corrupt. Devī's epithets नागहारलतोपेता, नागयज्ञोपवीताङ्गी and नागशय्यानिषेदुषी (as given in Tantrasāra) having the word *nāga* as the first member of these epithets may be considered in this connection.

6. भारतस्यास्य वर्षस्य नव भेदान् निशामय.... (Viṣṇu-p. 2. 3. 6; Mārkaṇḍeya-p. 54. 5; Brahmāṇḍa-p. 2. 16. 8; ष्टुण्ठवं भारतं वर्षं नवभेदेन. . . (Brahma-p. 27. 14).

7. लोकानतीत्य ललते ललिता तेन सोच्यते (Padma-p. quoted in the bhāṣya on Lalitāsahasranāma, p. 196).

(42) Ratisupriyā—Cp. the names Ramaṇalampaṭā and Ratisupriyā in Lalitāsahasranāma (verse 123); also Mahārati (Verse 105). For Rājyapradā, cp. the name Rājyapradāyini (Verse 144).

(43) *Namo namaste* etc.—cp. Gītā 11.40. परतः=behind.

(44) Bhadrakālī is usually explained as भद्रं कालयति.⁸ It shows that her chief characteristic is the bestowing of pleasure.⁹ Some however describe her as the subduer of enemies (of her devotees) (cp. शत्रुनिग्रहकारिणी, Tantrasāra Ch. II).

It is to be noted that according to some Śākta teachers the Śruti passage भद्रं भगवतीं कृष्णां etc. refers to Bhadrakālī (Devibhāṣya on Saptasāti 11.25). Arjuna is found to have extolled the Devī by using the name भद्रकाली in the battle-field of Kurukṣetra (Bhīṣma—p. 23.5)

The *dhyāna* of Bhadrakālī as prescribed in well-known Tantric works is given below :

धुन्क्षामा कोटराक्षी मसिमलिनमुखी मुक्तकेशी रुदन्ती
नाहं तृप्ता वदन्ती जगदखिलमिदं ग्रासमेकं करोमि ।
हस्ताभ्यां धारयन्ती ज्वलदनलशिखापल्लवं पाशयुग्मं
दन्तैर्जम्बूफलाभैः परिहरतु भयं पातु मां भद्रकाली ॥

The goddess is said to have appeared from the wrath of Devī at the time of the destruction of Dakṣa's sacrifice (भद्रकालीति विख्याता देव्याः कोपाद् विनिःसृता, Śānti-p. 283.54). For the description of the image of Bhadrakālī having eighteen arms, see Viṣṇudharmottara 3.71.8-11.

—R. S. Bhattacharya

8. भद्रं कालयतीति भद्रकाली (Nāgoji on Saptasāti 4.33).
9. भद्रं मङ्गलं सुखं कलयति स्वी करोति भक्तेभ्यो दातुमिति भद्रकाली । भद्रकाली सुखप्रदेति रहस्यागमैर्ज्यकथनात् (Pradīpa on Argalāstotra 1); भद्रं कल्याणं कलयति ददातीति भद्रकाली । यद् वा कलयति धारयति वशी करोति जनयतीति काली छान्दसी वृद्धिः, तत्र हेतुत्वात् । भद्रा चासौ सा चेति (Tattvaprakāśikā on Saptasāti 4.33); भद्रं कल्याणं कालयति भक्तान् प्रत्यानयति सा भद्रकाली (Nilakaṇṭha on MBH. Bhīṣma-p. 23.5).

IDENTITY OF ARJUNA MENTIONED IN PĀṆINI'S
SŪTRA 4.3.98

RAM SHANKAR BHATTACHARYA

In the province of the sūtra भक्तिः (4.3.95) is read the sūtra वासुदेवार्जुनाभ्यां वुन् (4.3.98) enjoining the suffix *vun* (= *aka*) to the words Vāsudeva and Arjuna. Consequently the words *vāsudevaka* and *arjunaka* are formed meaning 'one whose *bhakti* (i. e. *bhajanīya*) is Vāsudeva and Arjuna respectively'.

Though Patañjali has given his view about the identity of Vāsudeva (which is followed by all commentators), he is silent on the identity of Arjuna. Unfortunately no traditional commentator says anything on the identity of Arjuna. It is simply stated that the word *arjuna* does not mean a particular tree or colour (Padamañjarī).

Modern scholars are however found to hold the view that Arjuna in the aforesaid sūtra is the Pāṇḍava hero¹ of the Mahābhārata.

According to us there is grave doubt in taking Arjuna as the Pāṇḍava hero. If we consider the nature of *bhakti* it would be more justified to take *Arjuna as Arjuna Kārtavīrya* (the son of Kṛtavīrya) popularly called Sahasrārjuna (Arjuna having one thousand hands) of the Haihaya dynasty.

At first it should be noted that according to traditional commentators *bhakti* (in 4.3.95) means the object of the act

1. "Pāṇini....refers to its (Mahābhārata's) three principal character, Vāsudeva, Arjuna (4.3.98) Yudhiṣṭhira (8.3.95)" (V. S. Agrawal : India as Known to Pāṇini, p. 340); "It is therefore almost certain that the cult of Vāsudeva and Arjuna were current in the Punjab in the age of Pāṇini. It is now recognized that Pāṇini was acquainted with the Mahābhārata story, as he refers not only to the heroes depicted in the story but also to the epic itself. This epic has the Pāṇḍu story. The two heroes, Vāsudeva and Arjuna, must have been deified in it" (K. A. Nilkanta Shastri : Age of the Nandas and Mauryas, p. 305).

bhajana; in other words *bhakti* means *bhajanīya* or *sevya*.² The nature of *bhajana* or *sevā* (the root *bhaja* means *sevā*, भज सेवयाम्) may be understood by knowing the objects mentioned in the relevant sūtras. Besides Arjuna and Vāsudeva, these objects may be a city or town (e.g., Srughna), a *janapada* (e.g., Aṅga), eatable things (like *apūpa*, *saktu*, *payas*), Mahārāja (a great king, or Kubera), a Kṣatriya (e.g., Nakula), a person whose name ends in a *gotra pratyaya* (e.g. Glaucukāyana) (vide Pā., 4.3.95-100 with commentaries).

All these examples tend to show that *bhakti* (i.e. *bhajanīya* or *sevya*) is that to which there is 'mental attachment or approval with extreme delight.' In brief we may say that *bhajana* or *sevā* is the same as fondness. The use of the word *bhakti* in the sense of *bhajanīya* or *sevya* is no doubt rare but the use is not antiśāstric.³

2. कर्मणि क्तिन् सोऽस्य सेव्य इत्यर्थेऽणादिः (Prakriyāsarvasva on Pāṇini 4.3.98); भज्यते सेव्यते इति भक्तिः । स्तुघ्नो भक्तिरस्य इति स्तौघ्नः (Śabdakaustubha on Pā. 4.3.98).
3. The root भज sometimes means 'to take resort' or 'to hold' as may be known from the explanation of the word भक्ति meaning similarity—उभयेन भज्यते इति भक्तिः सादृश्यम् (Nyāya-vārttika on N.S. 2.1.36; here भज्यते means आश्रीयते or धार्यते; see also commentaries on Nyāyasūtra 2.2.15). The word भक्ति in भक्तिवादेन पार्थिनाम्.... (MBH. Udyoga-p. 127.3) does not seem to mean śāstric devotion or worship but attachment (*āsakti*) or love (*prīti*). In the line भक्त्या नन्दकुलानुरागदृढया.... (Mudrārākṣasa 5. 5) *bhakti* evidently means loyalty. The word भक्ति in the sense of भजनीय or सेव्य is found in a śloka-vārttika in the Mahābhāṣya (तृज्वत्... क्रोष्ट्रीभक्तिर्न सिद्ध्यति, 7. 1. 95-95). For the meaning of the root सेव, see Kāśikā which explains सेवन as अनुवृत्ति (following; having regard or respect to) on Pā 1. 3 32.

It is interesting to note here that the grammarian Candra found it difficult to take भक्ति in the sense of भजनीय. He thought it proper to use the seventh case-ending with the name denoting the object of भक्ति (i. e. भजन). Accordingly Candra explained वासुदेवक as वासुदेवे भक्तिरस्य and अर्जुनक as अर्जुने भक्तिरस्य. (3.3.65).

Two things are to be noted in this connection : (i) Fondness will assume different forms in accordance with the character of the object to which it is associated. Fondness in connection with a country, an eatable thing or a deity cannot be of one and the same kind. (ii) Fondness towards the objects mentioned in a compound word in a sūtra will be of the same kind (unless there are strong grounds to violate this principle). To be explicit : fondness towards Vāsudeva and Arjuna must be of the same kind.

Since Vāsudeva in the sūtra 4.3.98 is the name of an adorable deity (as has been expressly stated by Patañjali and accepted by all grammarians of the Paninian school)⁴ *bhakti* (i. e. *bhajanīya*) must be taken in the sense of *upāsya* (object of worship). In other words Vāsudevaka is a person who worships the deity Vāsudeva.⁵

Now it is fairly clear that Arjuna must be a person who deserves the same kind of *bhajana* (worship) as the deity Vāsudeva. According to us it is Kārtavīrya Arjuna who rightly

4. On the word Vāsudeva in Pā. 4.3.98. Patañjali remarks : “नैषा क्षत्रियाख्या संज्ञैषा तत्रभवतः”. Here *saiñjñā* means ‘a name’. *तत्रभवत्* = adorable one; worshipful. Vāsudeva is not the name of a man of the Kṣatriya class but the name of a deity as has been expressly stated by the commentators Kaiyaṭa (‘नित्यः परमात्मा देवताविशेष इह वासुदेवो गृह्यते, Pradīpa 4. 3. 98) and Viṭṭhala (वासुदेवोऽत्र देवता, Prasāda). संज्ञैषा देवताविशेषस्य (Kāśikā); परमात्मन एषा संज्ञा (Padamañjarī). The Tattvabodhinī comm. reads *तत्रभगवतः* in the *bhāṣya* passage which seems to be an emandation done with a view to showing clearly the divine character of Vāsudeva. There is no variant reading of this *bhāṣya* passage. The expression *संज्ञा चैषा तत्रभवतः* is also found in Mahābhāṣya 4. 2. 25 referring to the deity (*devatā*) Prajāpati to whom oblation is offered.
5. Vāsudeva may be the supreme deity of the Pāñcarātra sect. Since the word *vāsudevaka* has been used in the singular number by the commentators, we are not going to say anything about the sect that worshipped Vāsudev a.

deserves this *bhajana* as the following consideration would show. That the Pāṇḍava Arjuna does not deserve this *bhajana* will be shown in the sequel.

Before describing those particular qualities that render Kārtavīrya Arjuna *bhakti* (= *bhajanīya* or *sevya*) we describe here his qualities that made him a king of superlative eminence (to the eyes of people⁶) and of incomparable magnanimity and prowess. Most of the Purāṇas and the Epics speak of Kārtavīrya Arjuna as follows :⁷

(i) He was one of the dearest disciples of the great yogin Dattātreya. (ii) He was not only a *mūrdhābhiṣikta* king but a *Cakravartin*. (iii) He acquired all-overpowering powers and irresistibility in fight; his movements were unimpeded everywhere. (iv) He secured formidableness in the eyes of foes and obtained victories over his enemies. (v) He acquired supreme prosperity whereby he protected his people equitably. (vi) He governed the whole earth with undiminished wealth etc. for a very long period and subjugated the world by justice. (vii) He performed a large number of sacrifices; his bestowal of wealth to his guests and others was excessive. (viii) He practised yoga and acquired superhuman powers. (ix) There was freedom from impoverishment in his country; in his reign nothing was lost or injured; his very name proved a security against loss of wealth. (x) He obtained the power to discover wrong even if it lurked in the minds of people. (xi) His death came from a superior man renowned in the world.

6. The long-established glorious character of Kārtavīrya Arjuna in ancient Indian tradition may be known from what Pāṇḍu said to his wife Kuntī after the birth of Arjuna : कर्तवीर्यसमः कुन्ति शिवतुल्यपराक्रमः । एष शक्र इवाजय्यो यद्यस्ते प्रथयिष्यति ॥ (Ads-p. 123. 38).

7. Viṣṇu-p. 4. 11; Vāyu-p. 94. 9-48; Brahmāṇḍa-p. 2. 69. 9-48; Brahma-p. 2. 3. 110-116; Bhāgavata-p. 9. 15. 17-41; 9. 23. 24-26; Mārkaṇḍeya-p. 18. 1-19. 36; Matsya-p. 43. 13-44; Agni-p. 275. 4b-8a; Bhaviṣya-p. Uttara 58. 24-71; Padma-p. 5. 12. 117-143; Śānti-p. 49. 38-44; Anuśāsana-p. 152. 7-22; Vana-p. 115. 11-14; 115. 69; Harivaṃśa 1. 33. 8-56; Devibhāgavata 6. 16. 8-9; Rāmāyaṇa 7. 31. 8.

Besides kingly qualities Kārtavīrya Arjuna possessed such divine qualities as rendered him worthy of worship (*bhakti* i. e. *bhajāniya*). Following epithets given to him are to be considered in this connection.

*Siddha, Sarvārthada, yogin, yogavid, śamātmaka, brahmaṇya, śaraṇya, sākṣād bhakta, mahātman, bhaktānām abhayapradaḥ.*⁸

It is remarkable to note that Kārtavīrya Arjuna was regarded as an *avatāra* (अवतारो हरेरिव, D. Bhāg. 6.16.9) or as Cakrāvātāra of Hari (see *kārtavīrya-dhyāna* quoted in the *Vācaspatya*).

Kārtavīrya Arjuna seems to have promulgated some '*dharma*' as may be proved by *Kūrma-p.1.12.36* (यदर्जुनोऽस्मज् जनकः स घर्मं कृतवानिति said by a son of Arjuna to his brothers). In this connection *Bhaviṣya—p. 4.58.54* may be considered which says that Arjuna introduced a *vrata* named *Anaghāṣṭamī*.⁹ These evidently show that Arjuna was regarded as a person having authoritativeness and consequently he came to be looked as *bhakti* (*bhajaniya, sevya*).

The eulogistic verse about Kārtavīrya Arjuna quoted in some *Purāṇas*¹⁰ also shows that he was highly honoured by people. Their fondness for Arjuna may be known from *Mārkaṇḍeya-p. 19.36* which says that 'Arjuna's subjects having observed his supreme prosperity offered sacrifices with devout attention.'

That Kārtavīrya Arjuna was really regarded as *bhajaniya* or *sevya* has been expressly stated in the *Nāradiyapurāṇa 1.76* dealing with कार्तवीर्यनृपमन्त्रदीपकथन. Curiously enough, the word

8. See *Devibhāgavatā-p. 6. 16. 9*; *Brahmāṇḍa-p. 2. 31. 76*; *Śānti-p. 49. 44*; *Raghuvamśa 6. 68*; *Vācaspatya, s. v. Kārtavīryadīpa*.
9. The word *anagha* is explained in three ways : (i) it is a name of Dattātreya, the guru of Kārtavīrya (58.3); (ii) it means the absence of sins (58. 55); (iii) it means *Vāsu-deva* (58. 63).
10. तस्य च श्लोकोऽद्यापि गीयते — नूनं न कार्तवीर्यस्य गतिं यास्यन्ति पार्थिवाः । यज्ञैर्दानैस्तपोभिर्वा प्रश्रयेण दमेन च ॥ (*Viṣṇu-p. 4. 11. 4*; mark the work अद्यापि); For a similar verse see *Mārkaṇḍeya-p. 19. 34* (said to be spoken by *Āṅgīras*), *Harivamśa 1. 33. 28* and *Padma-p. 5. 12. 125-126* (said to be spoken by *Nārada*).

sevyā has actually been used in connection with Arjuna (तत्कथं राजवयोऽसौ लोके सेव्यत्वमागतः 1.76.2). This chapter informs us that (i) Kārtavīrya Arjuna was the incarnation of the Sudarśana-cakra of Viṣṇu and that (ii) *mantras* and worship of Arjuna are prescribed in the Tantras (तेनास्य मन्त्रतन्त्रादि सर्वतन्त्रेषु गोपितम्, 1.76.6).¹¹ Several *mantras* of Arjuna are given here; the Gāyatrī mantra of this king is given in 1.76.58-59. It is further said that anything lost or stolen is received back if Kārtavīrya Arjuna is recalled and that Arjuna is fond of lamps (*dīpaprīya*, 1.76.145).

The Nāradiya-p. contains a detailed description of *kārtavīrya-kavaca* in 1.77. In two different places of this chapter we find an enumeration of 108 (1.77.102-114) as well as 12 names (1.77.133-134) of Arjuna. It is again stated that there happens (i) no loss or destruction of things and (ii) recovery of what has been lost if *kīrtana* of Kārtavīrya is performed (1.77.120b-121a); see Prāṇato-ṣiṅgītantra for *Kārtavīrya-arjuna-prayoga* and *Kārtavīrya-ārjuna-kavaca*, (pp. 251-256).

The rituals connected with Kārtavīrya Arjuna are found to have been described in various works, namely Kārtavīryārjuna-dīpadāna by Kamalākara, Kārtavīryārjuna-dīpadāna-paddhati by Raghunātha and also by Lakṣmaṇadeśika (see Hist. of Dharmasastra I, p. 528). The Vidhānapārijāta of Anantabhaṭṭa quotes Uḍḍāmareśvara-tantra which enjoins *dīyamānadīpavidhāna* in connection with Kārtavīrya (see Vācaspatya, s. v. Kārtavīrya-dīpa). The Vācaspatya quotes Mantramahodadhī (Ch. 17) while describing *kārtavīryapriyamkara-dīpavidhī*.

What has been stated above is sufficient to prove that Kārtavīrya Arjuna rightly deserves to be regarded as *bhakti* (i. e. *bhajanīya*, *sevyā*).¹² Since there is nothing in the sūtra that

11. The Nāradiya passage quoted here evidently shows that Kārtavīrya Arjuna had a highly exalted position in Tantric tradition; Cp. M. M. Gopinath Kaviraj: भारतीय संस्कृति और साधना, I, p. 192 (तन्त्रशास्त्र में कार्तवीर्य का नाम बहुत ही प्रसिद्ध है)।
12. The haughtiness of Kārtavīrya Arjuna as depicted in the Purāṇas (Cp. also Arthaśāstra I. 6; भूतावमानी हैहयश्चार्जुनः) is to be connected with the earlier part of his life and as

prevents us from holding this view we assert that Arjuna in Pā. 4.3.98 is to be known as Kārtavīrya Arjuna.

The invalidity of the view that Arjuna in Pā. 4.3.98 is the Pāṇḍava Arjuna will be known if we consider the following points :

(i) There is no well-established ritual that is associated with the Pāṇḍava Arjuna. In fact there is no existence of a sect that worshipped Arjuna.

(ii) The existence of Arjunayanas does not prove that the Pāṇḍava Arjuna was given the position of a deity. These people never took Arjuna as an object of worship (similar to the worship of the deity Vāsudeva); they simply had the belief that they were the descendants of the Pāṇḍava Arjuna¹³—a belief having no Puranic basis behind it.¹⁴

(iii) It is not reasonable to hold that the Pāṇḍava hero was given a position of superlative eminence if we consider that (1) Arjuna was not a king in the strict sense of the word; (2) Arjuna's position became highly lowered in the last part of his life in the

such it does not stand against his position as *bhājaniya* or *seyya* which came into existence in the later part of his life. It may reasonably be accepted that as time went on the *bhājaniya* position of Arjuna became more and more glorified.

13. "According to the traditional belief the Arjunayanas and the Yaudheyas were the descendants of the Pandava brothers, Dharma and Arjuna" (A New History of Indian People, VI, p. 32); see also K. A. N. Shastri : History of India, p. 99.
14. It is to be noted here that in the example अर्जुनिः पिता अर्जुनायनः पुत्रः (Kāśikā 2.4.66) अर्जुनि may be Abhimanyu and अर्जुनायन Parikṣit. It is wrong to think that the people named Arjunayana are the real descendants of अर्जुन or अर्जुनि. The singular number in the example shows that अर्जुनायन is not the name of a Kṣatriya dynasty [Cp. the plural number in अङ्गाः (क्षत्रियाः)]. If the belief of the Arjunayanas is proved to be baseless, we may connect the name with such words as ऋजुनाद, ऋजुनौ, ऋज्वयन etc. (See Kāśikā 4.2.69; 4.2.127).

hands of the Ābhiras in the Pañcanada country; (3) Arjuna had no supernatural powers; (4) Arjuna's victory in the Bhārata battle was largely due to the wisdom of Kṛṣṇa, who remained by his side always in the whole period of the battle.

Though Arjuna is said to be the incarnation of Nara (and Kṛṣṇa of Nārāyaṇa) yet it does not prove that Arjuna as a Pāṇḍava hero was regarded as an object of worship. We have worship of Nara-Nārāyaṇa and not of Kṛṣṇa-Arjuna in any text accepted in Smārta tradition. The rules of making the images of Arjuna¹⁵ are not at all in favour of the deification of Arjuna (considering that the images were made for worship). It is more reasonable to hold that these images were *panyas* (things for sale) as may be known from Pāṇini 5.3.99.

Some are inclined to think that in Pāṇini's sūtra 4.3.98 Arjuna must be taken in the sense of Pāṇḍava Arjuna according to the principle of *sāhacarya* (See Vākyapadīya 2.315). They mean to say that since Vāsudeva is no other than Kṛṣṇa, Arjuna must be the Pāṇḍava hero who was in close connection with Kṛṣṇa.

According to us the argument is invalid. Briefly speaking, *sāhacarya* can determine the sense of a word provided the context is in favour of it. There is no such context in the case in question. It should be borne in mind that *sāhacarya* in this rule chiefly means *sādṛśya* (similarity) as in the example रामाजुनौ the *sādṛśya* is 'the state of being the son of Daśaratha.'¹⁶

Even if we determine the meaning with the help of *sāhacarya*, Arjuna in this sūtra cannot be taken as the Pāṇḍava hero. Since Vāsudeva here is not Kṛṣṇa, a distant relation of Arjuna (Arjuna's mother being the sister of Kṛṣṇa's father) but is the name of a

15. See Viṣṇudharmottara p. 3.76.1-5 (for the images of Nara-Nārāyaṇa), 3.85.66-69 (for the images of the five Pāṇḍavas), 3.76.2 (for the images of Vāsudeva).

16. साहचर्यमत्र सादृश्यं सदृशयोरेव सहचारदर्शनात् अत्र रामलक्ष्मणयोः परस्परं सादृश्यं च दशरथापत्यत्वरूपम् । अत एव लक्ष्मणपदेनापि रामसाहचर्याद् दाशरथिरेव (Ambākartri on Vākyapadīya 2. 315); साहचर्यम् एकस्मिन् कार्ये मिथः सापेक्षत्वं सादृश्यं वा (Nāgeśvari on Kāvya-prakāśa 2.19).

deity,¹⁷ there can be no *sāhacarya* of Arjuna with the deity, in spite of the fact that we find the expression वासुदेवाजुन in the Mahābhārata (वासुदेवाजुनाभ्यां च न्यूनतां नैच्छदात्मान, Karna-p. 30.5) in the sense of Kṛṣṇa and the Pāṇḍava Arjuna.

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17. It should be noted that Rāma in the example रामार्जुनौ may mean Paraśurama if the context is in favour of it. It may mean Balarāma in a suitable context. Similarly Arjuna in रामार्जुनौ may mean Pāṇḍava Arjuna or Kārtavīrya Arjuna according to the nature of the context. These two words may validly be compounded even if they are the names of persons of later ages. In the case in question we are to consider which of the pre-Paninian Arjunas is to be taken in sū. 4.3.98 read in the province of bhakti (in the sense of bhajaniya, sevya). The consideration must be based on the principle laid down in the verse : अभिव्यक्तपदार्था ये स्वतन्त्रा लोकविश्रुताः । शास्त्रार्थस्तेषु कर्तव्यः शब्देषु न तदुक्तिषु ॥ (quoted with the remark उक्तं च हरिणा in the comm. Pradīpa on Mahābhāṣya 4.1.96 but not found in the Vākyapadīya).

DEITIES AND DEIFICATION IN THE
BRAHMAPURĀNA

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Introduction

A vast literature available in the form of Purāṇas, stands next to Vedas, in importance and popularity. It envisages to popularise the precepts, morals and values, propounded in the Vedas, the Upaniṣads, the Epics, and the Dharmasūtras. It succeeded not only in its mission, but also in completely revitalising and revolutionising and modernising the Vedic religion. Later and modern Hindu religion is an offshoot of the Purāṇic religion. The path of devotion and worship propounded in the Vedic literature as against the path of ritualistic exercises was followed more vigorously in the Purāṇas. Thus, the Purāṇas freed Hinduism from the clutches of the chosen few and spilled it over to masses who were unable to understand the complexities of the Vedic doctrines. The simple and lucid language of these works made more easier the attainment of the desired objective of instruction to the masses in moral and mental education.

Though the Brahma Purāṇa (BP.) takes its name after Brahmā, it is because Brahmā is one of the main narrators of the BP. and not because Brahmā is eulogised in it. On the contrary the BP. provides some uncomplimentary stories about Brahmā. In the Śīva-rahasya-khaṇḍa of Śaṅkara-Saṁhitā a classification of similar nature is given. It is added, however, that the Viṣṇuite Purāṇas teach the identity of Viṣṇu and Śīva, and the BP. establishes the identity of Brahmā, Śīva and Viṣṇu and this holds true in the case of BP. which states that Brahmā, Viṣṇu and Śīva are one (130.10).

It is to be noted that the Brahma-purāṇa or Purāṇa of Brahmā is the first of eighteen Purāṇas. It has been rightly said that *ādyaṁ sarvapurāṇānāṁ purāṇāṁ brāhmam ucyate*. The BP. may be regarded as the earliest of the series, at least in the estimation of the writers of the Purāṇas. According to Bālaṁbhaṭṭa, it is consequently known by the name of Ādi or First Purāṇa. As it treats of the worship of Sūrya, the sun, it is also sometimes called the Sūrya-

Purāṇa. It contains 245 adhyāyas and approximately 14000 verses. The Agni Purāṇa makes it twentyfive thousand stanzas. Dr. Wilson opines that the actual number is about seven thousand five hundred.

The classical definition of the Purāṇa mentions the following five characteristics, viz : *sarga* (creation), *pratisarga* (dissolution and recreation); *vaṁśa* (divine genealogies), *manvantara* (ages of Manu) and *vaṁśānucarita* (genealogies of kings). None of the existing Purāṇas completely answers to the definition. Some contain much more than these while others scarcely touch these and deal with other topics, though one is happy to note that the BP. fulfils all the five characteristics, viz. *sarga* (chapter 103) *pratisarga* (chapters 231-233), *vaṁśa* and *vaṁśānucarita* (chapters 4, 6-17), and *manvantara* (chapter 5), still it must be admitted that the *pañcalakṣaṇa* occupies only a short part of the present BP. But the later additions such as *dāna* (gifts), *vratas* (religious observances), *tīrthas* (sacred places), *brāddha* (rites in honour of the manes), etc. forming the bulk of the contents of the present BP. were not covered by the above definition and in order to get over this difficulty, the Purāṇas themselves stated that the *pañcalakṣaṇa* definition was intended merely for the upā-purāṇa (minor Purāṇa) and the mahāpurāṇa has to satisfy the *daśalakṣaṇa* definition, which includes these additional topics, viz. *vṛtti* (means of livelihood), *rakṣā* (incarnations of gods), *mukti* (final emancipation), *hetu* (*jīva*, unmanifest) and *apāśraya* (Brahman). It should be noted that the BP. also treats these topics but even this definition does not fully cover all the aspects of the Purāṇa. The Matsya Purāṇa provides a definition approaching nearer to the description of the extant Purāṇas. It states that besides the ten characteristics the Purāṇas deal with the glorification of Brahmā, Viṣṇu, Sūrya and Rudra as also with the dissolution and preservation of the world and also with *dharma* (righteous conduct), *artha* (economics and polity), *kāma* (erotics) and *mokṣa* (emancipation). Even this comprehensive definition does not cover the topics like *tīrthayātrā* and others treated in the Brahma and other Purāṇas. The Purāṇa tradition has all along been floating and dynamic and with the changes in modes of behaviour, ways of living, customs and beliefs, the Purāṇas introduced various other subjects to give a picture of life that was lived by people.

The well-known dictum of Purāṇic lore is contained in the line 'itihāsapurāṇābhyām vedaṁ samupabṛṁhayet.' It gives us the key to understanding the intimate relationship between the Purāṇas on the one hand and their sources, the Vedas, on the other. The BP. narrates many Vedic stories and genealogies. The BP. elaborates many *upākhyānas* contained in the ṚgVeda, Aitareya Brāhmaṇa Śāṅkhāyana Brāhmaṇa, Śatapatha Brāhmaṇa and Bṛhaddevatā. The stories of Bali and Vāmana, Ahalyā, Purūravāḥ-Urvaśi episode Hariścandra and Śūnaḥśepa, Kaṭha, Ārṣṭiṣeṇa, Devāpi, Vṛṣākapi, Saramā, Śaryāti, Kavaśailūṣa, Ātreya and Ātreya, Ajigarta, Āngirasa, Śākalya and Abhiṣṭuta are narrated in the BP.

The story of Hariścandra, Rohita and Śūnaḥśepa given in the Aitareya Brāhmaṇa (7.3) and Śāṅkhāyana Brāhmaṇa (15-17) is narrated with more details in the BP. In fact, the similarity which we find in the versions of the Aitareya Brāhmaṇa and the BP. cannot be found to such an extent in other works.

The verses of the BP. forming an address to Hari and Puruṣottama, clearly declare its sectarian character and indicate it to be a Vaiṣṇava work. It does not figure in the list of Vaiṣṇava Purāṇas as given by the Padma Purāṇa, but is referred to 'the Śākta class, in which the worship of Śakti, the personified female principle, is more particularly inculcated, and in which *Rajas* (passion) is predominant'.

In the introduction it is related that the ṛṣis in the Naimiṣa forest are visited by Lomahaṛṣaṇa, the sūta, and they invite him to tell them the origin and the end of the world. Thereupon the sūta declares himself prepared to impart to them the Purāṇa which the creator Brahmā once revealed to Dakṣa, one of the primal ancestors of the human race. Then follow the legends, more or less common to all the Purāṇas, of the creation of the world, the birth of the primal man Manu and his descendants, the origin of the gods, demigods and other beings, about the kings of the solar and lunar dynasties, as well as a description of the earth with its various divisions, of the hells and heavens. By far the major portion of this Purāṇa is devoted to glorifications (*māhātmyas*) of sacred places (*tīrthas*). Oḍradeśa or Utkala (the present-day Orissa) with its sacred places and temples is described in very great detail. As Utkala owes its sanctity to sun-worship, we find here

also myths of the origin of the Ādityas (the gods of light) and the Sun-god Sūrya. The description of a forest sacred to Śiva in Utkala gives rise to stories of the birth of Umā, the daughter of Himālaya, and her marriage with Śiva, as well as other Śiva myths. A hymn to Śiva (chapter 37) is also inserted here. Nevertheless the Purāṇa is by no means Śivaite, for the Mārkaṇḍeyākhyāna contains numerous Viṣṇu legends, and rituals and *stotras* of the Viṣṇu cult.

Here, too, (chapter 178) the charming legend of the ascetic Kaṇḍu is related, who spends many hundred years in sweet love dalliance with a beautiful Apsarāḥ, and finally awaking from the intoxication of love, thinks that only a few hours of a single day have passed. A large section (chapters 180-212) is devoted to Kṛṣṇa. The well-known legends of Kṛṣṇa's childhood, adventures and heroic deeds are told in exact, often literal agreement with the Viṣṇu-Purāṇa. The introduction to this passage mentions the incarnations of Viṣṇu, which are then described in detail in chapter 213. The last chapters contain rules for the *śrāddhas*, for a moral life, the duties of the castes and *āśramas*, the rewards of heaven and the punishments of hell, and the merit of Viṣṇu worship. Then come a few chapters on the periods of the world (*yugas*) and the periodical destruction of the world, and in conclusion explanations on Sāṃkhya and Yoga and the path leading to salvation.

The Gautamimāhātmya, the glorification of the sacred places on the Godāvārī (chapters 70-175), frequently appears in manuscripts as an independent text. The Uttarakhaṇḍa (i. e. last section) of the Brahma-purāṇa, which occurs in some manuscripts, is nothing but a *māhātmya* of a sacred river Balajā.

Surely only a small portion of what has come down to us as the Brahma-Purāṇa can lay claim to be an ancient and genuine Purāṇa. About the middle of the 7th century A. D. Huan-Tsang still found over a hundred Buddhist monasteries with myriad of monks, but he also already found 50 Deva temples in Orissa.

Śivaism was introduced in Orissa in the 6th century and Viṣṇuism still later. As the sun temple of Konarka, which is mentioned in our Purāṇa, was not built until 1241 A. D. at least the large section on the sacred places of Orissa cannot be earlier

than the 13th century. It is probable, however, that the *māhātmyas* do not belong to the original Purāṇa.

The Saura-Purāṇa (Purāṇa of the sun-god) which is mentioned in the lists of the Upapurāṇas is of great value as regards our knowledge of Śivaism, especially of the Liṅga cult. Its main purpose is to glorify god Śiva. In many places, however, Śiva is identified with the Sun-god who reveals the Purāṇa, or else the Sun god recommends Śiva worship. The advantages of Śiva worship are praised in the most extravagant terms, instructions are given for the worship of the god and the *liṅga* and many Śiva legends are told. A few chapters also deal with the genealogies; in chapter 31 on the descent of Yadu there is a version of the the Urvaśī legend. In the philosophical sections the work takes up an intermediate position between the orthodox systems. On the one hand Śiva is explained as the *ātman*, in accordance with the Vedānta, and, on the other hand, the creation from the primal matter (*prakṛti*) is explained, as in the Sāṅkhya. Three chapters (38-40) are devoted to polemics against the system of Mādhva (1197-1276) which is important from the point of view of chronology.

The formal study of the BP. leads us to two opposite possibilities : (1) of its being so bulky that it appears to be a conglomeration of the *mahāpurāṇa* and *upapurāṇa*, and (2) of its being so small as to become only a handbook dealing with religion in its original form and later becoming a collection of various chapters borrowed from different sources.

The contents of the BP. can be divided into the following six units : (i) Pañcalakṣaṇas, (ii) Geography (iii) Holy places in Orissa, (iv) Gautamimāhātmya, (v) Kṛṣṇacarita and (vi) religion and philosophy.

(i) Pañcalakṣaṇas

This unit consists of twenty chapters, i. e. 1-17, and 231-233. Its main topic is to treat the five main characteristics of the Purāṇa, viz. *sarga*, *pratisarga*, *vaṁśa*, *vaṁśānucarita*, and *manvantara*. The chapters 1-3 treat of *sarga*, the chapters 231-233 of *pratisarga*, the chapters 4, 6-17 of *vaṁśa* and *vaṁśānucarita*. Both these characteristics are not treated separately but are joined together; and the chapter 5 treats of the *manavantaray*.

These chapters are borrowed from Harivaṁśa and Viṣṇu Purāṇa. Only the first twenty verses of the first chapter and the chapter 231 belong to the BP. itself. As regards the first chapter the first twenty introductory verses are added by the compiler himself, the verses 21-30 are similar to those of Viṣṇu I. 2.1-8 and the verses 31 to the end are similar to Harivaṁśa 1.1.19 to the end. It seems more likely that all the three, viz., Brahmā, Harivaṁśa and Viṣṇu have borrowed from one source.

It seems that the five main characteristics which originally constituted the entire contents of a Purāṇa are not given much importance in the BP., i. e., the BP. does not possess the nature of the Purāṇas it was originally believed to be but it furnishes a later phase in as much as the topics other than these five *lakṣaṇas*, viz. *tīrthamāhātmya*, worship of gods, *śrāddha*, etc., are dealt with at a greater length, whereas the *pañcalakṣaṇas* are dealt with very briefly. As regards repetitions, the story of Dakṣa having many daughters is given in the chapters 2 and 3 but in the chapter 2.46-49, the exact number of the daughters is not given whereas in chapter 3.25, Dakṣa is said to have sixty daughters. Moreover, the story of Pṛthu which is given in short in the chapter 2.20-25 is given at length in the chapter 4, thus making the chapter completely independent. It gives all the details about Pṛthu and adds the story of milking the earth. Moreover, the chapter 4 contains chronological disorder too. Thus it begins with the story of how Pṛthu was assigned the kingdom of the world by Prajāpati but in the verse 19, the sages unnecessarily raise a question and want to know more about Pṛthu's birth and how he milked the earth thus raising occasion for the narration of the chapter. Again in the chapter 2.51-53, the sages raise some questions the answers to which are not given anywhere and the reply of Lomahaṛṣaṇa which follows these questions does not at all pertain to the questions.

(ii) Geography

This unit consists of ten adhyāyas, viz, 18-27. In it the description of the world together with its oceans and continents, of the *pātālas*, hells and the other three worlds, viz. Bhūḥ, Bhuvaḥ, and Svaḥ, of Jambūdvīpa, Bhāratavarṣa and its *tīrthas* is given. The Purāṇas served an important function in providing geographical information by describing the greatness of various holy places. The

BP. describes the *bhuvanakoṣa* but does not follow the *kūrmavi-bhāga* system as is given by the *Mārkaṇḍeya Purāṇa* and others. These chapters are mainly borrowed from *Viṣṇu* and *Mārkaṇḍeya* as stated above.

The chapter 19 in this unit describes the *Jambūdvīpa* and seems to interrupt the lengthy description of geography by its brevity. Moreover, the chapter 25 gives a long list of the names of holy places and is wholly unconnected with those preceding and following it. Chapter 26 is meant for serving as introduction to chapter 27 dealing with the geography of India. It, therefore, seems to have been written at the time when chapter 27 was borrowed from the *Mārkaṇḍeya Purāṇa*. In short, the chapters 18-27 do not contain any story element but only describe the geographical aspect in the general style of the *Purāṇas*.

(iii) Holy places in Orissa

This unit consists of thirtysix *adhyāyas*, viz. 28-70 and 176-178 and describes the holy places in Orissa. According to Dr. Hazra it should be divided into four groups : (i) chapters 28 (1-8), 42 (35 to the end), 44-69, 70 (1-11) and 176-178 on *Puruṣottama-kṣetra* or *Puri* sacred to *Viṣṇu*, (ii) chapters 28 (9 ff.)-33 on *Konarka* sacred to the Sun-god, (iii) Chapters 34-41 on *Ekāmra-kṣetra* or *Bhuvaneśvara* sacred to *Śiva* and (iv) chapter 42 (1-34) on *Virajākṣetra* or *Jajpore* sacred to *Devī*.

(iv) *Gautamīmāhātmya*

This unit consists of one hundred and five chapters, viz. 70-175 all of them eulogizing various holy places situated on the bank of the river *Godāvārī*. It forms an independent book by itself. Its style also differs from the general style of the BP. In each of its chapters, it takes up one *tīrtha* and relates the story of the origin of the name given to the *tīrtha*, after its importance is described and the merit of visiting it is given at the end. This is the general style of this unit though there are variations.

(v) *Kṛṣṇacaritra*

The BP. refers to *Kṛṣṇa*'s birth in the genealogical chapters and the *Syamantaka* jewel story is also referred to but the regular *Kṛṣṇacaritra* describing his life from birth to death is given in the

chapters 180-212. From the position which the Kṛṣṇacaritra occupies in the BP., it seems that it is somewhat superfluous. But it seems that the Kṛṣṇacaritra was introduced in the Purāṇa, when Kṛṣṇa worship was widely prevalent.

The story of Kṛṣṇa is given in detail in Harivaṁśa, Brahma and Viṣṇu Purāṇas, Bhāgavata and Brahmavaivarta and in others it is given in short. Some of the portions of Kṛṣṇacaritra are also narrated in the Mahābhārata. The Harivaṁśa, Brahma and Viṣṇu Purāṇa, are very similar and it is difficult to decide as to which version is earlier in the absence of a complete collation of all the adhyāyas of Kṛṣṇacaritra in all the three Purāṇas.

(vi) Religion and Philosophy

This unit consists of 30 chapters, viz, 213-230 and 234-245 dealing with topics of religious and philosophical nature.

After the Kṛṣṇacaritra nothing remains to be said and therefore the BP. starts at random to describe various matters. Thus it describes the incarnation of Viṣṇu (chapter 213), Yama and his hells (chapters 214-215) *dharma* (chapter 216), evolutionary rebirth (chapter 217), *Dāna* of food (chapter 219), *śrāddha* (chapter 220), *sadācāra* (chapter 221), *Varṇāśramadharmā* (chapter 222), *karma-vipāka* (chapters 223-225), worship of Viṣṇu (chapters 226-229), *bhaviṣyakathana* (chapters 229, 230), philosophy (chapters 234-244) and importance of the BP. (chapter 245).

But the vital life-line of the BP. consists in its vast canopy of deification and ostentation of various categories of the deities. Most of the vedic gods failed to maintain their significance—some quietly made their way unnoticed and some underwent partial or even complete metamorphic transformation in this purāṇa. Such stalwart vedic deities as Agni, and Indra lost their footing, while Dattātreya, Gaṇeśa and Kārttikeya attained distinct deification. Quite a large number of new images evoked renewed personifications. Demigods and demi-divine beings like *yakṣa*, *siddha*, *gandharva* and *kinnara* had been elevated to the same rank of the primary distinguished deities. Much attention had been given to female deities also. Pārvatī, Aditi, Lakṣmī and Sarasvatī had been deified with proper care and brought to limelight. Holy rivers and shrines had been eulogised; worship had been extended even to

the Nyagrodha (Fig) tree. Besides this, the extant BP. deals with sages, demons, saints and kings who are remembered with solemn reverence and idolized with adoration.

Here an attempt has been made on depicting the deities and the process of deification as observed in the BP. Their origin where possible has been traced in the vedic days. This gradual change in the conception of the deities and deification shows the importance of such type of study so far as the history of the ancient religious thoughts of India is concerned.

For long forty years I have been earnestly engaged in the study of the Purāṇas. At present I have been given the tough responsibilities of the project of bringing out all the Purāṇas in their lucid Bengali rendering with a detailed introduction on each of those. Since my tenure of professorship in Purāṇa and Itihāsa in the Sanskrit University (now Sampurnanand Sanskrit Vishwa-vidyalaya), Varanasi I had the privilege to come in contact with His Highness Maharaja Vibhuti Narayana Singh of Banaras and the All-India Kashiraja Trust established by him for the furtherance of the Purāṇic research. It is gratifying to note that my work on the Svargakhaṇḍa of the Padma-purāṇa has been published from the Trust. Dr. R. S. Bhattacharya, the present ebullient editor of the "Purāṇa", has gone through the present treatise and he has been kind enough to include it in the valuable series of the Trust. My language is too poor to express my sincere gratitude and heartfelt thanks to them.

I am also indebted to my wife Sm. Jharna Chatterjee who is ever alert in seeing my work published with as much perfection as possible. My only granddaughter Km. Toya Chatterjee is the fountain-head of my strenuous activity and rational sagacity. To her love and affection I am deeply obliged.

I would like to draw the attention of the orientalist who are cordially invited to express their opinion with regard to the merit or otherwise of the present publication.

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THE DEITIES AND DEIFICATION IN THE BRAHMA PURĀṆA

Vedic religion was based upon nature-worship. The god was hardly differentiated from physical phenomena. Thus we see the Dyauḥ as the broad bright sky; the Maruts, the deities of the storm; Indra, the god of the rain-cloud, who later became the mighty warrior; and Agni the god of fire, later getting an individual and concrete existence. Lack of individuality is a conspicuous feature in the Vedic gods. Thus dawn, sun, fire, have the common features of being luminous and dispelling darkness. Apart from this, certain essential traits like brilliance, power, beneficence are attributed to all gods in common and these common features tend to obscure what is distinctive in each god and lead to the confusion of one god with another. Thus praying to lord Agni, the seer identifies him with Varuṇa, Mitra, Indra and others (ṚV. 5.3). This poses a linguistic problem as to whether these various "names" were used as terms for describing attributes of nature or were in fact names for concrete personified natural phenomena. The tendency towards personifications, however, can be seen in the later hymns, as in the nature of Aditi, the immensity; in Prajāpati, the lord of creatures; in Hiraṇyagarbha, the golden germ.

In the period of the Brāhmanaḥ, a ceremonial type of worship was developed and a growing insistence or rigorous precision in the observance of niceties of rites and sacrifices marked the epoch. In the Āraṇyakas, the hermits believed themselves capable of superseding the gods and of obtaining from them any gift at will by the practice of intense meditation and prolonged self-mortification. The line of thought on nature and being, of god in the Upaniṣads as opposed to the Brāhmanaḥ is speculative and mystical and the great systems of Indian philosophy carry forward and develop it.

The importance of the great epic poems and the Purāṇas of India for the history of religious thought and its bearing upon the Hindu conception of god is very great as they are the popular possessions of the inhabitants of every village and town, and the centres of pilgrimage. The names of their heroes and heroines are on the tongue of every Indian. The trend of this literature is

towards a rich polytheism, but by the time of the Epics and the Purāṇas, the phenomenal side of the gods was greatly obscured. Anthropomorphism was carried to such length that even the sun and the moon were clothed in human dress, speech and action.

In the pantheon of the Brahmapurāṇa (BP.) there are various categories of gods such as Viṣṇu and Śiva are of primary importance. The god Sūrya occupies an independent section. Brahmā is the narrator of the Purāṇa and the Purāṇa takes its name after him. The gods Indra, Yama, Agni are of secondary importance and the gods Dattātreyā, Gaṇeśa, Soma, Varuṇa, and Kārttikeya occupy a lower position.

There can be no limit to the pantheon when constantly new images evoke new personifications. Thus Manyu is anger personified and Kāmadeva is the feeling of love incarnate. Sometimes small gods were created by greater gods, through a purely physiological process. Thus *vāra* was created out of the perspiration of Gaṇeśa's body, and the *mātṛs* were the creation of lord Śiva's perspiration. Semi-divine beings like the *yakṣas*, the *siddhas*, the *gandharvas*, the *kinnaras* and other are always mentioned in connection with some primary deity. Among the goddesses, Pārvatī is described at length in association with Lord Śiva, and there are stray references to Adīti, Lakṣmī and Sarasvatī. The BP. lays special emphasis on the worship of Subhadrā with Lord Kṛṣṇa and Balarāma. It does not mention Rādhā. The outstanding feature of the mythology of this Purāṇa is that it presents a long eulogy of the river Godāvarī, deifies it and describes its miraculous powers. Worship is extended to the *nyagrodha* tree and it is identified with Viṣṇu. The *pitṛs* are also deified and worshipped. On the whole, it seems that while some Vedic gods are mentioned and eulogized as required by convention, the BP. like other Purāṇas has extended its pantheon to include the non-brahmanic (or non-aryan) forms ascribed to the Vedic pantheistic forms of worship.

In the BP. the gods are described as human beings who have attained highest virtue and glory. They are versed in the *śāstras* and know the way to attain *mokṣa* and meditate on the highest principle. They are *parivrāṭs*, who practise yoga and meditate on the Veda. Their abode is the golden peak of the mountain Meru,

which is also inhabited by the *siddhas*, *vidyādhara*s, *yakṣas*, *gaṇas* of gods, sages, *guhya*kas, *suparṇas*, *maruts*, *sādhus*, *kaīyapās*, *prajāśvaras*, *vālakhilyas* and others (45. 5-7). The function of these semi-divine beings is either that of praying to the lord or of showering flowers, blowing the conch, serving the lord and protecting the sacrifice. When not directly interested in the human affairs to the point of descending to the earth, either to partake of a sacrifice or to intervene in worldly matters, the gods reside in sky in courts of their own 'on top of the sky', in the third heaven or gather at the halls of their colleagues.

Besides gods, the BP. deals with demons, powerful characters who are regarded as enemies of gods and men. It also narrates the stories of sages who helped kings and gods in the performace of sacrifice and various other matters, and thereby attained godhead.

Viṣṇu :

In the Ṛgveda, Viṣṇu occupies a subordinate position and his only anthropomorphic traits are the strides, which, as a solar god, he takes across the heavens. He traverses the three worlds in three strides referring probably to the sun in the heavens through the three stages of arising, culminating and setting, or the three steps with which he encompasses the universe. This trait of Vedic Viṣṇu was later on symbolized in his incarnation as Vāmana, who asked for land from Bali to be covered in these strides. In the Brāhmaṇas, the position of Viṣṇu remains much the same; he is regarded as equal to the other gods, not their superior. In the older portions of the Mahābhārata, Viṣṇu is little more than a hero; in others he is represented as paying homage to Śiva. In the latest portions of the poem, he is regarded as the most exalted deity. In the Rāmāyaṇa and the Vaiṣṇava Purāṇas, he is exalted to be the supreme spirit. The BP. is chiefly a Vaiṣṇava Purāṇa and exalts Viṣṇu as the supreme deity, though it assigns a high rank to Lord Śiva also. At one point it takes the view that strickly speaking there is no distinction between Lord Viṣṇu and Lord Śiva and that they are two aspects of one and the same divinity (56. 64-72). In any case, the most interesting fact about the Viṣṇu of the Purāṇas, is his identification with Kṛṣṇa, who probably represented the ascendance of the non-Vedic and non-Aryan gods, in the Hindu pantheon.

Viṣṇu in the BP. is described as having a thousand heads (45.40; 213.12) and a thousand eyes (45.41, 128.155, 213.12). The eyes are compared to the lotus (68.28, 178.29). They are wide like the lotus-leaf (178.123) and perhaps as a result he shines like the lightning (68.53). He has thousand mouths (213.12), thousand tongues (213.13) and thousand hands (213.12). He is also said to have four hands (45.65, 68.30). He has a sign of *śrīvatsa* on his chest (45.41; 64; 68.31; 178.24). *Śrīvatsa* is a particular curl of hair on the breast indicating the status of a *cakravartī*, the 'universal sovereign', or *mahāpuruṣa*. This sign is generally associated with Kṛṣṇa, which is ascribed to Viṣṇu, as the former is considered an incarnation of the latter. The explanation of the sign is given as 'Śrī's favourite abode'. His complexion is blue like the petal of a blue lotus (45.62). He is also called *Śyāma* (68.44). His majesty is like that of a cloud full of water (45.41) and he is compared to an *atasī* flower (178.121). Thus, again, it seems, Viṣṇu in BP. has taken on the complexion and characteristics of Kṛṣṇa.

He wears yellow clothes (45.65, 68.44, 178.124) and decorates himself with *vanamālā*, *hāra*, *keyūra*, *mukuṭa* and *aṅgada* (45.65; 68.301; 178. 123-124). He applies divine *candana* to his body (178.125). All these are the favourite *vastrabhūṣaṇas* of Kṛṣṇa.

He wields the *śaṅkha*, the *cakra* and the *gadā* (45.65). His *sudarśana cakra* is very powerful and is his main weapon. Its whiteness is like that of the *kunda* flower, the moon, the milk of the cow (68.45-46). His *śārṅga* bow has the lustre of the sun and the arrows are like its rays (68.49,50). He is well-versed in all the *śāstras* (68.21) and bears Sarasvatī on his tongue (122.71).

Attributes : Elsewhere it is said that *agni* is his mouth, *kṣiti* his feet, the sun and the moon are his eyes, the sky together with its directions is his ears and body, heaven is his head, the directions are his eyes, *vāyu* is his mind, the waters are his perspiration (56.16-17), stars, the pores of his skin; the oceans abound in the jewels his clothes, bed and abode (56.27,29). Again it is said that the brāhmaṇas are his mouth, the kṣatriyas his hands, the vaiśyas his thighs and the śūdras are his feet (56.22-23). He is also called Bahubāhu, Ūrupada, Bahukarṇa and Akṣīraska (122.72). He is frequently called Nārāyaṇa (56.12,60.25), because

water is his abode. Nārāyaṇa is an ancient and dignified epithet which has been used for various Hindu gods. It is not the name of any distinct Hindu divinity. The word is believed to be a patronymic, derived from 'nara' (man), so that it means 'son of man', but it is not known for whom it was originally used. The RV. (X. 90), the Śatapatha-brāhmaṇa, (XII.III. 4.1), (XI. II. VI. I. I.) (2.12); the Kātyāyana Śrautasūtra, (XXIV. VII. 36) and the Mahānārāyaṇa Upaniṣad (II. IX. 1) relate the word nārāyaṇa with puruṣa and at a much later date, in the Taittirīya Saṁhitā of the Black Yajurveda (vii. 1.5.1) it was suggested that the word was derived from *nara* (the waters for they are sprung from *nara*) and *ayana* (moving). As in Greek thought, that the world has arisen from waters is one of the earliest theories of the Hindus as well, and therefore most Hindu writers preferred this secondary derivation of the word (cf. Manu. 1.8-10), and the BP. also follows the same line of thought. He resides in the Kṣīrasāgara (45.60, 126.24) and sleeps on the serpent Śeṣa (45.60). Lord Viṣṇu is also called Hari, Saṅkara, Vāsudeva, Deva, and Kṛṣṇa (8.65), Govinda, Madhusūdana, Śrīdhara, Keśava, Mādhava, Vāmana, Varāha and Trivikrama (60.39-41; 61.14-15, 39, 40).

Philosophical Epithets: Some philosophical epithets are ascribed to Viṣṇu. Thus he is called Avyakta, Śuddha, Nitya, Sa-daikarūpa, Sarvajīṣṇu, Paramātmā, Hiranyagarbha, gross as well as subtle, *ajara*, *amara*, *akṣaya*, *avyaya*, one as well as many, *sarvajña* (1.21-27), *sat* as well as *asat* (23.42), *nirguṇa*, *śānta*, *sanātana* (45. 61-63), *kūṭastha*, *acala*, devoid of *bhāva* and *abhāva*, all-pervading, beyond *prakṛti* (45.66-67), the *ātmā* of all, omnipresent, endless, *brahmarūpa*, *urukrama*, and the one controlling the wheel of time (56.43-44). He is known from the Vedas (126.25). He is higher than *pradhāna*, *buddhi* and the senses (181.22). He is *avyākṛta-mūla-prakṛti* and the *vyākṛta* world (23.43). He is *acyuta* (122.70) and is called *bhūtāpavyakta*, *bhūtakṛt*, *bhūtabhṛt* and *bhūtabhāvana* (178.133,135). He is also called *kṣetrajña*, *kṣetra-bhṛt*, *kṣetrī*, *kṣetrahā*, *kṣetrakṛd*, *kṣetrātmā*, *kṣetrarohita*, *kṣetrasaṣṭā* (178.135). He is also called *guṇālaya*, *guṇāvāsa*, *guṇāśraya*, *guṇavaha*, *gṇabhoktā*, *guṇārāma*, and *guṇatyāgi* (178.136). He is *īk*, *yajuh*, and *sāma* (178.143). He is *day*, *night*, *vatsara*, *kāla*. *kāṣṭhā*, *muhūrta*, *kṣaṇa*, *lava* (178.145-146)

etc. He is called *jagadbija*, *jagaddhāmā*, *jagatśākṛī* (178.128) and *jagatpati* (68.28). The historically important fact here is that he is lauded with the Vedānta epithets, as in the Bhagavadgītā.

Various forms : In different continents, he is worshipped in different forms. Thus it is said that in the Plakṣadvīpa, he is worshipped in the form of Soma (20.19) in Śālmaladvīpa in the form of Vāyu (20. 32), in the Kuśadvīpa in the form of Brahmā (20. 40), in Krauñcadvīpa in the form of Rudra (20.57) and in the Śākadvīpa in the form of Sun (20.72). So too his *dharma* is said to possess different colours in the different *yugas*. Thus it is said that his *dharma* becomes white in the Kṛtayuga, *śyāma* in the Tretāyuga, red in the Dvāparayuga and *kṛṣṇa* in the Kaliyuga (56.40-41). Desire, anger, joy, fear and attachment are his other forms (56.29-30). He has a sacrificial form which is lauded at great length. It consists of *savana* pots, *havya*, *pavitraka*, *vedī*, *dikṣā*, *samidh*, *sruva*, *sruk*, *soma*, *sūpa*, *muṣala*, *prokṣaṇi*, *dakṣiṇāyana*, *adhvaryu*, a brahmin knowing the recitation of *sāmas*, *sadasya*, *sadana*, *sabhā*, *yūpa*, *cakra*, *dhruva*, *darvī*, *caru*, *ulūkhala*, *prāgvamśa*, *yajñabhūmi*, *sthaṇḍila*, *kuśa*, *mantra*, sacrificial share, *somabhoktā*, *hutārciḥ* and he is called *agrāsanabhojī*. The constant identification of Viṣṇu with the sacrifices is a special feature of the brāhmaṇas. Elsewhere it is said that Lord Viṣṇu has four forms. The first is known by the name Vāsudeva. It is near as well as far and has a white complexion. It is always pure. Its nature is indescribable. The second form is called Śeṣa which is the *tāmasa* form of Lord Viṣṇu holding the earth upon his head. The third form arising out of the *sattva* quality of Lord Viṣṇu, maintains the world, establishes *dharma*, destroys the demons and protects the gods. The fourth form lies in the ocean on a big serpent and remains engrossed in creating the world. *Rajaḥ* is his main quality (180.18-24).

Functions : The primary function of Lord Viṣṇu is the maintenance of the world but it is said that he created Brahmā whose primary function is the creation of the world. Thus it is said that when at the beginning of a *kalpa*, all the moving and non-moving beings were destroyed, when the gods, *gandharvas*, *daityas*, *vidyādharas* and *uragas* were absorbed in darkness, when nothing was distinguishable on account of all-pervading darkness,

Lord Viṣṇu created Lord Brahmā from his naval-lotus at the end of his *yoganidrā* (45.26-30, 213.28-29). It is again said that Viṣṇu created water from which a golden egg came out and out of it, Brahmā emerged (I. 38-40). This conception seems to have arisen from the ancient belief of the one primordial being resting on or emanating from the primeval waters, where Hiraṇyagarbha, identified with Prajāpati and, in later times, with Brahmā, is said to have arisen in the beginning from the great water which pervaded the universe (RV. 10.121, 129, 826). According to the popular Indian belief the god Viṣṇu goes to sleep for a period of four months on the eleventh day of the bright half of Āṣāḍha but the BP. states that Lord Viṣṇu goes to sleep for a thousand years and at the end of that he manifests himself in order to perform his functions (213.24-25). At the end of the kalpa, all beings together with Lord Brahmā merge in Lord Viṣṇu (I. 60, 62). Lord Viṣṇu helps *prakṛti* and *puruṣa* in retaining their relationship. The power of Lord Viṣṇu forms the *pradhāna* and the *puruṣa*, the source of their equilibrium which is disturbed at the time of creation. (23.29, 32).

Viṣṇu and other Gods

After having been Indra's assistant and younger brother and playing a secondary role to the mighty god who fights Vṛtra in the Vedas, Viṣṇu emerges as the most powerful god of the epic period, being called the god who is above Indra-Atindra. The BP. provides many references when Indra being afraid of his enemies approaches Lord Viṣṇu for protection (19. 71, 73). Viṣṇu also killed the demon Śārdūla, and brought back Suvarṇā, the daughter of Lord Śiva, whom the demon had carried away (129.64-69). The demon Śambara, a sort of replica of Vṛtra, who in the RV. is vanquished by Indra, is said to be killed by Viṣṇu in the BP. (134. 10-13). Indra worships Viṣṇu, and Śiva prays to him when confronted by doubts regarding his frequent dethronement (122.68, 88). Lord Viṣṇu kills the demon Mahāśani when Indra requests him to do so (129. 94-100). Again it is said that Indra obtained the kingdom of the three worlds by praying to Lord Viṣṇu, and therefore Lord Viṣṇu was called Govinda according to the etymology : *indram gām avindayat* (122. 95-97).

The relation of Lord Viṣṇu with Śiva is very significant. Though Viṣṇu is considered to be the supreme god, he is said to

worship Lord Śiva. Thus Viṣṇu is said to have received back his *cakra* which was swallowed by Virabhadra, an attendant of Lord Śiva, by praying to Lord Śiva (122.95-97).

The BP. relates an interesting anecdote about the quarrel between Brahmā and Viṣṇu regarding their relative superiority. It states when they were quarrelling a *Śiva-līṅga* rose between the two and the divine speech declared that whosoever finds out its end, would be considered superior to the other. Both of them were unable to find out the end, and thereupon Viṣṇu declared his ignorance, but Brahmā spoke a lie with his fifth head and he was cursed by Lord Śiva (chapter 135). Once it is said that Lord Indra and others practise penance out of fear for him (109.41-42),

Incarnations

The theory of incarnation presupposes the recognition of Viṣṇu as a Supreme God, the creator and the ruler of the universe, the upholder not only of the cosmic, but also of the moral order of the world. When the enemies of this rule endanger the order of the world, the God incarnates himself for the purpose of defending it. Thus the BP. says : 'Whenever there is a decline of law and an increase of inequity, I put forth myself in a new birth.'

Originally, therefore, the number of these appearances was regarded indefinite and the BP. goes to the extent of saying that there were 1000 incarnations of Lord Viṣṇu (213.20), but theological speculation tended to fix the number of incarnations and also to define more clearly their relation to the laws of natural evolution. Thus after making the statement regarding the 1000 incarnations, the BP. starts with Lord Brahmā as a manifestation of Lord Viṣṇu (213.31) and continues to mention Varāha, Narasimha, Vāmana, Dattātreyā, Jāmadagnya, Rāma, Keśava and Kalkī which is now to come, as incarnations (chapter 213). It is noteworthy that in this place the incarnations are called *prādurbhāva* or 'manifestation' and not *avatāra*, though elsewhere (180.39), they are called the *avatāra*, which has become the current term.

The BP. also mentions the following incarnations : Matsya, Kūrma, Varāha, Narasimha, Vāmana, Dattātreyā (180.27-32; 203.106-112), Parasurāma, (180.27, 312; 213.113-122), Rāma, Kṛṣṇa (180.213), Kalkī and some others like Śiva, (56.20), Haya-

śirāḥ, Puṣkara, (213-31), and Buddha (122.65, 69). Further it states that in the different verses, Viṣṇu is worshipped in different forms, Thus in the Bhadrāśvavarṣa, he is worshipped as Haya-śirāḥ, in Ketumāla as Varāha, in Bhārata as Kūrma, in Kurupradeśa as Matsya, and in the form Viśvarūpa, he is worshipped everywhere (18.57-58).

The BP. deals at length with some of the incarnations, and the descriptions are worth noting :

Matsya : The fish which in the Śatapatha Brāhmaṇa (I. 8. I. 1) delivers Manu from the flood appears in the Mahābhārata (III. 187) as a form of Prajāpati, and becomes in the Purāṇas an incarnation of Viṣṇu. The BP. states that Matsya was the first incarnation of Lord Viṣṇu, and when he took this incarnation, he was known as Matsyamādhava (60.1-2).

Kūrma : In the Śatapatha Brāhmaṇa (7.51.5 cf. Tait. Ār. 1.23.3), Prajāpati about to create offspring turns into a tortoise moving in primeval waters and, in the Purāṇas, this tortoise is an *avatāra* of Viṣṇu who assumes this form to recover various objects lost in a deluge. The BP. does not provide a detailed description of this incarnation.

Varāha : The myth of the Varāha incarnation can be traced to Vedic literature. It says that Viṣṇu having drunk Soma and on the suggestion of Indra having carried off a hundred buffaloes and a brew of milk belonging to the boar, left Indra flying across the mountain to slay the fierce boar (RV. 1.61-7; 8.66.10). This story is developed in the Taittirīya Saṁhitā (TS. 6.2.4.23), Śatapatha Brāhmaṇa (I. 4.1.2.4) and the Taittirīya Brāhmaṇa (II. 1.3.5). In the post-Vedic mythology of the Rāmāyaṇa and the Purāṇas, the boar which raises the earth has become one of the *avatāras* of Viṣṇu. In the Rāmāyaṇa, Brahmā, not Viṣṇu, is represented as taking the form of the boar.

The BP. states that this incarnation of Lord Viṣṇu is *veda-pradhāna* and is in the nature of a sacrifice. The Varāha form having a thousand hands entered the ocean, and held the whole earth in his jaws and saved it from disaster (213.32-43; 180.27-32; 56.20). Narakāsura was born to Pṛthivī when Lord Viṣṇu touched her in the Varāha incarnation. Narakāsura was afterwards killed

by Lord Viṣṇu in his incarnation as Lord Kṛṣṇa (202.23-25). Elsewhere it is stated that Viṣṇu brought out the *pitṛs* from the river Kokā in his Varāha incarnation (chapter 219). When the demon Sindhusena carried away the sacrifice to Rasātala, Lord Viṣṇu took the form of Varāha and brought back the sacrifice to the earth (79.8-16). The reason for Viṣṇu's forms as a tortoise and a boar seems to be that his primitive worship had been of a therianthropic character, at least with some class of people.

Narasimha : The incarnation of Narasimha, or the man-lion, stands by itself. It refers to a popular legend of Viṣṇu killing in the form of a man-lion, the demon Hiranyakaśipu—a legend which is alluded to once in the Vedic literature, i.e. Taittirīya Āraṇyaka (X. 1-6).

The BP. states that after the Varāha incarnation, Lord Viṣṇu assumed the shape of a creature half-man, half-lion, to deliver the world from the tyranny of a demon called Hiranyakaśipu. His colour, roar and lustre are like those of a dark cloud. When the demon Hiranyakaśipu became invincible, lord Narasimha emerged from the pillars of his assembly-hall and killed him and all his retinue with his claws. He killed the *daityas* living in the *rasātala*, sky, forests and at other places. His nails were stronger than the thunderbolt and there were long hair on his neck and face (56.20, 213.80-106).

Vāmana : The Vāmana incarnation's origin lies in a legend developed from a mythical feat of Viṣṇu, frequently mentioned in the RV., regarding the three strides with which he measured the three worlds (RV. 1.65.6). In the Aitāreya Brāhmaṇa (6.15) it is stated that Viṣṇu and Indra, engaged in conflict with the Asuras, agreed with the latter that as much as Viṣṇu could stride over in three steps should belong to the two deities. The Śatapatha Brāhmaṇa (I.2.5) refers to the dwarf form of Viṣṇu. This Brāhmaṇa story forms the transition to the myth of Viṣṇu's dwarf incarnation in the post-Vedic literature.

Dattātreya : The reference to Dattātreya as an incarnation comes down from the epic period. The BP. states that Lord Viṣṇu took the Dattātreya incarnation as a son of the sage Atri (180.31), at a time when the Vedas were destroyed, sacrifices

were neglected, the four castes were intermingled, righteousness waned and truth disappeared. He brought the atmosphere of righteousness together with the Vedas, religious rites and sacrifices and he brought the four castes in their proper order. On Kārtavīrya Arjuna he conferred the rule of the whole earth (213.106-112).

In some parts of India, a saint Dattātreya is worshipped as uniting the Hindu Triniṅ in himself.

Paraśurāma : The story of Paraśurāma, as told in the Mahābhārata (III. 115; XII-49) has no reference to Viṣṇu, but the first book of the Rāmāyaṇa, which is a later addition to the epic, contains a continuation of his story. According to it the hero was in possession of Viṣṇu's bow and met the young Rāma, son of Daśaratha, expressly to subdue him; but the latter, who had already broken Śiva's bow, now bent Viṣṇu's bow and deprived Paraśurāma of his victory. This legend, apparently a late invention, would be absurd on the supposition that both are incarnations of Viṣṇu. The BP. clearly distinguishes the incarnation of Viṣṇu as Paraśurāma from that of Dāśarathī Rāma. It states that in this incarnation, Lord Viṣṇu was born as the son of the sage Jamadagni and was a descendant of Bhṛgu. He cut off the thousand hands of Kārtavīrya Arjuna and cleared to the earth twenty-one times of the kṣatriya class. In order to expiate his sins, he performed a horse-sacrifice and gave much *dakṣiṇā* and he gave the whole earth together with elephants, horses and chariots to the sage Kaśyapa. Even at present, he practises severe penance on the mountain Mahendra for the welfare of the whole world. It seems proper to conclude that the origin of this incarnation lies in the idea of restraining the kṣatriyas, from their ambition or attempts at overpowering the Brahmanical caste.

Rāma : Rāma as an incarnation of Viṣṇu seems to be a later addition. In the original parts of Rāmāyaṇa (viz. Kāṇḍas II to VI) the poet regards his hero as essentially human and seems entirely to ignore his divine character. But later his divinity is fully acknowledged in Kāṇḍas. I and VII which by common agreement are later additions. The BP. distinctly eulogizes Rāma as an incarnation of Viṣṇu. It states that in the twenty-fourth *yuga* Lord Viṣṇu divided himself into four parts. In order to grace the world, to establish righteousness and to control the demons, Lord Viṣṇu was

born in the form of the four sons of Daśaratha. Rāma is described as *śyāma*, young, having red eyes, brilliant, long-armed, strong, having a back as strong as that of a lion and *mitabhāṣī*. His wife is Sītā who was Lakṣmī before her incarnation as Sītā. Rāma, Sītā and Lakṣmaṇa went to the forest and practised penance for fourteen years. Residing in the Janasthāna, he worked for the gods and killed Rāvaṇa and his army. He also killed the demons Vālī, Lavaṇa, Mārīca, Subāhu, Virādha, Kabandha, and others. Rāma ruled the world for 10,000 years and the BP. gives a peaceful account of his reign, popularly known as *Rāmarājya*. After completing a hundred sacrifices, Rāma went to heaven. He was the jewel of Ikṣvāku family (213.124-158).

Elsewhere he is glorified as a powerful hero but no mention is made of his being an incarnation of Viṣṇu. Thus it is said that Rāma built a great bridge over the ocean, killed Rāvaṇa, brought back Sītā and purified her with fire but owing to the slanders of some *anāryas*, he abandoned her near the hermitage of Vālmiki. Later when Rāma performed a horse-sacrifice, Lava and Kuśa, the son of Rāma appeared there and sang the whole of the Rāmāyaṇa. Rāma blessed and embraced them. The monkeys, Sugrīva, Hanūmān, Aṅgada and the bear Jāmbavān came there and all of them went to the river Godāvarī and worshipped Śiva (chapter 154). Elsewhere it is said that after reigning over the world for a long time, Rāma attained the status of Lord Viṣṇu (176.50).

Kṛṣṇa : During the Brāhmaṇa period, prajāpati, the creator was believed to assume various forms like those of a boar and a tortoise in order to rescue creation in times of danger. After him came Nārāyaṇa and he was identified with Viṣṇu, the slayer of demons. About the end of the Vedic period a popular deity, Vāsudeva, came to be acknowledged as a form of Viṣṇu. Now the race of the Yādavas, whose clans were settled both in the north and the in the west of India revered as their tribal hero, Kṛṣṇa, the son of Devakī, who had the reputation of having been an earnest seeker of religious truth. It may be assumed that about this time the worship of Vāsudeva as a form of Viṣṇu had become the popular religion of these tribal people and the worship of Viṣṇu and Kṛṣṇa intermingled in such a way that Kṛṣṇa came to be believed as a manifestation of Viṣṇu—a human incarnation of the Supreme God. Jacobi states that the widespread worship of Kṛṣṇa as a

tribal hero and demi-god, and his subsequent identification with Nārāyaṇa gave birth to the theory of incarnation and therefore, the incarnation of Viṣṇu as Kṛṣṇa is the most significant to the theory of incarnation as such.

The BP. provides a myth which connects his incarnation bodily with Lord Viṣṇu. When Lord Viṣṇu was implored by the gods to save the earth from the oppression of her enemies, Nārāyaṇa plucked out two of his own hairs, a black one and a white one. Descending to the earth and entering the womb of Devakī, the black hair was born as Kṛṣṇa, and the white hair as Baladeva. It is to be noted that this myth makes Baladeva too an incarnation of Viṣṇu, whereas he is said to be an incarnation of Śeṣa, the snake-god (chapter 181).

Buddha : The Brahma Purāṇa does not provide us with a description of Buddha as an incarnation but just mentions his name in the list of incarnations.

Kalkī : This incarnation is yet to appear for the welfare of the world. He is to be born as Kalkī by the name Viṣṇuyaśāḥ in the village Sambhala.

Monier Williams has rightly concluded, 'loking more closely' at the ten incarnations, we may observe that in the first three Viṣṇu is supposed to be present in the body of animals, and in the fourth to take the form of being half-animal half-human; this last may be regarded as a kind of link, the object of which is to prevent too great abruptness in connecting the deity with the higher forms of worldly existence. From the mixed manifestation of half a lion, half a man, the transition is natural to that of a complete man. The divine essence passing into human forms commences with the smallest type of humanity, represented by a dwarf. Thence it rises to powerful sages and mighty heroes who deliver the world from the oppression of evil demons and tyrants whose power increases with the deterioration of mankind during the four ages. We see in all this the working of the Hindu idea of transmigration. Even in Manu's time, it was an accepted dogma that the souls of men popularly regarded as emanations from deity, might descend into the bodies of animals, or rise to those of higher beings. It was therefore an easy expansion of such a doctrine to imagine the divine soul

itself as passing through various stages of incarnation for the delivery of the world from the effects of evil and sin and for the maintenance of order in the whole cycle of creation'.

THE KRṢṆA LEGEND : The Kṛṣṇa legend is central to the theogony of the BP. We shall, therefore, describe at some length the place of Kṛṣṇa in the mythology of BP.

According to traditional history as given in the Purāṇas, Kṛṣṇa belonged to the Sātvata sect of the Yādavas, who formed the lunar dynasty, and was 94th in descent from Manu. However, some Purāṇas represent Kṛṣṇa as coming from the solar dynasty (cf. Harivaṃśa II. 38.31). The BP. states that Kṛṣṇa belonged to the lunar race of the Vṛṣṇi family of the Yādavas (12.50, 196.23-24). Thus both the solar and the lunar dynasties claimed Kṛṣṇa as their own.

In the RV. (VIII. 85.3-4) Kauṣītaki Brāhmaṇa (XXX. 9) and Chāndogya upaniṣad (III. 17.6) Kṛṣṇa is referred to as a Vedic seer, as a human personality. Pāṇini (IV. 3.98) indicates that Vāsudeva and Arjuna, originally kṣatriya heroes, were raised to the ranks of gods before his time and Patañjali shows that they had attained divinity by his time. In the oldest nucleus of the Mahābhārata there are clear references to the human character of Kṛṣṇa. In the later portions, he is represented as a semi-divine being, whereas the parts of the epic that come still later, regard Kṛṣṇa as the Supreme God (Mahābhārata V. 79.5-6). The Purāṇas also present various stages in the development of the Kṛṣṇa legend. Thus the BP. states that when Kṛṣṇa performed wonderful deeds like *kāliyadamana*, *govardhanadhāraṇa* and the killing of Pralamba, in the form of a cowherd boy, the simple-minded villagers were perturbed and began to doubt about his human personality and said that such deeds were difficult to be performed even by the gods. He cannot merely be a simple mighty human being and that surely Kṛṣṇa was either a god or a *dānava* or a *yakṣa* or a *gandharva*; and Kṛṣṇa, though representing an incarnation of Viṣṇu, assures them that he was neither a god, nor a *gandharva*, nor a *yakṣa*, nor a *dānava*, but their brother (89.2-12).

Among the Purāṇas, the Harivaṃśa, Brahma, Viṣṇu, Bhāgavata and Brahmavaiyarta deal exhaustively with the life of Kṛṣṇa

and the accounts in the different Purāṇas are not only inconsistent but mutually contradictory.

As regards the problem of identifying Vāsudeva Kṛṣṇa with the Gopāla Kṛṣṇa, it should be stated that the BP. represents a stage when the legend about the cowherd Kṛṣṇa must have already been current and his identification with Vāsudeva-Kṛṣṇa been effected. In the Nārāyaṇīya section of the Mahābhārata, the avatāra of Vāsudeva is mentioned for the destruction of Kaiśa but for none of the demons whom the cow-herd Kṛṣṇa killed in the cow-settlement, whereas in the statement of the BP. (181.8-12) the avatāra of Kṛṣṇa is meant to destroy all the demons that appeared in the cow-settlement as well as that of Kaiśa. In this respect, the BP. is at par with the Harivaṃśa (VV. 58.76-58.78) the Vāyu Purāṇa (98. 100-102), and the Bhāgavata Purāṇa (II. 7).

As Kṛṣṇa's life in Gokula is not given in the Mahābhārata and in some earlier texts, some scholars take them to be late additions. Dhruva thinks the Purāṇic and Mahābhārata stories of Kṛṣṇa to be a blending of poetic fancy and historical fact and seeks philosophical and symbolical explanations for most of the exploits of Kṛṣṇa in his childhood. Some stories like the approach of Earth to the god and the promise of god to be born for her relief (chapter 181), exaggerated accounts of some of the miraculous feats of the child Kṛṣṇa (chapter 184-192), the fight between Indra and Kṛṣṇa for the Pārijāta tree (chapters 203-204) etc. were evidently added after the deification of Kṛṣṇa was complete. Thus the accounts given in the Purāṇas constitute important landmarks for the development of the Kṛṣṇa myth and the evolution of the Vaiṣṇava religion.

Balarāma

Balarāma, legendary hero of the BP. only next to Kṛṣṇa in his exploits and power, is considered to be an incarnation of Śeṣa Nāgá, the mythical serpent who bears the earth on his head.

The serpent-cult is very ancient and is referred to in the Taittiriya Samhitā (IV. 2.8.3) Kāṭhaka Samhitā (16.15) and Vājasaneyī Samhitā (13.6-8). Fergusson traces serpent worship

in the nations of antiquity, such as Egypt, Judea, Greece etc. It occurs very frequently in the Mahābhārata. The Purāṇas are full of the descriptions of shrines of serpents and the BP. states that snakes are the sons of Kaśyapa and Surasā and Kadrū. Surasā gave birth to a thousand serpents—*sarpas*, and Kadrū gave birth to a thousand *nāgas*, the chief of whom were Śeṣa, Vāsuki, Takṣaka, Airāvata, Mahāpadma, Kambala, Aśvatara, Elāpatra, Śaṅkha, Karkoṭaka, Dhanañjaya, Mahāñila, Mahākarna, Dhṛtarāṣṭra, Balāhaka, Kuhara, Puṣpadamṣṭra, Durmukha, Sumukha, Śaṅkhapāla, Kapila, Vāmana, Nahuṣa, Śaṅkharomā, Maṇi and a thousand others (3.96-101). Garuḍa is their enemy (chapter 90) and devours them whence it has been interpreted that the Nāgas represent darkness which is dispelled by Sun. When Brahmā divided the kingdom, he made Vāsuki, the king of Nāgas and Takṣaka, the king of serpents (4.7). Serpent worship continues to this day particularly in south India, and serpents are worshipped on the fifth of the bright half of Srāvaṇa called Nāgapañcamī. India possesses many more varieties of serpents and the toll of life taken by snake bites is very heavy.

Bhandarkar quotes a passage which mentions the religions prevailing in the fourth century B. C. Among these there is a mention of the worship of Balarāma along with Kṛṣṇa. That sect became coterminous with the race of the Sātvatas. The BP. describes the importance of his worship with Kṛṣṇa and Subhadrā at Koṅārka. Even at present, Balarāma is worshipped at Mathurā and there is a celebrated temple in his honour where he is worshipped by the name of Dauji. The idol of Balarāma bears a cup meant for wine to which his addiction is well known. Behind him there is a shrine of serpent Seṣa of whom he is considered to be an incarnation. Even at present he is worshipped as Vrajarāja in northern India.

He is considered to be an incarnation of Śeṣa (181.39) as well as of Viṣṇu. It is said that after the incarnation of Rāma, Viṣṇu snatched out two hairs—one black and another white—from his body, According to him, from these, two incarnations will spring up and save the earth from torment and disaster. Thus Balarāma too, like Kṛṣṇa, is considered to be an *aṁśavatāra* of Viṣṇu. He was the seventh child of Vasudeva and Devakī but on account of the feat of Kāṁsa he was dragged from Devakī's foetus and was

afterwards transferred to the womb of Rohiṇī. Therefore, he is known as Saṁkarṣaṇa (181.39-42). This story was apparently invented in order to make him a brother of Kṛṣṇa. Probably the two popular gods Govinda-Vāsudeva and Baladeva were closely connected, and, after the former was identified with the Rajput hero Kṛṣṇa, the latter came to be regarded as his brother.

The following anecdotes are told about Balarāma. Śatadhanvā had the jewel Syamantaka. Śrī Kṛṣṇa killed him for it but found that Śatadhanvā did not have it then in his possession. When Śrī Kṛṣṇa related this to Balarāma, Balarāma refused to believe his story. He broke all relations with Kṛṣṇa and entered Mithilā. Duryodhana went to Mithilā and learnt the *gadāvidyā* from Balarāma. Kṛṣṇa then appeased him and brought him back to Dvāraka (17.20-28). Balarāma killed the donkey-faced demon Dhenuka (186). In a game called *hariṇākriḍāṇa*, a demon called Pralamba disguised himself as one of the playmates, carried Balarāma on his back and began to fly. Realizing the trick, Balarāma pressed him down with all his weight and force so that the demon unable to bear it abandoned the disguise whereupon Balarāma killed him with his fist (187.1-30). Balarāma and Kṛṣṇa killed the elephant Kuvalayāpīḍa (193.30). Balarāma killed the demon-wrestle Muṣṭika (193.65). He also killed Sunāmā, the brother of Kaṁsa (193.65).

Balarāma is famous for his addiction to wine. Varuṇa sent the wine Vāruṇi to Balarāma for a drink. Balarāma drank to his heart's desire and being intoxicated ordered the river Yamunā to come to him as he wanted to take bath. As the river Yamunā did not come, he dragged her with his plough (chapter 198).

He defeated the kings Pauṇḍraka, Dantavakra, Vidūratha, Śiśupāla, Jarāsandha, Śālva and others when they followed Kṛṣṇa while he was carrying away Rukmiṇī (199.7). On the occasion of the marriage of Anirudhha with his grand-daughter, Rukmī invited Balarāma to gamble. Rukmī was an expert and Balarāma lost much wealth. At this, king of Kalinga mocked him. Annoyed, Balarāma staked one crore *mudrās*, Rukmī played his turn and Balarāma won but Rukmī protested saying that he had not agreed to the game. Upon this the divine speech declared that even though Rukmī had not said anything about the betting, his act of

playing his turn amounted to agreeing to the bet; therefore, Balarāma had won the bet. But even then Rukmī did not accept the ruling. So Balarāma got angry and killed Rukmī by throwing at him the *aṣṭapada* (board of dice). He also broke the teeth of the king of Kaliṅga and killed all the kings who were partisans of Rukmī (202.11-25).

Balarāma killed the army of Bāṇāsura when there was a terrible fight between Kṛṣṇa and Bāṇāsura (206.30). Sāmba when attempting to kidnap Lakṣmaṇā the daughter of Duryodhana was caught. Balarāma went to Hastināpura and requested the release of Sāmba. When they did not comply with, he shook the city with his plough and compelled the release of Sāmba (chapter 208). Once when Balarāma was in the company of his wife Revatī, a monkey named Dvivida threw a slab of stone on him and Balarāma smashed him with his fist (chapter 209). At the time of death, Balarāma went into *samādhi* whereupon a serpent emerged from his mouth and entered the ocean and the serpent was worshipped by the *siddhas* and the *uragas* (210.50-53). The BP. deals at length with the worship of Balarāma along with Kṛṣṇa and Subhadrā. Elsewhere it said that one who worships Balarāma gets the desired rewards and becoming free from all sins, goes to *Viṣṇuloka* (58.21-26). Balarāma is probably more closely associated with Rudra or Śiva as their characteristics agree in many respects. Rudra is regarded as a god of agriculture in the Vedas and so does Saṁkarṣaṇa's emblem '*hala*' indicate. Balarāma is associated with nāga and so is Śiva. Both Rudra and Balarāma are known to have been great drunkards. Saṁkarṣaṇa was thus a god of the Rudra-Śiva cult who was later incorporated into the Vāsudeva cult by identifying him with Kṛṣṇa's brother, Balarāma. Balarāma-worship is referred to in the benedictory stanza of Bhāsa's famous drama *Svapnavāsavadatta*.

Śiva

The history of Śiva has undergone many vicissitudes. He was the Supreme God of the proto-Indians and was worshipped by them. The early Vṛtyas in the proto-Indian period worshipped the trio consisting of Śiva, Murugan and Amma corresponding to Śiva, Subramanya or Kārttikeya and Pārvatī respectively. He

was held by the proto-Indians both as a philosophical entity, and as a god to be meditated upon. However, with the advent of the Vedic period, the Vedic bards tried to present a new personality by introducing the character of Rudra. As Rudra, he is a minor god in the Ṛgvedic pantheon. He is described there as a malignant as well as a beneficent deity. The epithet Śiva, i.e., auspicious, which begins to be applied to him in the Ṛgveda, grows more frequent in the later Vedas, and finally become his regular name in post-Vedic mythology. Thus the next effort of the Aryans was mainly towards causing an amalgamation of the two gods, Śiva and Rudra. In the later Saṁhitās along with Viṣṇu he becomes one of the two great gods of the brāhmaṇas. The Vājasaneyī Saṁhitā mentions such epithets of god as Giriśa, Paśupati, Kapardī. Sārva, Bhava, Śiva and also as wearing hide-skin garments, and in the AV. he is elevated to a higher position. In the period of the Brāhmaṇas, the power of Rudra was at its height. The gods were afraid of him lest he should kill them. It is, however, in the Śvetāśvatara Upaniṣad that Śiva stands alone in the field as the Supreme God and the *bhakti* which manifested itself at that time was mostly directed towards him. But this upaniṣad is not a sectarian work and there is no evidence in it of the existence of a Śaivite sect which worshipped Śiva as its favourite god. The Gṛhyasūtras also do not provide evidence of the existence of a Śaivite sect. From the days of Patañjali onwards, the existence of some Śaiva sects can be taken for granted. In the earlier portions of the Mahābhārata, both sects, viz. Śaivites and Vaiṣṇavites, exist without much antagonism between them but in the later part of the epic such antagonism is clearly visible. The history of Śiva during the epic and Purāṇic periods is of deep interest. In the epics, the formation of the basis of the future mythology takes place and Śiva is not brought into direct contact with the other brāhmaṇic gods. The old characteristics of Śiva during the Indus Valley period are attributed to the new personality of Rudra-Śiva. Thus the epic and Purāṇic Rudra is a combination of the Vedic and non-Vedic notions. Hence the early concepts of Śiva as a dancer, an ascetic and a yogin, a god of the Himalayas, and one possessed of three eyes are all associated with the Śiva-Rudra of the Vedic and brāhmaṇic period. It should be borne in mind that all these elements are not an innovation but they are introduced only as a matter of revision of the past.

Though the BP. is considered mainly to be a Vaiṣṇava Purāṇa, still it does not aim at the exclusive worship of Viṣṇu. On the contrary, it deals at great length with Śiva and considers him at par with Viṣṇu. The following is the picture of Śiva as obtained from the BP.

Śiva is called Vikṛtarūpa (34.100), Dhūrjaṭi (35.1), Nilalohita (35.1), Vilohita (40.13), Śuciromā (40.61), and Śikhaṇḍi (40.79). He is said to have three heads (40.11) or thousand heads. The moon rests on his head and hence the epithets Śaśikhaṇḍamauli (110.104), Candrārdhakṛtaśekhara (34.1), Bālendumauli (78.58, 59.15) etc., are applied to him. The crescent on the forehead of Śiva is a mere development of the early representative of the so called 'triśūla-horn' placed on the head of Śiva during the proto-Indian period. His head is either fully shaved or half-shaved (37.14). He keeps matted hair. He is said to have three *jaṭās* (40.11). He has a blue braid or a golden braid (40.16). Elsewhere it is said that he keeps his hair loose and they are set with the water of the river Ganges that rests on Śiva's head (40.33, 39). His hair is yellow in colour (40.37). The epithet Ūrdhva-keśa is also applied to him (40.61).

He is said to have three eyes of which one is in the forehead. The third eye and the crescent moon on it mark the measuring of time by months. According to Father Heras, the idea of three eyes was so well-known that its mention in the inscriptions, revealed to those people the idea of the supreme being. As already noted Śiva is also said to have thousand eyes (37.4, 40.31). His eyes are said to be deformed (40.3). The colour of his eyes is said to be white, yellow, black or red (40.35). He has big ears (40.4) justifying the use of epithets like *śaṅkukarṇa*, *kumbhakarṇa*, *gajendrakarṇa*, *gokarṇa* and *śatakarṇa* (40.4-5).

When Lord Siva presented his ugly aspect to Pārvatī, he appeared with a broken nose (35.5). He had a big and fearful mouth in which Kālāgni resides (40.65). Śiva has thousand tongues (40.5). His tongue is said to be sharp like a sword (40.23). He is called Daṁṣṭri (43-23). He has fearful teeth (40.23), although again it is said that his face is pleasant like a moon (40.74). His throat is said to be blue and he is called *nilakarṇṭha* (109.31) and *nilagrīva* (40.13). His beard is yellow (40.61); his shoulders

are as strong as that of a bull (40.15); he has ten hands (40.21), and a big belly (40.61). He is also said to have a hundred bellies (40.5). He has a thousand feet (40.30).

His complexion is red like that of the rising sun (40.31). Elsewhere he is said to be Śaratkundenduvarcāḥ (59.14-15). Śiva's white complexion may be due to the fact that the brahmins of Kashmir, who are very fair were the first to worship him. Then as his cult moved southwards his complexion turned more in keeping with that of his worshippers. Śiva's wife Pārvatī is often called Gaurī. The pale-coloured Śiva wears no clothes (38.36-37) or if he does, it is the skin of a lion (chapter 124). He uses white *bhasma* (40.22, 59.14,15) and saffron (chapter 108). He is called *vyālayajñopavitī* (40.37) A serpent adorns his neck. He also wears a necklace of bells; hence the epithets *ghaṅṭakī* and *ghaṅṭī* are applied to him (40.66). He likes the garland of skulls and a *sūtra* of *kapālas* (37.7). The practice of offering human victims to Śiva was long in vogue since the proto-Indian period. This may be the reason why Śiva and Kālī are always represented as wearing a necklace of skulls. The Kāpālikas are the Kālamukhas known as the wearers of skulls.

Śiva rides a bull (40.15, 73), the Nandī, lord of the cows (127.59). In the Epics and the Purāṇas, stories regarding the origin of the bull as a vehicle for Śiva are given. The study of iconography proves that the ideas of the association of the bull with Śiva must have arisen in or somewhere around the territory of the Mahāvṛṣas, situated in the north-west of India. And as Father Heras observes, the idea must have travelled far and wide in India during the regime of the Kuṣāṇa and Pallava rulers. Eventually it must have been introduced in the Mahābhārata Dharma which constitutes the nature of the bull (40.81).

Śiva's weapons consist of a bow called Piṅāka (34.5, 129.68-69) and the Triśūla (40.11,14.5) or the three-pronged trident. He is also said to have a thousand *śūlas* (40.31). He wields the *gadā* (40.51), *daṇḍa* (40.12, 65, 79), arrows (40.51), a non-descriptive weapon called Khaṭvāṅga (40.51), consisting of a kind of staff with transverse pieces surmounted by a skull, the *mudgara* (40.51) and the sword (40.10). His banner is white (40.18) and has the emblem of a bull (34.6, 75.25). The sign of the sun also constitutes

the emblem on his banner (40.14), showing his connection with Sun. He produces the sound 'hum hum' (40.27). He plays the musical instrument by mouth (40.20). The *tumbi* and *viṇā* are dear to him (40.23). He also possesses a *ghaṇṭā* (40.26).

He is called Tryambaka (40.11), one who has three mothers in allusion to the three-fold division of the universe. This epithet which is commonly applied to Śiva in the post-Vedic literature is already applied to Rudra in Vedic texts (VS. 3.58; 50.2.6; 2.9), and once also in the RV. (7.59.12). The simplest explanation of Tryambaka may be not that Śiva has three mothers but three mother-goddesses—Umā, Gaurī, Kālī, who are called Ambikās, each originally an *ambā* or a mother. Among other meanings suggested one is *ambā* in the sense of pupil to agree with the traditional meaning of the god having three eyes.

Among the various names attributed to him some indicate his following among the non-aryan and tribal population. These are Vighneśvara (also a name of Gaṇeśa), Nandinātha, Bhūtanātha (109.29-37). He is identified with various feelings like desire, *dveṣa*, *rāga*, *moha*, *śama*, *kṣamā*, *vyavasāya*, *dhairya*, *lobha*, *kāma*, *krodha* and *jaya*. It is also said that the colours green, red, yellow, blue, white, *kapila*, brown and black belong to him (40.48-50, 55). He is *dānapara* (100.19-21), remover of poverty and unhappiness (122, 195-206), and *annadātā* (40.40). He is called Kilakila, Kubja, Kuṭila, Caṇḍa, killer of enemies and Ugra (40.6.21). He is Kāmada as well as Kāmayāna (40.38) and Bhairava.

Śiva is styled as a yogin par excellence. On some of the proto-Indian seals he is represented seated in a yogic posture. In the BP. he is called the lord of yogins and destroyer of the yoga of the *daityas* (40.36, 37.12). He practises penance in the water. He keeps his mind in tranquility and bestows prosperity as a result of practising yoga (37.15-16). Śiva's connection with water is interesting. The place of Varuṇa as a water-god was, at a later period, to some extent assumed by Kṛṣṇa and Śiva. During the 5th and 6th centuries A.D., on the arrival of the white Huṅas in Gujarat and Kathiawad, the sea began to influence these newcomers as is shown by the fame which grew round Śiva in his form as Somanātha with a shrine to him at a place with the same name. Śiva is worshipped at river junctions. Śiva's connection with water

might have been made in direct opposition to that of Viṣṇu as Viṣṇu too is directly connected with water, the ocean being his abode. Śiva is said to perform *sandhyā* and other five religious practises daily (40.33). He also performs the six *karmas* and the three *karmas* (40.33).

Cemeteries and burning grounds are his favourite haunts; imps and demons are his servants, and ferocity and irascibility on the slightest provocation constitute his normal condition of mind.

Śiva is the best architect and the progenitor of all the artisans (chapter 40). In order to regulate the world, he divided the Vedas and propagated *gāthās*, Smṛtis, and the Purāṇas, and all of them have the nature of *śabda* (75.8-13). Though Lord Śiva creates protects and destroys the world by his *māyā*, he is not attached to it (119.68-69). Though living the life of a *sādhu*, he is a *gṛhastha*, who gives gifts (37.14). Those who are afflicted by the troubles of the world get peace by worshipping Śiva and Pārvatī. He is considered to be so liberal that when pleased, (107.55) he grants things which one does not even deserve. Hence the epithet *ayuktadātā* is applied to him (110.101-106).

The BP. gives a detailed description of Pārvatī's marriage with Śiva (36.70). The BP. narrates how Pārvatī formed conspiracy with Vināyaka and Jaya to bring down Gaṅgā from the head of Lord Śiva (chapter 74). He is called Umāpriyakara and Ambikā-nātha (34.1,37.3,40.38). Ambikā, a post-vedic name of Śiva's wife, is mentioned for the first time in Vājasaneyī-saṁhitā (3.5) appearing here, however, not as Rudra's wife, but as his sister Umā, and Pārvatī, the regular name of Śiva's wife, seems first to occur in the Taittirīya Āraṇyaka and the Kena-Upaniṣad.

Śiva makes his abode on the mountain. He is called Giriśa and Giritra 'lying on a mountain', probably because the thunderbolt he hurls, springs from a club, which is often compared to a mountain and on which he is believed to dwell. He is said to reside on the Jyotiṣṭhala peak of the mountain Meru which was studded with jewels. Further the Śatarudriya refers to Rudra-Śiva as Giriśa, Giritra, etc. This idea must have developed later on. And it is thus that Śiva is endowed with the Kailāsa as his abode.

Śiva lives among the Ādityas, Vasus, Aśvinikumāras, Kubera, *guhyakas*, Sukrācārya, Sanatkumāra and others (39.4-8). The *rākṣasas*, *piśācas* and *pārśadas* sit near him. The Mahābhārata and the Purāṇas give a detailed description of the *gaṇas* of Śiva. Pārvatī sits by his side and Gaṅgā serves him (39.4-8). He is surrounded by the naked *gaṇas* (38.36.37). He is the destroyer of *pramathas* (40.15). He lives in the beings residing in ocean, river, mountains, canes, unapproachable places, cow-settlements, cross-roads, old houses, in *rasātala* and in the places where elephants, horses and chariots are kept (40.93, 96). He also earned a reputation for destroying sacrifices : once when the sacrifice was fleeing in the form of a deer, he destroyed it by becoming a hunter (39.35-36; 37.9). He also destroyed the sacrifice of Dakṣa (chapter 109).

Rudras : Śiva is represented with eleven armlets in the Indus valley period. The BP. states that Rudra was created out of anger of Brahmā (1.45) and that Rudras are the sons of Kaśyapa and Surabhi. The names given are Ajaikapāda, Ahirbudhnya, Tvaṣṭā, Hara, Bahurūpa, Tryambaka, Vṛṣākapi, Śambhu, Raivata, Kapardī, Śarva and Kapālī. They were born by the grace of Lord Mahādeva (3.46-48). The expressions Ajaikapāda and Ahirbudhnya occur in the Ṛgveda. In the opinion of Karmarkar ekapād is indicative of the image standing on one leg in the Indus valley period. The expression Ahirbudhnya throws light on the close association of Śiva and the Nāga, which was supposed to be in the depths of the world, the later Pātāla.

Virabhadra : Virabhadra is said to have been born from the anger of Śiva to destroy the sacrifice of Dakṣa in the form of a lion (39.75-77). From his pores he created so many Rudras that darkness prevailed on all the sides and the lustre of sun and moon became dim (39.40-58). Virabhadra is a favourite deity of the Kurumbhas, a tribe of hunters and shepherds in southern India. Virabhadra destroyed the sacrifice of Dakṣa with the help of Bhadrakālī, who too was created out of Pārvatī's wrath (39.72).

Jvara : He is said to have been created out of the perspiration of Śiva's forehead. When Śiva was angry with Dakṣa, he wanted to destroy his sacrifice which grew afraid, took the form of a deer and began running away in the sky. Śiva followed him with bows and arrows. At that time Jvara arose from his perspiration

and he is described as short, red-eyed, yellow-bearded, terrible, hair raised upwards, awe-inspiring, having red ears and a terrible or bad colour and wearing red clothes. He burnt the sacrifice and the gods were so afraid of him that they fled from him in different directions. The earth began to tremble and Lord Brahmā then declared that he would be known in the world by the name of Jvara (39.77-87), which literally means fever.

Manyu : In the R̥gveda, Manyu, wrath, is a personification suggested chiefly by the fierce anger of Indra, and is invoked in two hymns (RV. 10.83. 84). In the BP. he is believed to have emerged from the third eye of Śiva. He is the *puruṣa* in men, the *ahamkāra* in all beings and the anger of all. He is within all but no one knows him. The gods conquered the demons with his help. He is a representative of Lord Śiva and burns everything with his brilliance at the time of destruction and at that fierce time, he holds all the weapons, increases joy and conquers everything (162.20-29).

Kārttikeya

Among the post-Vedic gods, Kumāra or Kārttikeya is a deity of high rank. He is sometimes called Skanda and Mahāsena also. The popularization of the cult of Śiva involved a process of synchronization, the adoption of various local gods as his manifestations. Skanda, a deity of the same class, who was the family god of some west Indian dynasties, now under the name of Subramanya, is most popular in South India, where his association with the mother-goddess shows that he is connected with the non-Aryan cult. It is a cult special to the Tamil and Malayalam peoples. He is first mentioned in the Chāndogya Upaniṣad (vii. 26.2), where he seems to be identified with Sanatkumāra. Hopkins surmises that Skanda is not a later addition to the epic but a god rapidly increasing in importance as the epic expanded, or more particularly, as the Śiva-cult expanded. Jacobi infers that Kumāra as the lord of the army was introduced as a new god probably due to a change in the form of government in the country where instead of the king holding both the offices of ruler in peace and leader in war, the office of a general became separate and distinct.

The myth of the birth of Kumāra is variously related, his father being given as Śiva (81.2) and Agni (82.10, 3.40), his

mother as Umā (81.2), Gaṅgā (82.10) and various other minor deities like the wives of the sages (42.6) and others. These rival claims to parentage had to be settled and this was effected by the assumption of a sort of joint parentage, and by making some of the female deities his nurses or adoptive mothers. The strange myth about the birth of Kumāra appears to be best interpreted on the assumption that in different parts of India there were several popular representatives of the war-god and that these were combined into one, Kumāra, the war god common to all Indians. For there are three variants or altar egos of Kumāra,—Viśākḥā, Śākhā and Naigamī—and the BP. identifies Viśākḥa (81.4) with Kārttikeya who is known to have received popular worship.

The following is the story related in the BP. about Kārttikeya's birth. When the gods were oppressed by the danger of the demon Tāraka, they requested Agni to bring it to the notice of Śiva. Thereupon Agni took the form of a parrot and with great hesitation went to the place where Lord Śiva was in privacy with Pārvatī. Lord Śiva released his semen into Agni who unable to bear it transmitted it into Kṛttikās on the bank of the divine river. The child that was thus born to them was known as Kārttikeya (128.1-25; 3.41). Elsewhere it is said that Agni drank up the virile semen of Lord Śiva and preserved it in six of the wives of the seven sages, i. e. all excepting Arundhatī. These wives released their foetuses in the Ganges where they were mixed together by the wind and out of them a child with six-faces destined to kill the demon Tāraka was born (82.1-12). Therefore, he is called Kārttikeya, the son of the six Kṛttikās, the wives of the sages, and Ṣaṅmukha, because he was born with six faces. Also Gāṅgeya, as the foetuses were released into the Gaṅgā, the son of Śiva as the semen originally belonged to Śiva and Agniputra as Agni drank the semen.

Among the feats of Kārttikeya the most important is the destruction of the demon Tāraka (81.2). In this connection an interesting story is told about Kārttikeya's lust for women. After the destruction of Tāraka, Lord Śiva and Pārvatī were so pleased with Kārttikeya that they permitted him to enjoy himself as much as he pleased. Kārttikeya took under advantage of the permission

and began to sleep with the wives of gods. The gods complained to Pārvatī about her son's misdeeds. When, inspite of Pārvatī's insistence to check himself, Kārttikeya was unable to restrain himself, Pārvatī took the form of every god-wife so that Kārttikeya saw the form of his mother in every woman and took an oath to look upon every female as his mother (82.1-15).

The BP. further states that the holy place, Kārttikeyatīrtha or Kumāratīrtha on the bank of the river Godāvārī is dedicated to Kārttikeya. By visiting it one attains grace and beauty and even great sins like sexual relations with the wife of one's teacher are expiated (81.20-21).

A Liṅgāyata tradition reports that Kārttikeya was the founder of a *gotra* and was a form of Lord Śiva himself. On the reverse of the coins of the Kuṣāṇa prince Kaṇiṣka, there are figures with names of Greek letters of Skando, Mahaseno, Kumaro and Bizago. Several observances and vows in the name of Kumāra and Kārttikeya are mentioned in Hemādri's Vrata-khaṇḍa. His worship has not become obsolete even to this day.

In Thailand, a great festival was celebrated in honour of Kārttikeya and the Piciades who fostered him. It took place at the time of the moon's conjunction with this star-cluster, i. e. shortly before full-moon. It was a fire-festival in agreement with Kārttikeya's legendary birth from fire. Similarly a worship is offered in honour of Kārttikeya in southern India on the full-moon day. The BP. also states that one who takes a bath at Kārttikatīrtha in the Kārttikayoga of the Kārttika month gets the merit of all the sacrifices and becomes a religious king (82.15-16).

Gaṇapati

Originally known as Viḡneśvara, a trouble-maker for the Aryan gods and a leader of the 'gaṇas'—the indigenous tribal groups—was Aryanized and transformed into the god of success, in the Purāṇas.

In the Atharvaśirāḡ Upaniṣad, Rudra is identified with many gods, among whom one is called Vināyaka, another name for Gaṇapati. In the Mahābhārata (Anuśāsana 151. 26, 57) many Gaṇeśvaras and Vināyakas are mentioned. In the Mānavagṛhya-sūtra (2.14) and the Yājñavalkyasmṛti (1.271 ff.) an account

of Vināyakas is given but the difference between the two shows that during the period that had elapsed between the composition of the Sūtra and that of Smṛti, the four Vināyakas had become one Gaṇapati-Vināyaka, with Ambikā for his mother. The ceremony occurring in the Gṛhyasūtra mentioned above suggests that the Vināyakas were objects of faith before the Christian era, but the one Gaṇapati-Vināyaka, the son of Ambikā, was introduced in the Hindu pantheon much later.

There are groups of images of Kalā, Kālī and seven mothers or *śaktis*, and Gaṇapati in the caves at Ellora which are referred to the later part of the eighth century. Thus it seems that the rehabilitation of Gaṇapati as a Hindu god must have taken place between the end of the fifth and the end of the eighth century. In another inscription dated Vikrama Samvat 918 corresponding to A.D. 862, found at a place called Ghatiyala, 22 miles north-west of Jodhpur, an obeisance is made to Vināyaka.

About his birth, the BP. states that Pārvatī created him by meditation. Many gods came to see the newborn child Gaṇeśa. Ignoring his mother's advice, he grasped the moon in his father's forehead. Because he sucked the milk in large gulps out of a childish feat that his brother Kārttikeya might get more of it, Pārvatī called him Lambodara (114.4-18). Interestingly enough it is also stated that he was created out of dirt (97.22).

In one hand he holds the Vighnapāśa and on the other shoulder he rests an axe and when he does not receive homage he creates obstructions. He is said to have thrown obstructions in the deeds of his mother. He is very proud of his abilities. His vehicle is a rat. It is probably more than a coincidence that the rat is a totem of at least one Dravidian tribe, the Oraons. He is called Ambikānandana, Ādideva and Gaṇeśvara. In all the rites, all the deities, Brahmā, Viṣṇu and Maheśa worship him, mediate on him and bow down before him. None can equal him in bestowing the desired fruits. Thinking thus, did Lord Śiva worship him before killing Tripura. In the works dealing with *dharma*, *artha* and *kāma*, he should be worshipped first. The merit of his worship never decreases. The gods and the deities worship him daily (114.4-18). Gaṇeśa obstructs the path of anyone who goes on a pilgrimage to the Ganges. The reason given in BP. is that

he does not like Śiva's affection for his mother's co-wife, the Gaṅgā (A. 176). These and other myths are also referred to in other works.

He is called Gajavaktra (175.37). It is difficult to determine how the god came to have the elephant's head. The images in the cave-temples at Ellora show him with it and Bhavabhūti in the beginning of the eighth century describes him with that head in *Mālatīmādhava*. Bhandarkar infers that as Rudra-Śiva and other gods allied with him were found, it perhaps suited the fancy of some men to place the head of that animal over the body of a god originally mischievous.

His symbols, the rat and the elephant, the description of his prowess, the stories about his origin all connect him with the non-Aryan indigenous population although subsequently he emerged as the most popular god of the Hindus. The Purāṇas contribute a great deal to his adoption in the Hindu pantheon.

Six varieties of the Gāṇapatya sect are mentioned by Ānandagiri in his *Śaṅkaradigvijaya* and by Dhanapati in his commentary on the corresponding work of Mādhava.

Brahmā

Brahmā, known as Prajāpati, in Vedic times, is celebrated in RV. (X. 121) as the creator of heaven and earth, of the waters and all that lives,—He is one who was born as the one lord of all that, is the one king of all that breathes and moves, the one god above all the gods, whose ordinances all the gods and beings follow, who embraces with his arms the whole world with all creatures. In the Vājasaneyī and Artharvaveda Saṁhitās quite regularly in the Brāhmaṇas, he is recognized as the chief god. In the Sūtras (Āśvalāyana-gr̥hya 5.3-4) Prajāpati is identified with Brahmā. In the place of this chief god of the later Vedic mythology, the philosophy of the Upaniṣads puts in the impersonal Brahmā, the universal soul or the absolute.

There are reasons to believe that in the pre-Vedic days when religion and magic were inseparably connected, there were various forms of Rātra cults in which the gods worshipped were water, earth, fire, air and ether. Some worshipped any one or two, and so all of these came to be regarded as creators of the world. The worshippers of earth gave rise to the worship of the mother

goddess and later on to the Śākta or Tāntric religion. Gradually these religions gave rise to the idea of a single creator-Brahmā. The old god of the water-worshippers was perhaps known as Nārāyaṇa and he was now identified with Brahmā. The worship of Dharma, Śiva, Sūrya and other minor gods was also gradually assimilated by the Brahmā cult. The Śraddhā cult was also thus amalgamated.

It is probable that the worship of the gods known to the early Vedas also existed in the pre-Vedic period. Besides the god or goddess of earth, a water-god, a firegod (pre-Vedic Agni), a wind-god, and Vyoma were worshipped. They were the Rātra gods. But, for reasons, now lost, the cult of sacrifices gradually across in India, many of the old gods were incorporated in the Vedas, and their worship was to be performed with sacrifice. Hence followed a great religious schism, the Vedic people forming one group and the worshippers of the old Brahmā (Rātra gods) another. The Vedic gods were called Diva (from which came the word 'deva') and the gods of the Brahmā cult were known as 'Rātra' gods. Symbolic representation of the Schism was the struggle between the *devas* and the *asuras*. The Brahmā or Rātra cults were for a long time regarded as *asura* or non-orthodox chiefly followed by the lower class people in some parts of India. The older religions gradually changed the characser of the Vedic religion. In the eastern parts of India (from Brahmāvarta and Kurukṣetra to Orissa), where the Vedic cult spread slowly, the majority of the people followed the Brahmā cult. In the north-west the great personality of Kṛṣṇa-Vāsudeva gave rise to the Vaiṣṇava-Vāsudeva-pāñcarātra cult. Later arose Jainism and Buddhism which gave a death blow to both the Vedic and the Non-Vedic cults, including that of Brahmā. But Buddhism fell a prey to the old religions and Vaiṣṇavism became the predominant religion. Along with that arose the worship of Śiva, Śakti goddesses, Sun and other gods, which gave rise to the modern form of Hinduism. The Vaiṣṇava religion assumed the form of the Bhāgavata-pāñcarātra religion, and religious sects arose out of the five gods of the old Brahmā cult. But Brahmā disappeared altogether. Thus we find Kṛṣṇa being called 'Bhagavān' himself or Nārāyaṇa or Śiva. The Vedic sacrifices were forgotten. But the old beliefs in image-worship, ancestor worship, tree worship, sanctity of water,

the old exclusiveness among the pre-historic sects in the form of the caste system, the sacred places of Brahmā and Śiva—all survived in the Indian religions. The philosophy of the Rātra cult gave rise to the Sāṃkhya. The Vedic sacrifice, whose power was called Brahman (after Brahmā), gave rise to the Upaniṣads and Vedānta philosophy. But the Sāṃkhya was followed by all religious sects. Many problems of Indian philosophy, religions and art may thus be solved if further investigation is carried out about the Brahmā cult.

The BP. takes its name after Brahmā who is its narrator. It does not give as high a position to Brahmā as it has given to Viṣṇu and Śiva. It describes him as follows :

He is called the self-created Svayambhū (I. 37,40). At the same time he is also said to have emerged from the navel-lotus of Lord Viṣṇu at the end of his *yoganidrā* (45.29-39). Again, it is said that the cause which is *avyakta*, *nitya* and *sadasad* and which is called Pradhāna, created Puruṣa and Puruṣa created the world. The Puruṣa is Brahma. He is then called Ādya, Suṣūkṣma and Lord of the world (1.27). From him he created first the waters and from them the *vīrya* was created, from the waters an egg emerged which was of golden colour and in it Brahmā created himself. After living there, Lord Brahmā divided the egg into two parts, sky and earth, and in between them he created the atmospheric region. The whole earth was surrounded by water. Then he created *kāla*, *manaḥ*, *vāk*, *kāma*, *krodha* and *rati*. He then created the seven *mānasa*-sons, Marici, Atri, Aṅgirāḥ, Pulastya, Pulaha, Kratu and Vaśiṣṭha. Out of his anger he then created Rudra; then Sanatkumāra and Skanda. After all these he created lightning, clouds, rainbow and birds, followed by Ṛks, Yajuḥ, Sāmas, and Sādhyas. Then Brahmā divided his body into two parts, one-half constituting the female form. The two together created all the beings (I. 33-52) and from that time onwards, sexual intercourse between man and woman began (45.29-39, chapter 161). Mythological and theosophic notions inherited from the Vedic period have thus been combined with notions of later origin—genealogic legends, the evolutionary system of Sāṃkhya and the scheme of the ages of the world—in order to give a rational theory of the origin and development of the world in harmony with the teaching of the Vedas.

He is called Hiranyavarna (1.40). He is always surrounded by gods, *dānavas*, *gandharvas*, *yakṣas*, *vidyādharas*, *uragas*, *munis*, *siddhas* and nymphs (26.31). His lustre is insupportable (I.24). He is also called Padmakeśarasankāśa (45.29). Besides the seven *mānasa*-sons he had five daughters, Sāvitrī, Gāyatrī Śraddhā, Medhā and Sarasvatī (102.1-2). As regards his rising from the navel-lotus, there is a myth in the Taittiriya Āraṇyaka (I. XXIII.1) which says that when the universe was still fluid, Prajāpati alone was produced on a lotus-leaf.

He is called Ādideva (9.24), Jagannātha, Jagadyoni, Jagat-pati, Jagadvandya, Jagadādhāra and Īśvara (25.31). He is Sanātana (9.24-25), Avyaya, lord of the worlds and Pañcabhūtasamāyukta (45.30). He is the knower of past, present and future (122.53, cf. Rām. 7.54.32).

The *māyā* form of Brahmā is *aja* and is red and black in colour. She keeps her hair loose. Kāma constitutes her nature. She infatuates three worlds. She is called Maheśvarī and Mahāmāyā and is very proud of her greatness (134.6,10).

The main function of Brahmā is creation. By the powers of his mind, he created Marīci and other great sages, Sthūlabhūtas, Sūkṣmabhūtas, all the four types of beginnings, Māricas, sages, gods, *pitṛs*, *yakṣas*, *vidhyādharas*, rivers, men, monkeys, lions, birds, *jarāyujas*, *aṇḍajas*, *svedajas*, *udbhijjas*, *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *śūdras*, *antyajas*, *mlecchas*, *tṛṇa*, *gulm* and ants (45.29-30).

The BP. describes Brahmā in the capacity of a bestower of boons. Thus Brahmā granted a boon to Bali that he would be a great yogin and that no one would equal him in strength (13.32-34). When Pārvatī practised penance, Brahmā granted her the husband of her desire (34.98). At the same time, Brahmā would not tolerate injustice. Thus when Sarasvatī loved Purūravāḥ for many years without Brahmā's knowledge, he cursed that she would be a river in the Mṛtyuloka seen at some places and not seen at other places (chapter 101).

Many a time, has Brahmā helped the other gods and the sages. Thus in the *svayamvara* of Umā, Brahmā came with a retinue of yogīs and siddhas and performed the rites of marriage

of Śiva with Umā (36.4, 134, 135). Again, when the Moon refused to give back Tārā to Bṛhaspati, Brahmā intervened and brought about a reconciliation (9.24-25). Elsewhere it is said that Brahmā took the form of a maiden and infatuated the demons who obstructed a religious sacrifice (134.5). The relation of Brahmā with Viṣṇu is to be noted. At the beginning of a *kalpa*, when many demons wanted to kill Brahmā, He prayed to Lord Viṣṇu and killed the demons (chapter 156). Elsewhere it is said that Brahmā is dependent on Viṣṇu (1.24) and that at the end of a *kalpa*, all the gods along with Brahmā enter into Nārāyaṇa (5.61).

The BP. relates some suggestive stories about Brahmā. While performing the marriage rites of Lord Śiva, the virile-semen of Brahmā spilled on seeing Lord Śiva touch the thumb of Pārvatī for the performance of the marriage rite and from it the Vālakhilyas were created. Brahmā was abashed but Lord Śiva gave him a water-pot consisting of holy waters for expiation (chapter 72). Another story relates how Brahmā developed a passion for his eldest daughter and followed her in the form of a deer when she attempted to escape in the form of a female deer. Then Lord Śiva took the form of a hunter and threatened to kill Brahmā. Thereupon Brahmā desisted (chapter 102). A similar myth is told in RV. X. 6 and is referred to several times in the Brāhmaṇas. The basis of this myth seems to be two passages of the RV. (1.71. 5; 10.61. 5-7), in which the incest of a father with his daughter is referred to and an archer is also mentioned.

Another myth relates how in the dispute between Brahmā and Viṣṇu, Brahmā lied that he had seen the end of the Jyotirmaya liṅga of Lord Śiva (chapter 135). However, during the later epic period, his superiority is set aside in favour of Viṣṇu or Śiva and the temples of Brahmā are now very few, the most well-known being the one at Puṣkara. There is a temple of Brahmā in the Idar State and another at Sadhi near Baroda in Gujarat.

The Sun

The Sun was worshipped as Sūrya, Mitra, Savitā, and Pūṣā in Vedas. Though, all of them represented basically the same phenomenon, yet they were considered to be distinct deities as

their concepts revealed different powers of the Sun. As Savitā, he is the giver and sustainer of life, who each morning awakes the universe and men from sleep; as Mitra, perhaps the most ancient cult of all he is associated as a member of an early triad, symbolized by the sacred syllable Om, the triad being Agni, Vāyu and Mitra. He is invoked also as Pūṣā, the guardian and preserver of the cattle, the companion of travellers, and guide of the soul on its perilous way to the lower world. In later times these several sun-gods were merged in one and he continued to be worshipped as a Sun-god even after the rise of the supreme gods. In the seventh century, Mayūra prayed to Lord Sun in one hundred verses and in the eighth century, Bhavabhūti eulogized Lord Sun in his *Mālatīmādhava*. Thus the Sun has been adored since the Vedic times for the removal of sins and as the bestower of riches, food, fame, health and other blessings.

In mythology Sūrya is the son of Dyauḥ, the wide spreading sky but according to the BP. he is the son of Aditi, and the myth regarding his birth and how he came to possess the name Mārtaṇḍa is related. Aditi gave birth to gods but the *daityas*, *dānavas*, the sons of her co-wives Diti and Danu, troubled them. Therefore, she prayed to Lord Sun and requested him to be her son. During her pregnancy she observed several *vratas*. Her husband scolded her saying that she was killing the child by observing fasts. At that very time, she gave birth to a child and the divine speech declared that as Kaśyapa had charged Aditi with the words “*tvayā mārītam aṇḍam*” the child would be known as Mārtaṇḍa (32.9-45). In the fight with the *daityas*, the *daityas* were scorched by the Sun’s rays and the gods obtained their sacrificial share and Sūrya is also said to have restored Sampāti and Jaṭāyuḥ, the sons of Aruṇā and Garuḍa, when they burnt their wings while going near the Sun (chapter 166).

Another myth is related about the family of the Sun. Viśvakarmā, who is regarded as Prajāpati, gave his daughter Saṁjñā to the Sun for wife. She bore him two sons Manu Vaivasvata and Yama and one daughter Yamunā. As mentioned earlier, Saṁjñā unable to bear the splendour of the Sun, substituted for herself ‘Chāyā’ her shadow, and thus deceiving her husband, she went away to her father’s house but as Viśvakarmā was determined

to send her back to her husband, she fled in the shape of a mare to the Uttarakurus. Meanwhile Chāyā bore to the Sun two sons, Sāvārṇi and the planet Saturn, and a daughter, the river goddess Tāptī also called Viṣṭi. Chāyā preferred her own children to those of Saṁjñā, and this displeased the Sun. He went to Viśvakarmā and asked him to reduce his splendour so that Saṁjñā (also called Uṣā) might bear his light. Viśvakarmā, therefore, put him on his lathe and pared down the body of the Sun. The sun learning from Viśvakarmā, the shelter of his wife, went in the shape of a horse to the land of the Uttarakurus. There he met Saṁjñā and from their nostrils were produced the two Aśvīs (chapter 5, 32. 49-81, chapter 89). There are other myths described in other works also.

In the BP. Lord Sūrya shines on a white lotus (28.30). The association of the Sun with the lotus seems to rest upon the natural observation that the flower opened when the Sun rose and closed at sunset. His eyes are yellow (28.30) and he is decorated with ornaments, and is very beautiful (28.31) and he has two hands and his complexion is red. His clothes are like a red lotus (28.30).

Further it is said that he is worshipped with one hundred and eight names. Some of them are Sūrya, Aryamā, Bhaga, Tvaṣṭā. Pūṣā, Arka, Savitā, Ravi, Gabhastimān, Aja, Kāla, Mṛtyu, Dhātā, Prabhākara, Pṛthvī, Apaḥ, Tejaḥ, Kha, Vāyu, Soma, Bṛhaspati, Śukra, Budha, Aṅgāraka, Indra, Vivasvān, Diptāṁsu, Śuci, Sauri, Śanaīscara, Brahmā, Viṣṇu, Rudra, Skānda, Vaiśravaṇa, Yama, Vaidyuta, Agni, Jāṭharāgni, Aindhana, Tejaḥpati, Dharmadhvaṇa, Vedakartā, Vedāṅga, Vedavāhana, Kṛta, Treta, Dvāpara, Kali, the resort of all the Gods, Kalā, Kāṣṭhā, Mahūrt, Kṣapā, Yāma, Kṣaṇa, Saṁvartakākāra, Aśvattha, Kālacakra, Vibhāvasu, Puruṣa, Śāśvata, Yogī, Vyakta, as well as Avyakta, Sanātana, Kālādhyakṣa, Prajādhyakṣa, Viśvakarmā, Tamonuda (the remover of darkness), Varuṇa, Sāgara, Aṁśa, Jimūta, Jivana, Arihā, Bhūtāśraya, Bhūta-pati, bowed down by all the worlds, creator, destroyer of all the things, Alolupa—one who has no temptations (this is an epithet of Śiva applied to Sun), Ananta, Kapila, Bhānu, Kāmada, Sarvatomukha, Jaya, Viśāla, Varada, Sarvabhūtaniṣevita, Manaḥ, Suparṇa, Bhūtādi, Śighraga, Prāṇadhāraṇa, Dhanvantari, Dhūmaketu, Ādideva, Aditiputra, Dvādaśātmā, Dakṣa, Pitā, Mātā, Pitāmaha, means of getting heaven, progeny and liberation, Triviṣṭapa, Deva-kartā, Praśāntātmā, Viśvātmā, Viśvatomukha, Carācarātmā,

Sūkṣmātmā, Maitreya, and merciful (33.34-45). One who recites these names gets the desired results (33.48-49).

There are twelve general names of the Lord Sun : Āditya, Savitā, Sūrya, Mihira, Arka, Prabhākara, Mārtaṇḍa, Bhāskara, Bhānu, Citrabhānu, Divākara, and Ravi (31.15-16). Sūrya possesses twelve names for each of the months of the year, viz., Viṣṇu, Dhātā, Bhaga, Pūṣā, Mitra, Indra, Varuṇa, Aryamā, Vivasvān, Amśumān, Tvaṣṭā, and Parjanya (31.17) and it is said that Viṣṇu shines in Caitra, Aryamā in Vaiśakha, Vivasvān in Jyeṣṭha, Amśumān in Āṣāḍha, Parjanya in Śrāvaṇa, Varuṇa in Prauṣṭha, Indra in Āśvayuja, Dhātā in Kārttika, Mitra in Mārgaśīrṣa, Pūṣā in Pauṣa, Bhaga in Māgha and Tvaṣṭā in Phālguna (31.19-21). Another list of twenty-one names is given. The recitation of these gives one freedom from sins and bestows health, wealth and prosperity (31.34-35). The names are Vikartana, Vivasvān, Mārtaṇḍa Bhāskara, Ravi, Lokaprakāśaka, Śrīmān, Lokacakṣuḥ, Maheśvara, Lokasākṣī, Trilokeśa, Kartā, Hartā, Tamisrahā, Tapana, Śuci, Saptāśvavāhana, Gabhastihasta, Brahmā and one who is bowed down by all the gods (31. 31-33). The derivation of the word Vivasvān is given in the Śatapatha-Brāhmaṇa where it is said that Āditya Vivasvān illumines (*vivaste*) night and day. Vivasvān goes back of the Indo-Iranian period being identified with Vivanhvant, the father of Yama.

After creating the Prajāpatis and other beings, the Sun divided himself into the forms of twelve Ādityas. The form known as Indra destroys the enemies of gods. Dhātā is a Prajāpati and creates various beings. Parjanya resides in clouds and showers rain. Tvaṣṭā resides in vegetables and herbs. Pūṣān stays in food, Aryamā in all the deities, Bhaga in all the beings. Vivasvān resides in fire and helps the digestion of food. Viṣṇu too destroys the enemies of gods. Amśumān gives happiness to all by residing in Vāyu. Varuṇa resides in waters and maintains all the beings. Mitra practises penance for the welfare of all. The Sun pervades the whole earth by his twelve forms (30. 24-39).

Functions : He pours down the rain, maintains all beings, gives light to the world, measures time and divides the seasons (31.4-9). In different seasons, the Sun shines in different colours. In spring, it is *kapila* (twany), in summer it is golden, in rainy

season, it is white, in autumn, it is yellow; in Hemanta, it is red like copper; in winter it is red (31.12-13).

The different forms of the Sun have different numbers of rays. Thus it is said that Viṣṇu shines with 1,200 rays, Aryamā with 1,300 rays, Vivasvān with 1,400 rays, Amśumān with 1,500 rays, Parjanya with 1,400 rays, Varuṇa with 1,300 rays, Tvaṣṭā with 1,100 rays, Indra with 1,200 rays, Dhātā with 1,100 rays, Mitra with 1,000 rays and Pūṣā with 900 rays (31. 22-26).

He is higher than the gods Brahmā, Viṣṇu and Śiva, since they are known through the Vedas whereas the Lord Sun is directly perceptible (30. 19). Ṛk and Yajuḥ and Sāmas constitute his form and he is also known by the name Om (32.15-16). He is the life of all beings, gods, *gandharvas*, *rākṣasas*, sages, *kinnaras*, *siddhas*, *uragas* and birds (33.10).

It is said that the form of the Sun known as Mitra is indestructible, unmodified, manifested as well as unmanifested, and eternal. It is the upholder of the world and the highest abode. It is birthless. The past, the present and the future are established in it. It is the father and mother of all the beings (30.41-43). Mihira is the Sanskritized form of the Persian Mihr, which is a corruption of Mitra, the Avestic form of the Vedic Mitra. The cult of Mihira had originated in Persia and it spread up to Asia Minor and even Rome, and the proselytizing energy which characterised its first adherents must have led to its extension towards the east also, and of this extension the figure of Mihira on a coin of Kaniṣka is an evidence.

Bhandarkar is of the view that there were six classes of the devotees of Sūrya who interpreted the Vedic hymns as setting forth the greatness and the supremacy of the Lord Sun. These sects were devoid of any trace of foreign influence but from the early centuries of the Christian era such an outside influence contributed to the growth of Sun-worship in northern India. In the *Bṛhat-saṁhitā* (60.19), Varāhamihira expressly tells that the installation and consecration of the images and temples of the Sun should be caused to be made by the Magas and this shows that the Magas were the special priests of the Sun-god. There is a legend in the *Bhaviṣya Purāṇa* (chapter 139) which relates how Sāmba brought Magas from Śakadvīpa and installed them as priests of the temple

he had built in honour of the Sun. A reference to Sāmba and Magas is found in an inscription at Govindapur in the Gaya district dated Śaka 1509 (1137-38 A.D.) and in Rajasthan and other countries the brāhmaṇas of that name are found. These Magas are the Magi of ancient Persia and Alberuni speaks of the Priests Magas existing in India. As the Indians had been familiar with the foreigners, the Śakas, since the 2nd or the 3rd century B.C., the idea of associating Magas with Śakadvīpa must have arisen as they too were foreigners like the Śakas. Thus the worship of the Sun was brought into India by the old Persian priests Magi but at whose instance and under what circumstances it is difficult to say. The story of Sāmba was prevalent in the first half of the 12th century.

Bhandarkar makes a survey of all the records available on Sun-worship and suggests that the Mihira cult was introduced into India from Persia and the construction of temples is also a foreign influence and this cult is entirely different from the Saura systems. Gradually, the Magas were assimilated and Hinduized by the new cult and became indistinguishable from the other Hindus and formed only a separate class.

The evidence of the copper plate grant of Harṣavardhana styling his father, grand-father and great grand-father as the great devotees of Āditya proves that the Sun-cult, probably made up of a mixture of the indigenous and foreign forms prevailed in the beginning of the sixth century and was professed by great princes. The BP. mentions Mihira (30.41-43) in the names of the Sun and emphasises the Mitra form of the Sun (31.15).

Not many temples dedicated to the Sun have survived. The one at Konarka in Orissa is the best known and is architecturally of great interest. The BP. eulogizes the worship of Koṇāditya in the holy temple of Konāraka situated in the Auḍradeśa on the northern shore of the Lavana ocean (chapter 28). There is another temple at Gaya and a small but much frequented shrine at Banaras where the fire sacrifice is performed in honour of the Sun.

The BP. deals with Sun-worship in chapters 28-38. Hazra has made a comparative study of the Saura upapurāṇas and states that many verses are common to Brahma Purāṇa, Śāmba Purāṇa

and Bhaviṣya Purāṇa and there is reason to say that the BP. borrowed these common verses from the Sāmba Purāṇa. Some other source, however, is shown by the fact that though in chapter 28 of BP. Brahmā begins to describe the place of Koṇārka or Koṇāditya situated in Utkala on the northern shore of the salt-ocean at the request of sages, in chapters 29-33 he is found describing Mitravana situated on the bank of the Candrasarit almost in the same verses as those in the Sāmba Purāṇa and the Bhaviṣya Purāṇa with no reference to Koṇāditya, of Utkala, or to the ocean.

Indra

Indra is the favourite national god of the Vedic Indians. He is celebrated in 250 hymns. As the name, which dates from the Indo-Iranian period and is of uncertain meaning, does not designate any phenomenon of nature, the figure of Indra has become very anthropomorphic and surrounded much by mythological imagery, more so than that of any other god in the Veda. He is primarily the thunder-god, the consequent liberation of the waters or the winning of light forming its mythological essence.

The importance of Indra, the Vedic hero, had waned by the time of the Purāṇas, and in the BP. he is nothing but a deity of secondary importance, constantly seeking the help of either Lord Viṣṇu, Śiva, Brahmā or some great sage in order to ensure safety from the demons and other forces. In Purāṇic literature, he is described more as a mighty king, a kṣatriya ruler, than as a cosmic god.

He has thousand eyes and a beautiful form. He wears a necklace and mounts the famous elephant Airāvata (36.8-10). Śacī sits by his side and Jayanta adorns his lap (140.4-6). In the Svayamvara of Umā, he comes with great pomp (36.8-10). He is surrounded by gods and is praised by *siddhas* and *sādhyas*. Nymphs sing and dance and wave fans round him (140.6-8) He wields the thunderbolt in his hand (124.5) and the thunderbolt is the weapon exclusively of Indra. He is called Śakra, Maghavā (10.20), Mahendra and Varada, Jiṣṇu (140.6-8, 124.5), Purāṇdara (10.26), Vṛtrahā, Namucihantā, Purāmbhettā and Gotrabhid (124.5).

The court or hall of Indra is the rendezvous of the other gods and is called the Sudharmā and by Lord Kṛṣṇa's order Vāyu carried it to Dwaraka when Ugrasena was coronated. When the Yādava family came to an end, it was given back to Indra (115.14-15; 212.7). According to Hopkins the 'hall' is a late description in the epics (a supposition favoured by other evidence of the same nature regarding their inhabitants)—perhaps a loan from the Jains, who have a heaven with gods called the Saudharma.

Many anecdotes about Indra are related in the BP. He killed the demon Namuci with the foam of the ocean (chapter 124). He was deprived of his throne three times, once on account of the sin of killing Vṛtra, again for the sin of killing Sindhusena and the third time when he seduced Ahalyā in the guise of the sage Gautama. When he discovered the deception the sage Gautama cured Indra with thousand signs of the female organ to erupt on his body but on being prayed by Indra, the thousand signs were turned into the form of eyes. Hence he is called Sahasrākṣa (chapter 87). Indra asked Lord Kṛṣṇa to protect Arjuna who was a part of himself (chapter 188). He pierced the foetus of Diti into 49 pieces on the advice of the demon Maya and the Maruts were born from them. Thereupon Diti cursed him that he would be dethroned and would be defeated by a woman and the sage Agastya cursed him that he will turn and run in battle (chapter 124). Indra deceived Raji by flattering him and thus deprived him of becoming the king of gods (chapter 11). There was a terrible fight between Indra and Lord Kṛṣṇa for the Pārijāta tree and Indra had to give up the tree to Lord Kṛṣṇa (chapter 188). By the killing of Vṛtra, Indra was polluted with the heinous sin of Brāhmaṇa murder (*hatyā*) and he fled in great terror to the end of the world. There he entered waters and concealed himself in the figure of a lotus. After many years, he was purified by the water of the river Gautami (chapter 96). In the Mahābhārata (V. 11. ff.) it is stated that Bṛhaspati cleansed him by a horse-sacrifice from the sin of *brahmahatyā*.

In the Ṛgveda and the Brāhmaṇas there are innumerable stories which relate the intrigues of the gods with married women, e.g., of Indra with the wife of Vṛṣṇaśva, with Apālā Ātreyi, etc. The conduct of the gods here is not made a matter of reproach and

adultery and is not much considered from the ethical point of view. It is because the brahmin is in possession of the secret knowledge whereby he can inflict harm that a man must refrain from illicit intercourse with his wife. In the BP. it is said that when the sage Gautama entered his hermitage Indra was in the company of Ahalyā; Indra out of fear of the sage became a cat and was later cursed by the sage (chapter 122).

Indra in the brāhmaṇical mythology is the ruler of heaven and represents the kṣatriya or warrior class. Indra is always afraid lest some saint should by severe austerities wrest his power from him, and when there is a danger of his kind, he sends one of the apsaras or heavenly nymphs, to seduce the saint from his ascetic exercises. Thus the BP. states that Indra sent the nymph Pramlocā to disturb the penance of the sage Kaṇḍu (chapter 178).

Indra, in the Purāṇas, thus represents a kṣatriya confrontation with the brāhmaṇas as well as with the rulers of foreign and indigenous tribes.

There are no temples of Indra. His images and niches dedicated to him, however, are found within temples of other gods.

Arjuna : When the ancient gods ceased to appeal to the masses of the people in the form in which they were represented in the Vedas, a particular aspect of the same god became popular in some cases, and was therefore regarded as a separate god, demi-god, or a hero connected with the original god. A popular godling, with functions similar to those of an ancient god, grew up as a kind of duplicate or when he was not accepted as a god proper, he came by the anthropomorphic influence of the epic poetry, to be regarded as a hero, whose resemblance to the ancient god was explained by the assumption that he was an incarnation of that deity.

Thus, Arjuna in the BP. is represented as an incarnation of Indra and Indra personally requests Lord Kṛṣṇa to protect Arjuna as he was a part of himself. He recommends Arjuna for his great courage and suggests to Kṛṣṇa that he should take his help in destroying evil factors (188.40-46). According to the Śatapatha Brāhmaṇa (II. 1.2.11), Arjuna is a mystical name of Indra and

according to Pāṇini (IV. 3.98) he was worshipped just as Vāsudeva was. But Arjuna is one of the principal heroes of the Mahābhārata (3.41 ff) and is intimately connected with Iodra.

Further, it is related that before Lord Kṛṣṇa passed away from the world he instructed Arjuna to take care of his wives and to install his grandson Vajranābha on the throne (211.2). Arjuna performed the funeral rites and installed Vajranābha on the throne. He took the widows of Kṛṣṇa with him and was passing with them through Pañcanada when he was confronted by the Ābhīras. They fought and defeated him. To his great dismay, Arjuna found that he had lost his prowess and the skill of using his favourite bow Gāṇḍīva. He found himself unable to save the widows of Kṛṣṇa whom the Ābhīras successfully kidnapped. Deeply distressed Arjuna resorted to Vyāsa for consolation (212.1-12, 14.33).

Maruts : In the RV., they are said to be storm-gods, the sons of Rudra and Pṛṣṇī, also often called Rudras, a group of either three times seven or three times sixty deities, the constant allies of Indra in his conflicts.

In the BP. an anecdote is told about their birth. In the war between the gods and daityas, when many of the sons of Diti had been slain, she asked her husband Kaśyapa for a son who would kill Indra, and Kaśyapa granted her request on the condition that she would observe strict purity during the term of her pregnancy. Once, however, when she slept without washing her feet (elsewhere it is said that she slept facing the north at the time of twilight), Indra availed himself of this opportunity, and entered Diti's womb, cut into seven pieces the child with which she was pregnant. When the seven parts began to weep, Indra told them not to do so with the words '*mā rodīḥ* (elsewhere '*ma ruta*'), and again cut each piece into seven pieces. Hence they were called Maruts and became a troop of forty-nine gods. On seeing this Diti and the sage Agastya cursed Indra, and Kaśyapa prayed to Śiva who granted the boon that wherever Indra gets a share, the Maruts would be the first partakers and that they would be the constant helpers of Indra and no one would be able to vanquish Indra when he was helped by the Maruts. (3.110-123, 124.17-26). This and other anecdotes regarding the Maruts are given in other works.

Yama : Yama in the RV. is a deified hero and is considered to be the chief of the dead. In the RV., it is implied that he is a god, though expressly he is not called a god but only a king who rules over the dead. (RV. 9.1.3; 10.14). In brahmanical mythology he has become the dreaded god of the nether world and the sovereign of the demons, and the regent of the south (24.4). He is the son of the Sun-god Vaivasvata, brother of Manu and Yamunā (6.8). In the RV. it is said that his father is Vivasvān (10.14.5) with whom Śaraṇyu is mentioned as his mother (10.17.1). In the BP. it is said that Samjñā or Uṣā was his mother (6.7, 89. 3-5). Yama is often called by his patronymic Vaivasvata (7.22, 89.5). The trait of Yama being called by his patronymic Vaivasvata is Indo-Iranian for in the Avesta Vivanhavant, as the first man who pressed Soma, is said to have received Yama as a son in reward.

His vehicle is the buffalo (94.16). He is the guardian of the world (94.32). All men are afraid of him and practice *brahmacarya* out of fear for him. Fear of him makes people behave better, perform religious rites, observe fasts, go to the forests, drink soma, give *annadāna* and *godāna* and the *mumukṣus* discuss the *brahmavāda* (125.23-24).

Several myths are related regarding Yama in the BP. It is said that when Chāyā, co-wife of Samjñā, Yama's mother, preferred her own children to those of Samjñā, Yama raised his foot to kick Chāyā but Chāyā cursed that his foot should fall off. Yama's father modified the curse by saying that though the foot might not fall off, it would be eaten by worms and insects (6.23-29). Once on seeing the unhappy condition of a vaiśya family over the death of their child, Yama gave up his work of killing and practised penance but on the advice of Sun, he resumed his work (chapter 86). When Mṛtyu tried to take the life of Śveta, a devotee of Śiva, he was killed. But hearing of his death Yama was very angry and a terrible fight ensued between Yama and Nandī and Vaināyaka. In the end Kārttikeya killed Yama. Viṣṇu and other gods pleaded with Śiva and Śiva brought him back to life on the condition that Yama would have no control over Śiva's devotees (chapter 94). Here Yama and Mṛtyu are identified separately and the superiority of Śiva over Yama is emphasised. Yama's messengers fetch the

souls of dying men and lead them to Yama's court where Citra-gupta, the record-keeper reads out an account of their deeds, for the god to give his judgment on. The BP. gives a terrible description of Yama's court and the way that leads to it (chapter 214, 215). Many details about Yama are given in other works too.

Agni : In the Ṛgveda, Agni is the personification of the sacrificial fire. He is therefore the god of the priests of gods. The Vedic conceptions of Agni are partly retained and occasionally revived in later mythology.

In the BP. it is said that he is the husband of Svāhā. He is the consumer of all sacrifices, hence the mouth of gods. He is the first god, for he takes the offerings to the gods and he is their messenger. He is a means of performing the sacrifice and has a visible form. The deities enjoy the offerings through him. He resides within the body in the form of the bestower of food (125.15-17, 98.15). With the help of the other gods, Agni gained the power to go everywhere (49.17). He is called Jātavedāḥ, Bṛhadbhānu, Saptārciḥ. Nilalohita, Jalagarbha, Śamigarbha, Yajñagarbha, Vibhāvasu (88, 17-18), Hutāśana and Havyavāhana (128.16-17). As already mentioned when the gods were in danger from Tāraka, they sent Agni to Lord Śiva and as at that time, Lord Śiva was in privacy with Pārvatī, he threw the virile-semen into Agni who had come in the form of a parrot and was unable to bear it. Agni threw it into Kṛttikā from which Kārttikeya was created. Agni threw the remnant of semen into his wife Svāhā and from it were created Suva-īṇa and Suvarṇā who were married to Saṅkalpā and Dharmarāja respectively (128.1-28).

Kāmadeva : Originally Kāma is desire—not of sexual enjoyment only, but of good things in general—and as a personification of desire he is invoked in AV. (IX.2). But in another hymn. (III. 25) he is conceived as the god of sexual love, in which function alone he is known to later mythology.

In the BP. he is described as god of love (71.25). His wife is Rati, the impersonation of sexual enjoyment (38.6) and his friend and companion is the spring (71.32). He is also called Madana, Kandarpa (71.29), Manmatha (28.1) and Kusumākara (71.32). He carries a bow formed of flowers (71.29). There are five arrows (71.31) allegorically representing the infatuating powers of love.

Some disparaging epithets are also applied to him like crooked, cruel, ill-behaved, badtempered, a disgrace to his family, troublesome to the worlds, obstructive to the sages, an enemy (38.1-4) and scorching the world (38.7).

In the BP. it is said that when the gods were confronted with the danger of the demon Tāraka, they directed Kāmedeva to disturb the penance of Lord Śiva. Śiva reduced Kāma to ashes but on hearing of the dejection of Rati over husband's death, Lord Śiva and Umā granted her the boon that even though Kāmedeva was deprived of a body, he would be able to do his work as usual (the term of the epithet 'Anāṅga' seems to lie in this myth), and further granted that Kāma would be reborn as Pradyumna (38.413, 71.34-37). Accordingly; Kāma was born as Pradyumna, Kṛṣṇa's son but as a baby he was stolen by Sambara, whose wife Māyāvati, brought him up. Māyāvati however, was Rati, who had assumed the form of Māyāvati in order to deceive the Asura, and thus caused his destruction by Pradyumna. Eventually, Pradyumna killed Sambara and married Māyāvati. These and other stories about Kāma are given in the other works too. Apparently, Pradyumna is but a variant of Kāma, or to be more accurate, a god of love popular in those parts of India where the worship of Kṛṣṇa prevailed. Kāma has also been identified with Māra, the tempter and the devil of Buddhist legend; hence, in later Sanskrit, Māra becomes a synonym for Kāma. He is still the subject of a mystery play in South India.

Soma : Soma, as an intoxicating plant of north-west India which was pressed and allowed to ferment (root *su*, 'press', *soma* 'the pressing'), is supposed to be *Asclepias acida* or *sarcostema viminale*, the juice of which produces a peculiarly astringent, narcotic, and intoxicating effect. As such it was regarded as a divine power, and as in Mexico and Peru the opium and similar intoxicating plants were deified, so in Indra and in Persia the Soma, identical with the Zoroastrian Haoma, was regarded as a god. Before the end of the RV., the yellow plant became esoterically identified with the yellow swelling and water-cleansed moon, and in some of the last hymns of the RV., there is no question that Soma means the moon. From this time onwards Soma was thus used in two senses, either as the divine plant or as the moon-god, until as in the epics, unless specified as the plant, the word Soma means the moon.

In the BP., Soma is considered as the moon and is the son of Atri. An interesting story is told about its birth. The sage Atri practised a penance called *anuttara* for 3,000 divine years. During that period, his virile-semen rose upward and came out of his eyes and began to brighten the ten directions in the form of the moon. When the Moon was thus falling, Brahmā placed him on his chariot and the sons of Brahmā as well as other sages began to worship him. Being pleased, he spread his lustre in all directions for the welfare of the world and went round the world 21 times. At that time from his lustre, corn and such other things as maintained the world were created. Then the moon practised penance for many years and Lord Brahmā being pleased with him made him the king of herbs, seeds, water and brāhmaṇas (9.1-12). Elsewhere it is said that he was made the king of sacrifices and penances (4.2). Then the moon performed a Rājasūya in which he gave a *dakṣiṇā* of lakhs of things. The nine goddesses Sini, Kuhū, Dyuti, Puṣṭi, Prabhā, Vasu, Kīrti, Dhṛti and Lakṣmī attended on him and worshipped all the gods and sages (9.13-17). He was married to the 27 *nakṣatras*, daughters of Dakṣa, i. e., the 27 mansions of the moon and their children were of immeasurable lustre (3.59). Elsewhere it is said that Soma married *oṣadhis* (chapter 119).

The BP. relates the following story about Soma. He abducted Tārā, the wife of Bṛhaspati. Uśanāḥ, the teacher of the asuras and the enemy of Bṛhaspati, Rudra and Aṅgirāḥ sided with Soma in his conflict with the gods. Soma was finally compelled to give up Tārā. After some time she gave birth to a boy whose parentage was doubtful; and she declared, when pressed that he was the son of Soma. The boy was named Budha (the Planet Mercury), who afterwards married Ilā, the daughter of Manu. Their son was Purūravāḥ with whom the lineage of the lunar kings begins (9.18-36). Bṛhaspati cursed the moon with a spot and a crooked form (152.27-29).

Soma is once said to be *amṛta* and the Brahma Purāṇa states that one who takes a bath and gives *dāna* at Somatīrtha goes to heaven (119.19). The BP. introduces an interesting stotra (chapter 105) which states that Soma originally was in the possession of *gandharvas*. The gods wanted it and so gave Sarasvatī to the *gandharvas* and took Soma from them in exchange. Afterwards Sara-

svatī also returned to the gods without the permission of the *gandharvas* and the BP. lays down a rule that as Sarasvatī's speech had returned to the gods without the knowledge of the *gandharvas*, under the effect of Soma, one would speak slowly losing one's power of speech to some extent.

The moon plays an important part in ancient belief about life after death. The souls of the dead are supposed to go to the moon. At full moon, the moon sends some spirits to the world of Brahma (*Devayāna*) and sends the rest as rain down to the earth to be born again i.e., *Pitṛyāna*.

Though he was a deity of great holiness, he seems scarcely to have received popular worship as a separate god; at least no temple seems to have been dedicated to him.

Viśvakarmā : *Visvakarmā*, 'all-creating', appears as the name of an independent deity, to whom two hymns of the last book of the *Ṛgveda* (X. 81-82) are addressed. In the *Brāhmaṇas* (SB. 8.2.1.10; 3.13; AB 422), *Viśvakarmā* is expressly identified with the creator *Prajāpati*, while in post-Vedic mythology he appears, doubtless owing to the name, as the artificer of the gods.

In the BP. he is called the best among the architects (50.40-43.) He constructed the idols of *Kṛṣṇa*, *Balarāma* and *Subhadrā*, for the king *Indrayumna* (50.48). He protected the sacrifice of *Dakṣa* (108.19-20).

Tvaṣṭā : He is one of the obscurest members of the Vedic pantheon. He is a skilful workman producing various objects showing the skill of an artificer. (RV. I.85. 9, 3.54. 12). In the BP. he is said to have constructed the whole city of gods for the sage *Atri*. He is there called the creator of beings, all-pervading and *Viśvakarmā* (140.12,18). In the *Ṛgveda* he is also the ancestor of the human race in so far as his daughter, *Śaraṇyā*, wife of *Vaivasvān*, becomes the mother of the primeval twins *Yama* and *Yamī* (10.17.1.2; 5. 42.13). In the BP. too, he assumes the role of a practical father advising the daughter *Samjñā* to go back to her husband *Sūrya* (6. 16, 89.10). Since *Tvaṣṭā* pared the sun on his lathe and lessened his brilliance, he is called *Prajāpati* (6.39,89.42).

Aśvīs : Next to *Indra*, *Agni* and *Soma*, the twin deities named the *Aśvīs* are the most prominent in the *Ṛgveda*. Though

they hold a distinct position among the deities of light and their appellation is Indian, their connection with any definite phenomenon of light is so obscure, that their original nature has been a puzzle to Vedic interpreters from the earliest times. This obscurity makes it probable that the origin of these gods is to be sought in a pre-Vedic period.

The Aśvis have lost, in Brāhmaᅇical mythology, whatever cosmical element they had in the hymns of the ᅇgveda. They continue to be regarded as beautiful youths (6.45) and physician (6.44). The anecdote from the BP. (6.41-45) regarding their birth from the nostrils of Sūrya and Saᅇjñā, relates how they have come to be called. Another epithet applied to them is Dasra (6.44). In the ᅇgveda also both epithets Dasra 'wondrous' and Nāsatya are applied to them, the latter generally explained as 'not untrue' (*na asatya*) but other etymologies, such as the 'savers' have been proposed. These two epithets in later times became the separate proper names of the Aśvis. Elsewhere it is stated that they were created in the river Godāvāri from the mouths of Sūrya and Ūᅇā (89.36).

Śanaīścara : Śanaīścara is said to be the son of Sūrya and Chāyā (6.20, 89.14), and is said to have obtained the position of the planet Saturn (6.50). It is said that he killed the demons Aśvattha and Pippala who troubled people in the form of brāhmaᅇas (chapter 118). References to Śani are met with in other works also.

Varuᅇa : Varuᅇa is the greatest of the Vedic gods besides Indra. He dates from an early period, for in name he is probably identical with the Greek 'Ovpavos', and in character he is allied to the Avestic Ahura Mazda. In the Vedas, he is the chief upholder of the moral and physical order (ᅇV. 8.42.1, 7. 61-4, 5. 62-1). With the coming into prominence of Prajāpati as creator and supreme god in the later Vedas, the importance of Varuᅇa waned, till in the post Vedic period he retained only the dominion of the waters as god of the sea.

In the BP. he is said to be the lord of the waters and his daughter was married to king Janaka. He seems to be a great philosopher for he gave a discourse on the comparative superiority of enjoyment and liberation to king Janaka and sage Yājñavalkya (chapter 88). His constant association with Mitra in ᅇgveda is not

much alluded to in post-Vedic mythology, but in the BP. it is stated that Manu performed a sacrifice, with a view to obtaining a son. He offered an oblation in the name of Mitrāvaruṇa and a maiden, Ilā, arose from the sacrifice who married Budha and propagated the lunar race (6. 3-6). The BP. relates the story of how on account of the fear of the daitya Mahāśani, Indra agrees to serve Varuṇa. The demon Mahāśani defeated Indra and went on to conquer Varuṇa who gave him his daughter Varuṇā and saved himself. Further on Varuṇa's request he released Indra on the condition that thenceforth Indra should be ready to serve Varuṇa (chapter 129). Elsewhere Vāruṇī is said to be the goddess of wine and Varuṇa advises her to go to Balarāma whose favourite drink was wine and Balarāma, it is said, after drinking her dragged the river Yamunā with his plough. There she is addressed as Madirā or one who is the beloved at all times (198.1-5) Varuṇa possesses a miraculous umbrella which pours down rain and the BP. states that earlier it was in the possession of the demon Naraka. Kṛṣṇa killed him and got the umbrella (202.10,34). He is called a king (88.9), an epithet frequently used in the Ṛgveda and it is said that Varuṇa sent a garland of unfading flowers to Balarāma (198.16).

Vāyu : Vāyu, the god of wind, is not a prominent deity in the Ṛgveda, and under his more anthropomorphic form, he is chiefly associated with Indra. Since the invisible element of wind does not lend easily itself to anthropomorphism, scarcely any myths are told of Vāyu; nor did the god receive popular worship. In the BP it is said that on being asked by Kṛṣṇa, he bought the 'Sudharmā Sabhā' from Indra for the king Ugrasena (194.14-17).

Hanūmān : With the monkey-god, Hanūmān, Indra claims to be the chief home of the cult of monkeys. It has been argued that this cult has been borrowed from some tribes. There are no traces of worship of the monkey in the Veda, except for a stray reference to Vṛṣākapi (Rv. X. 76) which may be regarded as a common name given to monkeys.

In the BP. Hanūmān is said to be the son of Vāyu (157.22). Rāma calls him his brother and asks him to dispose of the Śivaliṅga established by him (157.11, 22). Elsewhere it is said that Hanūmān was the son of Vāyu and Añjani who was the wife

of the monkey Keśari and who by her best limb also was a monkey originally. She was a nymph but through the effect of a curse she was deformed. Hanūmān takes her to the river Godāvārī and she regained her original form (84.2-3,17). There Hanūmān is called Vṛṣākapi.

Nandī : Nandī, the divine bull, is the vehicle of Lord Śiva and his idol is always placed facing Śiva in the temples constructed in honour of Lord Śiva. In the BP. it is stated that he carried away the divine cow but on being asked by the gods, he returned them (91.6-9).

Kubera : Kubera is mentioned in the Atharvaveda as chief of the 'good people' (puṇyajana), or the other people (ītarajana) and as concerned with acts of concealment. In the Śatapatha Brāhmaṇa and in later Vedic texts he is mentioned as king of the rākṣasas, and in the Taittirīya Āraṇyaka (1.316) he is mentioned as the lord of wishes and as possessor of a wonderful car (apparently the later Puṣpaka). In later mythology, he is the king of the yakṣas as well as of the kinnaras and guhyakas, while the rākṣasas are the subjects of his half-brother, Rāvaṇa.

According to the BP. Dhanada (Kubera) is the son of Viśravāḥ, grandson of Pulastya, Prajāpati's son (97.2,15). It is said that Viśravāḥ had two wives and by the former he had one son, Kubera. The second wife was a Rākṣasī, and by her he had three sons,—Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa. Kubera was the lord of Laṅkā and possessed the aeroplane which was given to him by Lord Brahmā, but being advised by the mother, Rāvaṇa fought with Kubera, defeated and expelled him from Laṅkā, and made it his own capital. Kubera, then by the advice of Pulastya, went to the river Gautamī and worshipped Lord Śiva and obtained from him the boon of becoming the lord of treasures (chapter 97). References to Kubera are met with in other works also.

Sāgara : He is the god of the sea, the lord of rivers and jewels. The mountains, the demons and nectar are held by him. Lord Viṣṇu resides with Lakṣmī in the ocean and nothing is impossible for him (172.6-7, 9-10). It is said in the BP. that the river Ganges divided herself into seven parts and merged in the ocean (172.18).

GODDESSES

The BP. does not propagate Śaktism as a cult but eulogizes Pārvatī and refers to Lakṣmī, Sarasvatī, Oṣadhis, Mātaraḥ, Yogamāyā, Suvarṇā, Aditī, Subhadrā, Virajā, Mātā and other goddesses. It deals at great length with the river-goddess Godāvarī.

In Vedic literature down to the Gṛhyasūtras no female goddess of predominant power is mentioned. Such names as Rudrāṇī and Bhavānī are available but they do not hold a brief for the existence of independent powerful goddess. But we see that one whole hymn is addressed to Durgā in the Mahābhārata (Bhīṣmaparva, chapter 23) which shows that at the time it was inserted in the Mahābhārata, Durgā had acquired the importance of a powerful goddess. In the BP., it is said that Śakti is the mother of Brahmā, Viṣṇu and Maheśa (131.47).

Pārvatī

Śiva's consort Rudrāṇī or Mr̥ḍānī is known by many names as Devī, Umā, Gaurī, Pārvatī, Durgā, Bhavānī, Kālī, Kapālīnī, Cāmuṇḍā and others. She is a very prominent figure in classical mythology.

According to the BP. Pārvatī, in her former birth, was the eldest among the eight daughters of Dakṣa, and was known as Satī. She was married to Tryambaka and when her father did not invite her husband to his sacrifice, she felt insulted and threw herself in the fire and died. Himālaya practised severe penance and obtained Satī as his daughter. As she observed fasts, Menakā tried to draw her away by the expression 'u mā' and thenceforth she was known as Umā. She practised severe penance in order to attain Śiva as a husband. Once Lord Śiva took an ugly form and appeared before her but she knew his identity through yogic powers and welcomed him (35.1-7). Lord Śiva created an illusion before Pārvatī of a child struggling to be released from an alligator. The alligator agreed to release the child on condition that she should give the merit of her penance to him. When Pārvatī expressed her willingness to do so the alligator released the child and showed her his real form (35.35-61). The *svayamvara* of Umā with Śiva was celebrated with great pomp and all the gods participated in it

(chapter 36. 1-72). Śiva's wooing and wedding of Pārvatī and their conjugal life and conversation are often narrated at great length, yet always in a wholly human fashion.

In the BP. Śiva himself eulogizes Pārvatī. It is said that when the evil factors like sin, greediness, poverty, infatuation and other worldly pains superseded in the world Lord Mahādeva was astonished and asked Pārvatī to find a solution. At that time, she was called Lokamātā, the protector of all, the highest successor of all the essence of prosperity and the upholder of the world. She was also called Bhogā, Samādhi, Vāṇi and Buddhi. She is beginningless and endless; and in the form of Vidyā she protects the three worlds. On being thus addressed, Pārvatī smiled and merged half of her body into that of Śiva. Her equality of rank with her husband is expressed in the dual form of Śiva, viz, the Ardhanārīśvara, of which one half is male and another half is female. She then sprinkled the ground with the perspiration of her fingers and from it were manifested Dharma, Lakṣmī, *dāna*, the highest type of rain, the quality *sattva*, corn, flowers, fruits, *sastras*, weapons, *tīrthas*, forests, and the moving and the non-moving worlds (129.70-80).

She is the cause of the creation of the three worlds and is the mother of gods and *asuras*. She is called Parā Prakṛti in Purāṇa (36.24-26). She is of the form of Prakṛti and helps lord Śiva, the cause of the world, in creation as his wife (36.41-42). This has been supplied with a philosophical justification, being a popularised version of the Śāṅkhya principle of the union of the soul of the universe-puruṣa—with the primordial essence—prakṛti. On this theory, the belief is more closely connected with Śaivism than with any other religious system, originates in philosophical brahmanism, and traces back its history through brahmanism to the earliest Vedic conceptions. Pārvatī is called Buddhi, Prajñā, Dhṛti, Medhā, Lajjā, Puṣṭi and Sarasvatī (71.21-23). She is also called Bhavāni (109.52).

As Śiva is the lord of the mountains (Giriśa), so is his spouse, the lady of the mountains—Pārvatī. According to Purāṇic mythology she is the daughter of Himālaya, but in the Kena Upaniṣad, where she is first mentioned, Umā Haimavati appears as a heavenly woman, conversant with Brahman. Apparently, she was

originally an independent goddess, or at least a kind of divine being, perhaps a female mountain-ghost haunting the Himalayas who was later identified with Rudra's wife. A similar mountain-goddess had her home in the Vindhya, she was of a cruel character, as a goddess of the tribes living in those hills. Her name is Vindhya^vāsini and she too is identified with Śiva's wife. It can safely be concluded that several goddesses from different parts of India and worshipped by different classes of people have, in course of time, been combined into one great goddess, the spouse of Śiva, adored as his Śakti or energy.

Lakṣmī

She is the consort of Lord Viṣṇu, but she seems originally to have been an independent deity impersonating beauty and wealth. According to classical mythology, she rose from the ocean, when the gods and demons churned it for making nectar and thence she was made over to Viṣṇu.

According to BP. a great quarrel took place between Lakṣmī and the goddess of poverty called Daridrā regarding superiority over each other. Daridrā accuses Lakṣmī of always being associated with sinners, wicked men, political personalities, cruel, mischievous, greedy, indecent, faithless violators of righteousness and traitors. Also that Lakṣmī is of a fickle nature, popularly known as fortune, the fickle goddess who stays long nowhere. At the end of this quarrel the river Godāvari declares the superiority of Lakṣmī over Daridrā and states that nothing is possible without her and that she pervades everything in the world. She pervades all the splendour like Brahmaśrī, Tapaśśrī, Yajñaśrī, Kīrti, Dhanaśrī, Yaśaśśrī, Vidyā, Prajñā, Sarasvatī, Bhukti, Mukti, Smṛti, Lajjā, Dhṛti, Kṣamā, Siddhi, Tuṣṭi, Puṣṭi, Śānti, Mahī, Ahaṁśakti, Oṣadhis, Śruti, Vibhāvari, Dyauḥ, Jyotsnā, blessings, fortune, Vyāpti, Māyā, Uṣā and Śivā (chapter 137).

Sarasvatī

From being a river goddess in the Ṛgveda, she became the goddess of wisdom and eloquence and as such she is most frequently invoked by the poets of classical Sanskrit literature. She has been identified with vāk 'speech' and as such she is the wife of Brahmā.

The BP. relates that Sarasvatī secretly slept with Purūravāḥ, and had a son Sarasvān by him. When Lord Brahmā came to know about this he cursed her to change into a river but on her pleading, the curse was modified so that she would be seen at some places and would not be seen at others. But the BP. calls her the daughter of Brahmā and the divine river (chapter 101). Once the gods played a trick on the Gandharvas by taking from them Soma in exchange for Sarasvatī and afterwards taking her away too. She is regarded as their guardian deity by the people of Kashmir.

Yogamāyā

It is related in the BP. that Viṣṇu descended into the Pātāla and asked Nidrā to keep the six sons of Hiranyakaśipu with the foetus of Devakī so that they would be killed by Kāmsa. After they had been killed the seventh child would be born of Lord Viṣṇu's own *amśa* and would be known in the world as Saṅkarṣaṇa as he was to be taken to Rohiṇī's foetus after dragging him out of Devakī. Lord Viṣṇu would take birth as the eighth child of Devakī on the eighth day of the black half of Śrāvaṇa and he instructed Yogamāyā to take birth as the daughter of Yaśodā on the ninth day. She would be carried away by Vasudeva and Kāmsa would throw her, on a slab of stone and she would attain her original place. Lord Indra would consider her as his sister. Then she would kill Śumbha and Niśumbha and thousand other *daityas* and she would be worshipped at many places (chapters 181.31-48).

She is called Yoganidrā, Mahāmāyā of Lord Viṣṇu, Bhūti, Kirti, Śānti, Pṛthivī, Dhṛti, Lajjā, Puṣṭi, Āryā, Durgā, Vedagarbhā Ambikā, Bhadrā, Bhadrakālī, Kṣemyā and Kṣemaṅkarī. She was worshipped with wine and meat and she always fulfilled the desires of men (181.37). In the Harivamśa a similar account is given.

Subhadrā

Subhadrā is the sister of Vāsudeva. She has a *rukma* (golden) colour, and all good qualities. In the BP. she is worshipped along with Kṛṣṇa and Balarāma. The colour of her idol is golden. She has eyes like the lotus, she wears clothes of variegated colours and is decorated with ornaments. She goes everywhere. She is called Kātyāyanī, Jagaddhātrī, Varadā, Śivā and is engrossed in the welfare of all beings.

Aditi

She is a purely abstract deity in the Ṛgveda whose main characteristic is the power of delivering one from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities owing to the peculiar way in which the personification seems to have come about. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'.

In the BP. it is said that she is the daughter of Dakṣa and was married to Kaśyapa (3.25, 51). But according to the older mythology of the Ṛgveda (2.27.1) Aditi is the mother of Dakṣa as an Āditya, though in a cosmogonic hymn (10.72.4-5) she is said to be his daughter as well as his mother by the reciprocal generation which is a notion not unfamiliar in the Ṛgveda. In the BP. also she is said to be the mother of the twelve Ādityas, viz., Viṣṇu, Śakra, Aryamā, Dhātā, Tvaṣṭā, Pūṣā, Vivasvān, Savitā, Mitra, Varuṇa, Amśa, Bhaga (4.57, 58). When the demons defeated her sons she prayed to Lord Sūrya and obtained him as her son Mārtaṇḍa after practising severe penance (chapter 32). The demon Narakāśura had robbed Aditi of her ear-rings. Lord Kṛṣṇa defeated Narakāśura and deprived him of the ear-rings. He then went to the heaven and returned the ear-rings to Aditi. Thereupon Aditi granted him a boon that he would be invincible in the world and to Satyabhāmā she granted another boon that she would never age or grow ugly (203.22-24). These and other myths are found in other works as well.

Gāyatrī

In the BP. it is stated that she is the mother of all the Vedas. She is very holy and she destroys sin (67.17). Gāyatrī is a mantra dedicated to the Sun and is to be recited in sun-worship. She is the first of the metres.

Virajā Mātā

In the BP. it is said that Virajā Mātā is the mother goddess Brahmāṇī and she resides in the Virajākṣetra in the Utkalapradeśa. One who worships her saves his seven generations and goes to Brahmāloka (42.1-2).

Kṣudhā

The literal meaning of Kṣudhā is hunger. The BP. states that this goddess emerged out of the mouth of death. She had a terrible form. Her nature is constituted of anger and she torments sinners (85.8-14).

Oṣadhis

In the BP. it is stated that they are the mothers of the world. The sacrifice, *svādhyāya* and religion are established in them. All diseases are removed by them. They produce food and protect animals (119.1-4). They have the form of Brahmā and Prāṇa (120.10). Soma is their husband.

Mātarah

The BP. states that at the time of war between the gods and the demons, drops of perspiration fell from Śiva's body and from them the Mātarah emerged. The place where they emerged was called Mātṛtīrtha and they were worshipped by gods and men. They killed all the daityas and they are worshipped along with Lord Śiva (112.12, 13).

In general it is said that the goddesses Śraddhā, Puṣṭi, Tuṣṭi, Śānti, Lajjā, Sarasvatī, Bhūmi, Dyauḥ, Śarvarī, Kānti, Ūṣā, Āśā, Jayā, Mati, and others attended the sacrifice of Dakṣa and the goddesses Sinī, Kuhū, Dyuti, Puṣṭi, Vasu, Kīrti, Dhṛti, and Lakṣmī attended the Rājasūya sacrifice of Soma (9.16). The goddesses Kīrti, Prajñā, Medhā, Sarasvatī, Buddhi, Mati, Kṣānti, Siddhi, Mūrti, Dyuti, Gāyatrī, Sāvitrī, Maṅgalā, Prabhā, Kānti, Nārāyaṇī, Śraddhā, Kauśikī, Vidyuti, Saudāmini, Nidrā, Rātri, Māyā surrounded Lord Viṣṇu (68.56-58).

Gautamī

The BP. establishes Godāvarī as the Ganges of the south. It devotes a long portion consisting of 106 adhyāyas (chapters 70-175) to the glorification of the river Gautamī. In the Vedic literature, the river Godāvarī is not referred to. There are numerous references to Godāvarī in the epics and the Purāṇas but it is in the BP. that Godāvarī and the subsidiary tīrthas on it have been lauded at great length. The BP. generally refers to Godāvarī as Gautamī. It is stated by the BP. that the Ganges to the south of the Vindhya

mountain is called Gautamī and that to its north is Bhāgīrathī (78.77). It is said to be 200 *yojanas* long and there are three crores and a half of *tīrthas* on it. (77.8-9). A bath in the Godāvāri when Jupiter enters the sign of Leo has been regarded even up to the present day as very meritorious. The BP. says that three crores and a half of *tīrthas* that exist in the three worlds come for a bath in the Godāvāri when Jupiter is in Leo and that bathing in the Bhāgīrathī every day for sixty thousand years confers the same boon as a single bath in the river Godāvāri when Jupiter is in the Zodiacal sign of Leo (175.83-84; 152.38-39). Jupiter is in Leo for one year once in twelve years. Crowds of pilgrims throng at Nasik in their thousands from all parts of India in the Simhastha year.

The BP. eulogizes Gautamī in the following way. She is called Pāvānī, Paramārtihārīṇī, Śreyaskarā, Pāpapratardinī, Śāntīrūpā, Śāntikarī, Maṅgalā, Śubhā and Aghanāśinī (85.8). She is Jalodbhūta and Maheśvara-jalodbhavā (85.8). She is called Dāridryanāśinī (85.16) and is also called Brāhmī, Māhesvāī, Vaiṣṇavī and Tryambakā (85.12-13). She is the beloved of Lord Śiva and is held by him on his head. She is the goddess of rivers, destroyer of sins, is worshipped by the three worlds, gives the desired fruits, is Brahmamayī, and emerges out of the feet of Viṣṇu and the locks of the hair of Lord Śiva (199.9-12). She is a boat in crossing the meaningless world (131.29). She is Viśveśvarī, Yogamāyā and Abhayadāyinī (131.30). She is Devanadī, greater than the great and lord of the world. She is worshipped by Brahmā, Iśa and others and sins are destroyed by remembering her (72.3-6). She purifies the three worlds, has a divine form, applies divine ointments, and is called Sarasvatī, Jagaddhātṛī, Jagajjāḍyāharā, Viśvajananī, and Bhuvaneśvarī (164.43-45).

Various anecdotes are related to glorify the river Gautamī. Once the gods sent Agni to inform Lord Śiva of danger of the demon Tāraka to himself. At the time Lord Śiva was in privacy with Pārvatī and in his great wrath, Śiva threw his virile-semen into Agni who threw it into two parts in his wife from which the twins Suvarṇa and Suvarṇā were born. As there was the '*anyonyaretovyatisaṅgadoṣa*' in the case of the twins, they took the forms of various gods and goddesses and enjoyed freely with

them. On seeing this, the gods approached Agni and all of them worshipped the river Gautamī and the children were cleansed (chapter 128). Again on praying to the river Gautamī, a brahmin Ajigarta was released from hell when he had sold his son Śunaḥ-śepa owing to his inability to maintain the family (chapter 150). A brāhmaṇa Sanājjāta was enjoying with his mother Mahī, both being unaware of the identity of each other. When the sage Gālava revealed their relationship, both of them went to the river Gautamī and purified themselves by taking a bath in it (92.2-48). A bird Ciccika had two mouths on account of the bad deeds in its past birth and had no happiness in the present birth. The king Pavamāna took it to the river Gautamī and by giving it a bath in it, enabled the bird to go to heaven (chapter 164). A brāhmaṇa Gautama was freed from the sin of gambling in the same way (chapter 170). Madhucchandāḥ, a *purohita* of the king Śaryāti revived king Śarayāti by praying to Gautamī (chapter 138). A hunter who had killed a female-pigeon went to heaven in a flying vehicle after taking a bath in the river (chapter 80). Even such grave sins as adultery with the wife of one's teacher are expiated by taking a bath in the river Gautamī. Lord Indra was freed from the sin of brāhmaṇa-murder by the sprinkling of the water of the river Gaṅgā (chapter 96). Pṛthuśravāḥ, son of Kakṣivān, got freedom from his triple debts by taking a bath in the river Gautamī (chapter 9).

The river Gautamī is also said to lessen the effects of a curse. The sage Gautama is also said to have cursed his wife Ahalyā to become a dry river as Indra had slept with her by taking the form of the sage Gautama; but Ahalyā regained her original form on joining the river Gautamī (chapter 89). Añjanā and Adrikā, the mothers of Hanūmān, were deformed on account of some curse. They got back their original beauty by praying to the river Gautamī (chapter 84). A Havyaghna, who had become black on account of some curse, regained his complexion on being sprinkled by the water of the river Gautamī (chapter 133). Kaśyapa had cursed his wives Suparṇā and Kadrū to become rivers as they had violated his instructions to be observed during their pregnancy. On praying to the river Gautamī, they regained their original form (chapter 100). Kadrū was in addition cursed with blindness as she laughed at a sage during a sacrifice. She too

regained her eyesight by the grace of the river Gautamī (chapter 100).

Gautamī is said to fulfil all wishes. Harṣaṇa, son of Sūrya and Chāyā, worshipped Gautamī and made his parents happy. A brāhmaṇa Vṛddhagautama married a lady older than himself. As some sages made fun of them they prayed to the river Gautamī and she became younger (chapter 107). The *oṣadhis* got their desired husband Soma on worshipping the river Gautamī (chapter 119). Once the Āṅgirasas started practising penance but as they had not taken the permission of their mother before starting it, their penance was not fruitful. They then worshipped the river Gautamī and became the Vyāsas (chapter 158). By praying to Gautamī, Pramati released his father from prison (chapter 171) and Lord Viṣṇu killed the demoness. Kaṅkālinī who was troubling Āsandiva (chapter 167). By worshipping Sarasvatī on the bank of the river Gautamī, the *rākṣasa* Paraśu went to heaven (chapter 163). The river Gautamī declared the superiority of Laksmī over Daridrā when there was a dispute between them (chapter 137). She also granted a boon to Kaṇva that no one will suffer from hunger in his family (chapter 85). The *dāna* given at Daśāśvamedhatīrtha on the banks of Gautamī results in endless merits (chapter 83).

DEMONS

Probably the earliest Sanskrit expression for a 'demon' is *asura* and though this word is used in later literature as a general term for demons for a malignant disposition, it was originally restricted to beings of a god-like nature, and even applied to the gods themselves. In the Ṛgveda, the word *asura* is used as an epithet of Rudra and other deities and is an especial attribute of the ancient deity Varuṇa, who is first an impersonation of the vault of heaven, and then identified with the supreme being. In Avesta, Ahura is the name of the highest god. In the Taittiriya Saṁhitā it is said that Prajāpati created them with his breath. In the Śatapatha Brāhmaṇa the seventh Manu is made to produce gods, *asuras* and men. On the other hand, in the Vedas various orders of evil beings are spoken of under the names of *dasyus* (RV. 3.4.56) *rākṣasas*, (RV. 7.104, 10.87) *yātudhānas*, (RV. IV. 87) *piśācas*, (RV. I. 133) and *paṇis*.

The BP. recognises four types of demons, viz. *daityas*, *dānavas*, *rākṣasas* and *asuras*. The sons of Diti were called *daityas* and those of Danu were called *dānavas*. Apart from these, other demons who are not the progeny of either Diti or Danu have also been given the names of *daityas* and *dānavas*, e.g., Ariṣṭa is called a *daitya* (189.46-58) and the demon Mitha though not mentioned in the genealogy of Danu is designated as *dānava* (127.7-8). Sometimes a demon is called the lord of *daityas* (134.16) as well as an *asura* (199.12).

The genealogy of *daityas* and *dānavas* is given in the BP. as follows : Diti, the daughter of Dakṣa, was married to Kaśyapa and she had two sons Hiraṇyakaśipu and Hiraṇyākṣa and a daughter, Simhikā, who was married to Vipracitti. Hiraṇyakaśipu had four sons, Hrāda, Anuhrāda, Prahrāda and Samhrāda. Hrāda had two sons Śiva and Kāla. Prahrāda was given the kingdom of *daityas* and *dānavas* (4.5). Virocana was born to Prahrāda and Bali was the son of Virocana. Bali had hundred sons of whom Bāṇa was the eldest. They practised penance and the names of some of them were Dhṛtarāṣṭra, Sūrya, Candramāḥ, Candratāpana, Kumbhānābha, Gardabhākṣa and Kukṣi. The sons of Hiraṇyākṣa were learned and strong. Their names were Bharbhara, Śakuni, Bhūtasantāpana, Mahānābha and Kālanābha. Samhrāda gave birth to Nivātakavacas, and they had three crores of children and resided at Maṇivatī. They too were indestructible by the gods and eventually Arjuna killed them (3.90-92).

Danu gave birth to a hundred sons by Kaśyapa. They were brave, strong and practised penance. The names of some of them were Dvimūrdhā, Śaṅkukaṇṇa, Hayaśirāḥ, Ayomukha, Śambara, Kapila, Vāmana, Mārica, Maghavān; Ilvala, Svasṛma, Vikṣobhaṇa, Ketu, Ketuvīrya, Śatahrada, Indrajit, Sarvajit, Vajranābha, Eka-cakra, Tāraka, Vaiśvānara, Pulomā, Vidrāvaṇa, Mahāśirāḥ, Svarbhānu, Vṛṣaparvā and Vipracitti. As the progeny of all these is innumerable it is indescribable. The daughter of Svarbhānu was Prabhā, that of Pulomā was Śaci; that of Hayaśirāḥ was Upaditi; that of Vṛṣaparvā was Śarmiṣṭhā and those of Vaiśvānara were Pulomā and Kālikā.

The progeny of Mārica consisted of 60,000 *dānavas* and there were other 1,400 *dānavas* belonging to Hiraṇyapura. These along

with Paulomas and Kāleyakas were also indestructible and by the grace of Lord Brahmā, Arjuna killed them. Vipracitti, the son of Danu, married Sindhikā, the daughter of Diti and by the *samyoga* of daitya and dānava elements thirteen best types of dānavas were born. They were very brave and were called Saimhikeyas. They were called Vamśya, Śalya, Nala, Vātāpi, Namuci, Ilvala, Svaṣṭma Añjika, Naraka, Kālanābha, Saramāna and Surakalpa. They had hundred thousand grandsons. Though the above-mentioned sons of Diti are called daityas, the maruts whom Diti gave birth to were called gods, and though originally they were meant to kill Indra (3.109-122), eventually they became the greatest helpers of Indra.

Elsewhere it is said that at the time of milking the earth, Madhu was the milker of *asuras*, their milk consisted of Māyā, Virocana was their calf and their vessel was made of iron; the milker of *rākṣasas* was Rajatanābha, blood was their milk, Sumālī their calf and a skull their vessel (4, 104, 106). There is no clear line of demarcation to distinguish groups of *rākṣasas*, *asuras*, *piśācas*, etc. though the *piśācas* are too mean and low to be confused with demons of the highest type. The *nāgas*, though distinct from the *asuras*, are a group affiliated and usually mentioned alongside.

The meaning of the terms *ādityas*, *dānavas*, *rākṣasas* and *asuras* is as follows. The *rākṣasas* are sometimes regarded as produced from Brahmā's foot, sometimes with Rāvaṇa as descendants of Pulastya, elsewhere they are styled children of Khasā or Surasā. According to some they are distinguished into three classes, one king of a semi-divine benevolent nature and ranking with *yakṣas*, etc., another corresponding to titans or relentless enemies of the gods; an a third answering more to nocturnal demons, imps, fiends, goblins, going about at night, haunting cemeteries, disturbing sacrifices and even devouring human beings. This last class is the most commonly mentioned. Their chief place of abode was Laṅkā. The *dānava* are a class of demons often identified with the *daityas* or *asuras* and held to be implacable enemies of gods or *devas*. The *daityas* are known as the sons of Diti and the *asuras* are regarded as children of Diti by Kaśyapa. As such they are demons of the first order in perpetual hostility with the gods, and must not be confounded with *rākṣasas* or imps who animate dead bodies and disturb sacrifices.

As regards their general description it could be said that they were ugly and deformed. The names Śānkukarṇa (chapter 3), Ekākṣa (213.90) etc., suggest that they were deformed. Many a time they were animal-shaped; the names Kūrmakukkuṭavaktra, Śāṣolukamukha, Kharoṣṭravadana, Varāhavadana, Mārjāraśikhivaktra, Nakrameṣānana, Gojāvimahiṣānana, Godhāśallakivaktra, Kroṣṭuvaktra, Ākhudarduravaktra, Vṛkamukha, Makaravaktra, Krauñcavaktra, Aśvānana, Kharamukha, Mayūravadana, etc. suggest this (213-93-97). They lived in Rasātala, mountains, oceans, rivers, villages, forests, sky, air and Jyotirloka (149.4-5). They wore various types of dresses and decorated themselves with garlands and used ointments. They wore diadems, earrings, turbans, *kiriṭa* and wore the skin of elephants and black deer. They were also called *nīlakavāsāḥ*. They had wide cheeks. They wielded various weapons like *śataghñī*, *cakra*, *muṣala*, *bhindipāla*, *aśvayantras*, *āyudhas*, *śūla*, *ulūkhala*, *pāśa*, *mudgara*, *parigha* and great slab stones. They had long hair, their necks were like *kambu* (conch) and some of them were lustrous (213.90-99).

Some *daityas* were religious. The BP. states that the great demon Bali was indestructible and that he protected the kingdom with righteousness and there were no troubles in his kingdom. He was a great devotee of Viṣṇu and when the gods approached Viṣṇu to protect them from Bali, Viṣṇu said that Bali was too dear to him to be killed and therefore Lord Viṣṇu took the form of Vāmana and made him the king of Rasātala (chapter 73). Some demons practised severe penance. Hiranyakaśipu, the ancestor of the *daityas* practised great penance and got the power to remain indestructible by the gods (139.11-12). Meghahāsa, the son of Rāhu, practised severe penance in order to avenge the death of his father who was killed by the gods when he tried to acquire a portion of the nectar that was obtained from churning the ocean. The gods pacified him and placed Rāhu in the sky and made Meghahāsa the king of Nairṛta direction (chapter 142). By the power of penance, the demon Hiranyakaśipu had made himself invincible; Lord Viṣṇu had to take the form of Nṛsimha to kill him (chapter 149).

The main work of the demons was to obstruct the sacrifices of sages, kings and gods. Thus Sindhusena, a great demon, defeated the gods and carried away the sacrifice to Rasātala. Thereupon

Lord Viṣṇu took the form of Varāha, killed him and brought back the sacrifice (72.8-15). A demon Hiraṇyaka obstructed with his retinue the sacrifice of king Priyavrata; thereupon the sage Vaṣiṣṭha killed them with his rod (chapter 103). Mārīca and Subāhu obstructed the sacrifice of brāhmaṇas, so Rāma killed them (213.138). The *rākṣasas*, Aśvattha and Pippala, were the sons of the *rākṣasa* Kaiṭabha. They obstructed the sacrifice of Agastya, took the form of Brāhmaṇas and devoured the other brahmaṇas. Lord Śami found out their trick and using the same principle ate them up (188.11-12). The *dānava* Mithu obstructed the sacrifice of king Ārṣṭisena and carried away the king together with his retinue to Rasātala. Thereupon Devāpi, the son of *purohita*, prayed to Lord Śiva and brought them back (chapter 127). The tendency to obstruct sacrifices went to such an extent that a demon was named Havyaghna and he was granted a boon by Brahmā to devour any sacrifice at will. His whole family was black in colour by the curse of Lord Brahmā. When he obstructed the sacrifice of the sage Bharadvāja and ate the sacrificial cake, Bharadvāja asked him about his blackness and on learning from him about the curse sprinkled the water of river Gautamī and gave him back his fair skin (chapter 133).

The demons were in state of continuous war with the gods. They were generally very strong and the gods were always defeated. Indra felt helpless before the strength of the demons and had to seek the protection of Brahmā, Viṣṇu or Śiva. Thus the demon Tāraka obtained a boon from Lord Brahmā that he would remain invincible. Even Lord Viṣṇu expressed his inability to defeat him. Thereupon the gods approached Himālaya and with the help of Kāmadeva disturbed the penance of Lord Śiva and Śiva married with Pārvatī, the daughter of Himālaya, and requested them to create a son who would kill the demon Tāraka (chapter 71). Another story tells how Mahāśani defeated Indra and asked his father Hiraṇya to look after him. Then he attacked Varuṇa, but Varuṇa offered him his daughter, and on Varuṇa's advice, he released Indra and ordered Indra to consider Varuṇa his lord. This shows how powerful the demons were and how Indra had to agree with them (chapter 129). Namuci was a great enemy of Indra and there was a terrible fight between them. Indra eventually cut off the head of Namuci with foam (129.4-6). A *daitya*,

Ambarya, was also invincible. He was the lord of Daṇḍaka. He possessed a strong army and a terrible fight ensued between him and Lord Nṛsiṃha at the end of which Nṛsiṃha killed him (149.10-12). As a boon was granted to Rāvaṇa, he was unconquerable by gods, *rākṣasas*, *yakṣas*, *rakṣases*; he was very brave and was always surrounded by crores of *rākṣasas*. He was black as collyrium and brave as a lion (213.129-135).

Disturbing the penance of some sage was also considered the work of the demons. A great *asura* took the form of a beautiful maiden and disturbed the penance of king Dhanvantari (12.8-15). When Brahmā sent his *māyā* to distract the attention of the demons who were obstructing the sacrifice of the sages, Śambara, the lord of the *daityas*, devoured her (134.9-11). There was another *rākṣasa* named Paraśu. He had a deep hatred for sacrifices and brāhmaṇas. He had the capacity to take various forms according to his liking. Sometimes he took the form of a brāhmaṇa, sometimes a tiger, sometimes a god, an animal, a woman, a deer, or a child. He took the form of a brāhmaṇa and went to the sage Śākalya and expressed his desire to devour the sage but he saw Lord Viṣṇu in the form of the sage and refrained from killing him (163.7-10).

Sometimes the gods befriended demons. An interesting story relates how after killing Namuci, Indra befriended Maya, the brother of Namuci, by the use of a trick. Maya who wanted to avenge his brother's death, now advised Indra to pierce the foetus of Diti which contained a son who was meant to kill Indra (chapter 124). Rāvaṇa was a great devotee of Lord Śiva (Chapter 143). Bāṇa was a great devotee of Śiva and when Kṛṣṇa came to fight with Bāṇa, Śiva and Kārttikeya fought on behalf of the *asura* Bāṇa (chapter 206).

In his life Kṛṣṇa had to face many demons. In his childhood, he killed Pūtānā, a demoness who killed children (184.7-10). Again, he killed the demon Ariṣṭa, who had come to him in the form of a bull (189.46-58). He also killed Keśi (190.29-37) and Dhenuka (186.4) the donkey-shaped. The *asura* Naraka was born to Pṛhvi by Lord Viṣṇu in his Varāha incarnation (220.23). Lord Viṣṇu killed him in his incarnation as Lord Kṛṣṇa and took away all his possessions and married all his 16,000 wives (220.30.35).

Narakāsura was very powerful. He was the king of Prāgjyotiṣapura. He had imprisoned the daughters of the *daityas*, *siddhas* and kings, and had in his possession the *chatra* of Varuṇa, the Maṇiparvata, the Mandara mountain, and the ear-ornaments of Aditi (202.8-11). Again, Lord Kṛṣṇa killed the *daitya* Mura and his 7,000 sons, Hayagrīva and Pañcajana (292.18-19). Lord Kṛṣṇa killed another demon by the name of Pañcajana who had carried away the son of sage Sandīpani to the ocean and after killing him made a conch, Pañcajanya out of his bones (194.27, 28). Pradyumna, the son of Lord Kṛṣṇa, killed the *asura* Śambara who had thrown him in the ocean after the sixth day of his birth (200.2,3.19).

Elsewhere it is said that Viṣṇu in his different forms killed the various demons, Hiraṇyakaśipu (180-28), Tāraka (179.21-24), Kālanemi (179.25), Vipracitti (180.29), Madhu and Kaiṭabha who wanted to kill Brahmā and who had emerged out of his ear (180.37). Kālanemi was again born as Kaṁsa, the son of Ugrasena who was killed by Kṛṣṇa (chapter 181). In his incarnation as Rāma, Lord Viṣṇu killed the demons Yamahasta, Prahasta, Nikumbha, Kumbha, Narāntaka, Yamāntaka, Mālāḍhya, Mālikāḍhya, Indrajit, Kumbhakarṇa and Rāvaṇa (176.44-46). As Rāvaṇa had become too impudent on account of boon, Rāma killed him (213.137). Rāma freed Virādhā and Kabandha from their state of being demons as they had obtained that form due to a curse though originally they were *gandharvas* (213.140). In his Vāmana incarnation, Lord Viṣṇu killed the demons Vipracitti, Śiva, Śaṅku, Ayaḥśaṅku, Ayaḥśiras, Aśvaśiras, Hayagrīva, Ketumān, Ugra, Vyāghra, Puṣkara, Aśvapati, Pahrāda, Kumbha. Saṁhrāda, Śalabha, Kupatha, Krodhana, Kratha, Bṛhatkīrti, Mahājihva, Śaṅkukarṇa, Mahasvāna, Diptajihva, Mṛgapāda, Namuci, Śambara, Vikrasa, Gariṣṭha, Variṣṭha, Pralamba, Naraka, Indratāpana, Vātāpi, Ketumān, Asilomā, Pulomā, Bāskala, Pramāda, Mada, Svāmiṣṭa, Kālavādāna, Karāla, Keśi, Ekākṣa, Candramāḥ, Rāhu, Śambara, and others (213.82-90).

Thus it could be said that the BP. gives a fairly broad idea of demonology as it deals extensively with the *dānavas* Hiraṇyaka, Mitha, Dhenuka, Pralamba and Lavaṇa; the *daityas* Bali, Tāraka, Maya, Namuci, Hiraṇya, Śambara, Hiraṇyakaśipu, Ambarya, Madhu, Kaiṭabha, Keśi, Pañcajana and Mura; the *rākṣasas* Sindhusena, Aśvattha, Pippala, Havyaghna, Rāvaṇa, Paraśu,

Virādha, Kabandha; and the *asuras* Tama, Namuci, Śambara and Naraka.

Sages

The BP states that there were different groups of sages in different *manvantaras*. Thus it relates that the seven sons of Brahmā, viz., Marici, Atri, Aṅgirāḥ, Pulaha, Kratu, Pulastya and Vaśiṣṭha were the sages of the Svāyambhuva *manvantara* and they resided in the northern direction (5.8-9). The *maharṣis* of the Svārociṣa *manvantara* were Aurva, Stamba, Kaśyapa, Prāṇa, Bṛhaspati, Datta, Atri and Cyavana (5.11-12). In the Uttama *manvantara*, the sages were the seven Vaśiṣṭhas, the sons of Vaśiṣṭha, and Ūrjāḥ, the sons of Hiraṇyagarbha (5.16-17). The sages of Raivata *manvantara* were Devabāhu, Yadudhra, Vedaśiras, Hiraṇyāromā, Parjanya, Ūrdhvbāhu, the son of Soma, Satyanetra, the son of Atri (5.20-21). The sages of the fourth, i.e., Tāmasa *manvantara* were Kavya, Pṛthu, Agni, Jahnu, Dhātā, Kapivān, Akapivān (5.25-26). The sages of the sixth, i.e., Cākṣuṣa *manvantara* were Bhṛgu, Nābha, Vivasvān, Sudhāmā, Virajāḥ, Atināmā and Sahiṣṇu (5.29-30). The sages of the Vaivasvata *manvantara* were Atri, Vaśiṣṭha, Kaśyapa, Gautama, Bharadvāja, Viśvāmitra, Jamadagni (5.34,35).

The BP. then states that the sages are meant for the maintenance of *dharma* and protection of the world. At the end of every *manvantara*, four sages move to Brahmāloka while four others take their place (5.39-41). Further it enumerates the future sages of the future *manvantaras*. The sages of Sāvāriṇi *manvantara* would be Paraśurāma, Vyāsa, Ātreya, Aśvatthāmā, the son of Droṇa born in the Bhāradvāja family; Śaradvān born in the family of Gautama, Gālava born in the Kauśika family and Aurva, the son of Kaśyapa (5.43-45).

Some sages were very learned, and had studied all the *śāstras*. Thus Vyāsa is highly eulogized. About him it is said that he was well-versed in all the *śāstras*, an expert in the Vedas and Vedāṅgas, the composer of the Mahābhārata, the speaker of Purāṇas and Āgamas, engrossed in the welfare of all beings, meditating on *adhyātma*, and the best among the intelligent (26.6-7). He knew the past, the present and the future (26.26). He is also praised for composing the Brahma Purāṇa (chapter 245). The great sages

(26.9-14) like Kaśyapa, Jamadagni, Bharadvāja, Vaśiṣṭha, Jaimini, Dhaumya, Mārkaṇḍeya, Vālmiki, Viśvāmitra, Śatānanda, Vātsya, Gārgya, Āsuri, Sumantu, Bhārgava, Kaṇva, Medhātithi, Māṇḍavya, Cyavana, Dhaumya, Asita, Devala, Maudgalya, Tṛṇayajña, Pippalāda, Saṁvarta, Kauśika, Raibhya, Maitreya, Hārīta, Śāṇḍilya, Vibhāṇḍa, Durvāsāḥ, Lomaśa, Nārada, Parvata, Vaiśampāyana, Gālava, Bhāskari, Purāṇa, Sūta, Pulastya, Kapila, Ulūka, Pulaha, Vāyu, Devasthāna, Caturbhujā, Sanatkumāra, Paila and Kṛṣṇa went to sage Vyāsa to solve doubts about worldly troubles. Elsewhere (chapter 145) it is said that the sages Mārkaṇḍeya, Bharadvāja, Vaśiṣṭha, Atri, Gautama Yājñavalkya, Jābāli and other *munis* were the propagators of *śāstras* and proficient in the Vedas, Vedāṅgas, Purāṇas, Nyāya and Mīmāṃsā. They discussed with Lord Brahmā, Viṣṇu and Śiva whether karma was higher or jñāna was higher and came to the conclusion that as nothing can be attained without performing an action, karma should be given prime importance. Again it is said that when the *munis* killed king Vena as he had behaved in unrighteous way, the sages Vāmadeva and others approached sage Kapila who was a knower of the highest essence, engrossed in penance and vrata and who was cruel as well as kindhearted and asked him what they should do. The sage advised them to cut the arm of Veṇa out of which Pṛthvi, the righteous, would be created (chapter 141). The sage Āpastamba asked a very interesting question to the sage Agastya (130.5-14) as to who among the three gods Brahmā, Viṣṇu and Śiva was the highest. Sage Agastya's remarkable answer establishes the identity and non-difference of the three gods and thus blends the theories of many gods with the theory of one god, and concludes by saying that the forms of the three gods are different and the Vedas are the authority on this but regarding the formless, there is only one, non-dual, and no other. Still, however, for the sake of achieving success, one should worship Lord Śiva. Once it is asserted that the sages Sanaka and others know the inner secret of Vedānta (129.69). Vāhlika, the son of Kaṇva, was well-versed in the Vedas and the Vedāṅgas (148.4). Śunaḥśeṇa, the son of Ajigarta, was a knower of Brahma (151.3). The god Dhanvantari was born to Dhanu as a result of severe penance and he learnt the Āyurveda from the sage Bharadvāja and divided it into eight parts and taught it to his pupils (11.36-38). Elsewhere it is said that the sages like Vaśiṣṭha, Jābāli, Yājñavalkya, Aṅgirāḥ,

Dakṣa, Mārīca who were devoted to Viṣṇu, others like Śātātapa, Śaunaka, Devavrata, Bhṛgu, Agni, Veśya, Atri, Marīci, Manu, Gautama, Kauśika, Tumburu, Parvata, Agastya, Mārkaṇḍeya, Pippala and Gālava who were engrossed in the practice of yoga and the sages Vāmadeva, Aṅgirāḥ and Bhārgavas who were proficient in the Smṛti, the Śruti and the Purāṇas worshipped the river Godāvārī (154.2-4). The sage Sandīpanī was an expert in Dhanurveda and Lord Kṛṣṇa and Balarāma learnt it from him (194.22-25).

The sage Kapila was considered to be a manifestation of Lord Viṣṇu and the fire emanating from his eyes burnt the progeny of king Sagara (8.55-56). The sage Nārada was considered to be the best among the Devarṣis (69.70).

The performance of sacrifice was one of the main functions of the sages. Thus many sages had gathered together in the Naimiṣa forest for the performance of the sacrifice that was to last for twelve years (1.11). The sage Ātreya performed sacrifices with the help of many sages and at the completion of them, he obtained the power to move everywhere (140.2-4). The sage Bharadvāja performed a sacrifice and offered the sacrificial cake for the Agniṣomiya and the Aindrāgna and then he transformed the black form of the demon Havyaghna by sprinkling the water of the river Gautamī on him. The sage Vaśiṣṭha and others performed a sacrifice on the banks of the river Godāvārī (134.2).

Another most important function of the sages was to mind the welfare of the world. When being harassed by Rāhu, the sun was falling to the earth the sage Prabhākara blessed him and saved the world from the calamity of darkness (13.8-14). When it did not rain in the kingdom of Kāśī, the sage Śvaphalka was called and after his arrival, it began to rain (14.4-8). When the unrighteous Veṇa harassed the people, the sages killed him and created Pṛthvi out of his right hand (4.42, 49; 2.21). The mountain Vinḍhya was rising higher and higher and in order to avert the calamity, the sage Agastya went up to him and requested him to promise not to rise till his return. Ultimately he never returned and the mountain remained where it had stopped (118.3-5).

Sometimes the sages helped the gods. In the marriage of Lord Śiva with Pārvatī, the sages Vaśiṣṭha, Agastya, Paulastya

and Lomaśa had gone to the Himavān mountain (72.3). The sages Māṇḍavya, Vaśiṣṭha, Gautama, Agastya, Atri, Kaśyapa and others freed Indra of the sin of brahmin-murder. Dadhīci gave his bones to gods in order to prepare a weapon out of them (chapter 110). Dadhīci was a great devotee of Lord Śiva and was enraged when Dakṣa did not invite him to his sacrifice (39.28, 29). When Indra was dethroned for the third time owing to his undesirable union with Ahalyā, he went to the sage Bṛhaspati for advice (122.51). When Saramā lied about the theft of dogs to Indra Bṛhaspati found out the truth and held Saramā to be the cause of it all (131.9-13). The sage Maudgalya was a staunch devotee of Viṣṇu and Viṣṇu manifested himself to him every day (136.5, 6). When there was a great famine in the world, the sage Gautama supported the world and the gods by the power of his penance (7.27-30). When Śiva concealed the river Ganges in his locks, Pārvatī, requested Skanda and Gaṇeśa to find a way out by which Śiva could be made to release her. At that time Gaṇeśa thought that none was capable of bringing the Ganges down except the sage Gautama (74.39-42). Finally the sage Gautama prayed to Śiva and brought the river Ganges to the earth (chapter 75).

The sages served as the *purohitas* or priests of the kings and advised them on all important matters. By the grace of the sage Vaśiṣṭha, king Sagara obtained sons (78.10). By the favour of the sage Ṛṣyaśṛṅga, king Lomapāda had a son, Caturaṅga (13.88) and king Daśaratha had his famous four sons, viz. Rāma and the others (123.84). All sages acted as *purohitas* at sacrifices and helped the kings. Thus the sage Kaśyapa acted as a *purohita* in the performance of the ten Aśvamedhas of king Bhauvana (82.3). Vaśiṣṭha acted as a *purohita* in the sacrifice of king Priyavrata (103.3) and Dakṣa (109.14) in the reign of the king Daśaratha (123.5). The sage Madhucchandāḥ was a *purohita* in the reign of king Śaryāti and he accompanied him when he started to conquer the world (138.3, 4). When king Aila was distressed on account of the separation from Urvśī, the sage Vaśiṣṭha consoled him (151.12-16). The sage Viśvāmitra taught Rāma and Lakṣmaṇa the great *māheśvarīvidyā*, *dhanurvidyā*, *śastravidyā*, *astravidyā*, *laukikīvidyā*, *rathavidyā*, *gajavidyā*, *aśvavidyā*, *gadāvidyā* and the recitation of *mantras* (123.97-98)

and gave them divine weapons (213.142). By the advice of the sage Uttanka, the sons of king Kuvalāśva killed the Dhundhu and the sage Uttanka granted them boons (7.74-85). King Indradyumna performed a sacrifice with great pomp after calling the priests who were experts in the performance of sacrifice (47.35-36).

The lives of pious sages made a deep impression on the lives of people. The sages practised severe penance and restrained their senses. Thus the sage Atri practised acute meditation and fully controlled his sense organs. Atri practised further penance called *anuttara* for 3,000 divine years and his virile-semen manifested itself in the sky in the form of the moon, and the tears falling from his eyes brightened the ten directions (9.2-6). Sage Viśvāmitra, the son of king Gādhi, was a great ascetic and he became a great *brahmaṛṣi* (10.55-60). He had many famous sons like Devarāta, Kātyāyana, Hiranyākṣa, Reṇu, Reṇuka, Kacchapa and Hārīta. They were the promulgators of the *gotras* Pāṇini, Babhru, Dhyānajapya, Pārthiva, Devarāta, Sālaṅkāyana, Bāskala, Lohitāyana, and Hārīta (10.58-63). The sage Śākalya practised severe penance on the mountain Śubhra (163.4). The *siddhas* like Sanandana and others meditated on Kṛṣṇa with concentration on the tip of their nose (193.42). There is an interesting example of the Āṅgirasas who though they practised severe penance did not achieve success as they had not asked the permission of their mother before practising it (158.8-11).

The sages were unable to bear *adharmā* and cursed those who stopped the proper path of action. Thus when Śāmba and his friends wanted to make fun of the sages Viśvāmitra, Kaṇva and Nārada and had dressed Śāmba in the role of a pregnant woman, the sages cursed that Śāmba would give birth to a *muṣala* (club) which would bring disaster to the whole Yadu family (chapter 210). Another anecdote says that when the nymphs Rambhā, Tilottamā and others pleased the sage Aṣṭāvakra, he granted them a boon that they would get Lord Puruṣottama as their husband but when they laughed at his crooked limbs, he cursed them that they would be carried away by the *dasyus* (212.79-84). When Indra cohabited with Ahalyā after taking the form of her husband Gautama, the sage Gautama cursed him to have 1,000 signs of the female organ on his body and cursed Ahalyā to become a dry river (87.59). King

Kārtavīrya gave his whole kingdom in *dāna* to Agni and Agni devoured it. In this disaster, the hermitage of the sage Āpava was also burnt, so he cursed Kārtavīrya that he would be killed by the ascetic brāhmaṇa, Paraśurāma (13.192-197). When Pippala, the sister of Viśvāvasu made fun of the sages at a sacrifice, they cursed her to change into a river (132.3). Kadrū was cursed to lose one eye as she poked fun at the sages (100.28).

Sometimes the gods had to intervene in the affairs of the sages. Thus when Soma carried away Tārā, the wife of sage Bṛhaspati, Lord Brahmā brought about a reconciliation (9.19-25).

Many a time the sages grew jealous of each other and great rivalry arose among them. Thus the rivalry between the sage Vaśiṣṭha and the sage Viśvāmitra is well-known (147.5). A sage Kaṇva was very envious of the prosperity of sage Gautama and he prayed to the river-goddess Godāvārī in order to attain prosperity (chapter 85).

About sages Vaśiṣṭha, Atri, Pulastya, Aṅgirāḥ, Pulaha, Kratu, Bṛghu and Marīci who were the sons-in-law of Dakṣa, it is said that they were great religious yogins, observers of *vratas* who meditated on Brahma (34.16-17), and about the sages Bṛghu, Atri and Pulaha that they worshipped sun (33.17).

Some sacred places were ascribed to the *ṛṣis*. Thus Prabhāsa, Prabhāsa, Bhārgava, Agastya, Nara, Nārāyaṇa, Vaśiṣṭha, Bharadvāja, Gautama, Kaśyapa and Manu were called the Ārṣatīrthas after the name of the sages (70.37, 38).

Various anecdotes are given in the BP. regarding different sages. Thus it is said that in the marriage of Lord Śiva with Pārvatī. Brahmā's semen-virile fell on seeing the beauty of Pārvatī and from it the sages Vālakhilyas were created (72.18, 19). The sage Atri obtained the power to move everywhere at will by the performance of sacrifice, and he went to Indraloka. He then asked Tvaṣṭā to build as imilar Indraloka for himself. He enjoyed his pleasures but when he was confronted by the troubles of the *danavas* he requested Tvaṣṭā to destroy the Indraloka (chapter 140). Elsewhere it is said that Atri worshipped Brahmā, Viṣṇu and Maheśvara and requested them to be his sons. Later on they were born to him as Datta, Soma and Durvāsah (chapter 144). The sages

Āṅgirasas saved people when the earth devoured them (155.4). Lord Viṣṇu protected the sage Mārkaṇḍeya at the time of the great deluge (chapter 53). By the grace of Lord Śiva, the dead child of the sage Kapālagautama was brought back to life (59.8). The sage Yājñavalkya had discussions with king Janaka regarding *bhukti* and *mukti* (88.5-15). When Brahmā created Ahalyā, he had a problem before him as to who should be given the charge of bringing her up. He selected the sage Gautama and later on married Ahalyā to him (87.5, 6, 29). The sage Gālava was well-versed in the Vedas and the Vedāṅgas and he showed the proper way of behaviour to Sanajjāta and his mother (92.40-41). The sage Māṇḍavya consecrated Indra in the country of Mālava (96.18, 19). King Hariścandra asked the sage Nārada and Parvata about the importance of a son in one's life (104.4-14). The sage Veda was a great devotee of Lord Śiva (169.4). The seven sages came with their wives to see the merging of the river Gaṅgā into the ocean (chapter 172) and divided the river Gaṅgā into seven parts and called the seven parts after their seven names, viz. Vāsiṣṭhī, Dakṣiṇeyī, Vaiśvāmitrī Vāmadevī, Gautamī, Bhāradvājī, Ātreī and Jāmadagnī, (173.3-5). The sage Viśvāmitra explained the philosophy of karma to Viśvarūpa (173.10-25). Lord Viṣṇu in his incarnation as the sage Dattātreya taught the *aṣṭāṅga yoga* to the sage Alarka (183.32-33). The sage Vaśiṣṭha drank the semen-virile of Śiva and deposited it in the six wives of the seven sages excluding Arundhatī. Afterwards a child with six faces was born who later on killed Tāraka (82.1-12). When the sage Jahnu did not accept the river Gaṅgā as his wife, she drowned the sacrificial altar of the sage. Thereupon, the sage was full of wrath and decided to drink up the Ganges, but on being requested by other sages, he accepted her as his daughter and she was thereafter known as Jāhnvī (10.14-21, 13. 82-88).

Thus the gods, the goddesses, the demons and the sages constituted the belief-system of the Purāṇic Hindus which represented their hopes and aspirations, fears and frustrations, and provided variegated sources of norms, values and ethics for the functioning of highly pluralistic society. A belief system, however,

acquires its meaning and function through the practices of the believers. It can therefore be easily conjectured that the society as envisaged in the Brahma Purāṇa had actually witnessed such deity-reverence and subtle deification emitting through all its excretory organs.

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July 1988—December 1988)

Garuḍa Purāṇa Work

The constitution of the further 50 chapters of the Ācāra-khaṇḍa of the Garuḍa Purāṇa (ch. 101-150) was completed during this period. Dr. N. Gangadharan visited the Purāṇa Department in Nov. 1988 and apprised of the progress of the work. Critical Apparatus of the first 40 chapters is completed in December 1988. The work of writing the Critical Apparatus of further chapters is continuing. The subject-concordance of the Garuḍa Purāṇa with other Mahāpurāṇas and epics has also been prepared in draft form. It will be revised afterwards.

Critical Edition of the Mānasakhaṇḍa

The text of further 10 chapters of the Mānasakhaṇḍa of the Skanda Purāṇa (86-95) was constituted by Dr. Ganga Sagar Rai.

Work on Śivadharmā and Śivadharmottara Purāṇas

Some preliminary work on editing the text of the Śivadharmā Purāṇa was done during this period.

Veda-Pārāyaṇa

In the month of Āṣāḍha Śukla Pakṣa (July 25-29, 1988) the whole Mādhyandina Saṁhitā of the Śukla Yajurveda was recited in the Sivala Temple of the All-India Kashiraj Trust. Pt. Jaya Kṛṣṇa Dixit recited the complete text of the Śākhā and Pt. Badari Nath Ganorkar was the Śrotā. The recitation concluded on the full moon day (Pūrṇimā) of Āṣāḍha. On the successful conclusion of the Pārāyaṇa usual Dakṣiṇā, travelling expense and certificates were given to the reciter and the Śrotā.

Vyāsa Pūrṇimā celebration and Purāṇa Goṣṭhī

On 28th July 1988 Vyāsa Pūrṇimā and Purāṇa Goṣṭhī was celebrated at the Sivala Palace of the All-India Kashiraj Trust. First, scholars and Pandits listened to the recitation of the Vedic

Samhitā in the temple which was daily recited. Later, scholars assembled in the *Bārādarī* where first of all, Vedic Vasanta Pūjā was performed. Sixteen Vedic Brāhmaṇas recited the text of all the Vedas. Dakṣiṇā was distributed to them. After the Vedic Vasanta Pūjā, Purāṇa Goṣṭhī was held under the chairmanship of His Highness Kashinaresh Maharaja Dr. Vibhuti Narain Singh, Chairman of the All-India Kashiraj Trust. Pt. Hiramani Mishra of the Purāṇa Department recited the verses of Maṅgalācaraṇa in praise of Gods and Vyāsa. Dr. Ganga Sagar Rai read out the annual work report of the Purāṇa Department of the All-India Kashiraj Trust. Then, Dr. Ram Shankar Bhattacharya presented the Vyāsa Number of the Purāṇa Bulletin to His Highness Maharaja Dr. Vibhuti Narain Singh, Chairman of the Trust. Dr. Bhattacharya briefly explained the contents of articles published in the Vyāsa Purṇimā issue of the Purāṇa. Later scholars expressed their opinion about the Purāṇic studies. Scholars who spoke on the occasion were Pt. Baladeva Upadhyaya, Pt. Vishvanath Shastri Datar and Prof. Lallanji Gopal. Sri Ganeshwar Dravid spoke on Satī Prathā. He supplemented his speech with quotations from the Vedic as well as from the Purāṇic Texts. At the end, His Highness Maharaja Dr. Vibhuti Narain Singh, Chairman of the Trust thanked the scholars for their participation and keen interest in the discussion. Among the other scholars present on the occasion were Dr. Raghunath Singh, Trustee of the All-India Kashiraj Trust, Sri Chaturbhuja Das Parikh, formerly Justice of the Allahabad Highcourt, Sri S. L. Dar, Prof. Rajendra Pandey, Dr. Ramchandra Pandeya, Prof. Raja Ram Shastri and Pt. Laxmi Shankar Vyasa.

At the end breakfast was served with Prasad.

Function of the Hanuman Mandir Trust

After the conclusion of the Purāṇa Goṣṭhī, on the same place a function of the Hanuman Mandir Trust of Calcutta was held under the Chairmanship of His Highness Maharaja Dr. Vibhuti Narain Singh. In this function Pt. Deva Narain Dwivedi, an old author of Hindi, was felicitated. His Highness Maharaja Dr. Vibhuti Narain Singh released the book 'Smṛti Kā Pārijāta' in Hindi written by Pt. Deva Narain Dwivedi. The Maharaja honoured Pt. Dwivedi and wished for his longevity and good

health. His Highness also spoke about the high quality of head and heart of Pt Dwivedi. Among the scholars who paid their tributes were Prof. Prabodh Narain Singh, Sri Ramlal Mehrotra, Prof. Vijayopal Singh, Prof Raja Ram Shastri, Sri Chaturbhuj Das Parikh and Pt. Udaya Krishna Nagar. Maharaja Dr. Vibhuti Narain Singh thanked the authorities of the Hanuman Mandir Trust for felicitating Pt. Dwivedi.

Visitors to the Purāṇa Department

During the period the following distinguished persons visited the Purāṇa Department of the All-India Kashiraj Trust.

1. Sri Som Datta Dixit, Deputy Educational Advisor, Ministry of Education, Govt. of India 17.7.88. He writes in the Visitor Book.

आज दिनाङ्क १७ जुलाई १९८८ ई० को पुराणविभाग (प्रकाशन) देखकर मूल समस्याओं के रहते हुये समर्पित भाव के निष्ठान् व्यक्तियों के कार्य को देखा और समझा। आशा है कार्य शीघ्र ही द्रुतगति प्राप्त कर सकेगा।

2. Sri R. K. Sharma, Asstt. Educational Advisor (Sanskrit), Ministry of Human Resources (Department of Education). 6.10.88.
3. Km. Kiran Srivastava, Research Scholar, B.H.U.
4. Prof. A. G. L. Wilson, Professor of Physics, University of Cambridge, England. 13.12.88.
He writes : A Great work.
5. Sri M. K. Prajapati, Department of Culture 19.12.88,
He writes : True service to the nation by publishing Critical Editions of Purāṇas.

Purāṇa publication presented to the Vice-President.

In the evening of 9th July 1988 Dr. Shankar Dayal Sharma Vice-President of the Indian Republic was given a reception in the Nadesar House by His Highness Maharaja Dr. Vibhuti Narain Singh, Chairman of the All-India Kashiraj Trust. Besides the local authorities, Smt. Rajendra Kumari Bajpai and Sri Shyam Lal

Yadava (both Central Ministers) were present. The Purāṇa Bulletin and Hindi Translation of the Varāha Purāṇa were presented to the Vice-President. His Highness Maharaja Dr. Vibhuti Narain Singh apprised the Vice-President of the work of the Purāṇa Publication of the All-India Kashiraj Trust.

Receptions of Sri Laliteshwar Prasad Shahi

On 5th December 1988 Sri L. P. Shahi Hon'ble Minister of State for Education and Culture, Govt. of India, was received in the Fort Ramnagar on breakfast. His Highness Maharaja Dr. Vibhuti Narain Singh presented the Purāṇa Bulletin to the Minister.

Rāmalilā

The world-famous Ramlila of Ramnagar conducted by the All-India Kashiraj Trust every year was celebrated this year from 24 September 1988 to 24 October 1988. As in the previous years a good number of Sādhus, Nemis and devotees witnessed this month-long festival on all days. The Sādhus were provided with free food provisions throughout the month. The festival attracted quite a good number of foreign visitors and theatre enthusiasts. A monograph on Ramnagar Ramlila, prepared by Mrs Linda Hess, Department of South Asian Religions, University of California, Berkely, was released this year. This has been found to be of great value to visitors to the Ramlila, especially to those coming from abroad. The monograph gives a detailed introduction with synopsis of episodes enacted each day in the Ramlila. Useful maps and illustrations have also been added.

Rāsalilā

The Rāsalilā this year was staged in the Prasadhodyan of Ramnagar from 14 August to 27th August 1988. The traditional troupe came from Brindāvana—Mathurā to present the Rāsalilā. A large number of devotees witnessed the Rāsalilā every evening. His Highness Maharaja Dr. Vibhuti Narain Singh along with Maharaj Kumar Anant Narain Singh attended the Rāsalilā on all evenings.

ACTIVITIES OF SISTER TRUSTS
 Maharaja Benares Vidyamandir Trust
 Museum

The Maharaja Benares Vidya Mandir Museum run by the Trust continues to attract visitors in increasing numbers. The educative and historical importance of the museum has come to be appreciated by scholars and laymen equally and especially by students of museology. The museum houses a variety of objects such as vintage vehicles, palanquins, elephant howdas, antique textiles and Kashmere shawls, different kinds of Hookas (hubblebubble), a rare collection of arms, ivory carvings, antique clock etc. The Visitors' Book of the museum shows that the following important persons visited the museum and recorded their appreciation :

1. Maj. Gen. Yatindra Praty, G. O. C., B & O Area, Jabalpur. 23.1.88 "Excellent".
2. H. E. John Gunther Dean, Ambassador of the United States of America to India. 7.2.1988. "A collection that recalls the great tradition of India".
3. Mr S. Dhillon Ripley, Secretary Emeritus, Smithsonian Institution, Washington D. C. "A great and rare display of important material."
4. H. E. Mr Ranasinghe Premadasa, Prime Minister of the Republic of Sri Lanka. 14.4.88—Very interesting visit to this palace and museum. Wish you all the best.
5. Srimati Hema Premadasa. 14.4.88
6. H. E. Mr Rudolf M. Giva, Ambassador of Venezuela in India. "The hospitality of His Highness is a unique privilege for understanding the history and religiosity of Varanasi."
7. Sri Laliteshwar Prasad Shahi, Hon'ble Minister of State for Education and Culture-Government of India. 5.12.88. "The Museum is educative for children and reminds the grown-ups how things have changed shape".

Vedic Bālaka Vasanta Pūja

A Vedic Bālaka Vasanta Pūjā was organised on 25th Nov. 1988 in the premises of Devi Temple, in the Fort Ramnagar. In

this Pūjā sixteen vedic boys under the age of sixteen participated. They recited the mantras from all Vedic Saṁhitās. After the recitation they were fed and Dakṣiṇā was given to them.

Painting Competitions

On November 26, 1988 a painting competition for boys and girls of local schools was organised. Young boys assembled in the Dewan Khana of the Ramnagar Fort in the forenoon and painted beautiful pictures. These were judged by Prof. A. P. Gajjara and Dr. R. N. Misra of the Faculty of Visual Art, Banaras Hindu University. Prizes were distributed to the first three students and sweets were given to the participants.

On the same day a mural painting competition was organised for the local potters who made their pictures on the outer walls of the museum which will adorn the walls for a year. The same examiners, who judged the paintings of the boys, examined these pictures. First three got the prizes and others were given consolation prizes.

Maharaja Prabhu Narain Singh Physical Cultural Trust

On 25th Nov. 1988 this Trust organised the sports for the boys of local primary and junior High Schools. This year the main competition in Kho Kho and Kabaddi were organised. Maharaj Kumar Sri Anant Narain Singh supervised the games. Sri Virendra Kumar Sharma, Principal of the Maharaja Balwant Singh Degree College, Gangapur and his colleagues impired the games. Maharaja Kumar Sri Anant Narain Singh Bahadur distributed the prizes to winning teams and participants. On the conclusion of the function guests and participants were treated to sweets and tea. His Highness Maharaja Dr. Vibhuti Narain Singh blessed the participants by his presence.

Maharani Kashinaresh Dharmakarya Nidhi

Distribution of Sweets

On 26 November 1988 sweets were distributed to children of local primary and Junior High Schools. School children in their uniforms assembled in the inner courtyard of the Fort in the noon of 26 Nov. Some came in with their school musical bands and

some holding banners in their hands. They were given sweets. The total member of children who got sweets was more than six thousand. Sweets and clothes were distributed to the children of poor families who were under five years of age. On 27th Nov. 1988 sweets and clothes were distributed to poor children of Bairat, a tribal belt in Chakia Tahsil.

Harikirtana

On 25th November 1988 Harikirtan was arranged by this Trust in Fort Ramnagar, in the night. Devotees and kirtanias from Varanasi took part in the Harikirtana consisting of Bhajans and recitation of the sacred names of the God.

Maharaja Kashiraj Dharma Karya Nidhi

This Trust conducts the rituals of the religious functions in accordance to the tradition and customs. Besides the religious activities this Trust also runs three educational institutions which are making steady progress. These institutions are (i) Maharaja Balawant Singh Degree College, Gangapur (2) Raja Manasa Ram Law College, Raja Talab and (3) Maharani Ram Ratna Kunwari Sanskrit Pathshala, Ramnagar.

Bhīṣmapañcaka Vrata observed by the Chairman of Trust

This year in the month of Kārtika His Highness Maharaja Dr. Vibhuti Narain Singh observed the Bhīṣmapañcaka Vrata in the Śukla-pakṣa. In this vrata he bathed in Dharmanada worshipped Tulasī, Rādhā, and Dāmodara, performed Sandhyā thrice a day and heard the Kārttika mähātmya of the Sanat-kumāra Samhitā and observed all the yamas and niyamas of the Vrata. On 11th Tithi (Viṣṇu Probodhini Ekādaśi) Hariprabodhanotsava and Tulasī Vivāha was performed. On 12th Tithi in the morning and evening Tulasī and Lord Viṣṇu were worshipped on 13th Tithi in the evening after bathing in the Pañcagaṅgā. His Highness worshipped Lord Bindumādhava in Śālagrāma in the Gangā with one thousand roses and then went for Darśana of Lord Bindumādhava. On 14th Tithi (Vaikuṅṭha Caturdaśi) after bathing in Maṅikarṇikā and performing morning rites at Dattapādukāmoḍhi worshipped Lord Viśvanātha (in Bānalinga) with one

thousand Viṣṇukrāntā flowers. On 15th tithi (Kārttika Pūrṇimā) for pleasure of Rādhā-Dāmodara His Highness worshipped Dampatī (Brāhmaṇa couple) and made charities for *Pāpapuruṣa*. On the same day in the evening he worshipped Lord Śiva as part of *Tripurotsava* and performed dīpadāna. This year this vrata was from Karttika Sukla Ekādaśī (Nov. 19, 1988) to Kārttika Pūrṇimā (Nov. 23, 1988).

His Highness observed this vrata in Śivala palace and stayed there during the Vrata.

पुराणम्

(भाग:-३१; अङ्क:-१)

PURĀNA

(Vol. XXXI. 1)

संस्कृत-खण्डः

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

पाणिनिसूत्रे (४।३।६८) स्मृतस्य अर्जुनस्य परिचयः

IDENTITY OF ARJUNA MENTIONED IN PĀṆINI'S
SŪTRA 4.3.97

RAM SHANKAR BHATTACHARYA

भक्तिः (अष्टा० ४।३।९५) इति सूत्रस्याधिकारे वासुदेवार्जुनाभ्यां वुन् (४।३।९८) इति सूत्रं पठितम् । भक्तिः = भजनीयः, सेव्य इति; अत्र कर्मणि क्तिन्-प्रत्ययः ।

यद्यपि वासुदेवोऽत्र परमात्मरूपो देवता-विशेष (न वसुदेवपुत्रः कृष्णः) इति टीकाकाराः कथयन्ति, परन्तु ते अर्जुनस्वरूपविषये मौनमेवावलम्बन्ते । अर्वाचीना गवेषकास्तु मध्यमपाण्डवोऽयम् अर्जुन इति मन्यन्ते ।

गवेषकाणां मतं न युक्तिसहम्, न वा शास्त्रप्रक्रियासिद्धमिति प्रतिपादितं लेखकेन; सिद्धान्तितं च कार्तवीर्योऽर्जुन एवात्र सूत्रेऽर्जुनशब्देन लक्षित इति । इतिहासपुराणवाङ्मये कार्तवीर्यस्य अर्जुनस्य यानि गुणकर्माणि वर्णितानि, तैर्गम्यते यदयं राजा देवताविशेषो वासुदेव इवार्चनीयः सेव्यश्च जातः । योगार्धियुतोऽयमर्जुनो धर्मविशेष-प्रतिष्ठापकरूपेण, अवतारविशेषरूपेण चाभ्युपगतः । तन्त्रशास्त्रेऽपि कार्तवीर्योऽर्जुनोऽतितरां स्तुतः; अस्य माहात्म्यं चोपवर्णितम् ।

पाण्डवोऽर्जुनो न कार्तवीर्य इव योगी, बलवान् महत्तमश्च बभूव; न वा स वासुदेव इवोपास्यत्वेन संमानितः । साहचर्यन्यायाश्रयेणापि नास्मिन् सूत्रेऽर्जुनशब्देन पाण्डवोऽर्जुनो लक्षयितुं शक्यत इति लेखान्ते दर्शितम् ।

ब्रह्मपुराणीया देवाः, देवत्वारोपणं च

THE DEITIES AND DEIFICATION IN THE BRAHMAPURĀṆA

ASOK CHATTERJEE, SHASTRI

लेखस्य भूमिकांशे इमे विषया विचारिताः-ब्रह्मणो ब्रह्मपुराणवक्तृत्वम्; पुराणनामसूचीषु पुराणस्यास्य प्राथम्यम्, पुराणगतानां पञ्चानां लक्षणानां लक्षणान्तराणां च विवरणम्; पुराणेऽस्मिन् वैदिककथानाम् उपबृंहणम्; पुराणेऽस्मिन् वैष्णवदृष्टेः प्राधान्येनानुसरणम्; गोदावरीनद्याः, कृष्णास्य, पुरुषोत्तमतीर्थस्य च महिमा ।

एतदनन्तरं देव-विषयिणी पुराणदृष्टिः प्रदर्शिता । ततश्च देवानां (देवीनां च) विवरणं पुराणोक्तैराख्यानैः सह संक्षेपेणोपनिबद्धं लेखकेन—अन्तरान्तरा ऐतिहासिकानां मतानि देवसंबद्धान्पि प्रदर्शितानि । येषां विषये विशेषेण विचारः कृतस्त इमे—

विष्णुः, विष्णोर्गवताराः, कृष्णबलरामयोश्चरितं विस्तरेण; शिवः, शिवस्यावताररूपा रुद्रादयः, कार्तिकेयः, गणपतिः; ब्रह्मा, सूर्यः, इन्द्रः, मरुतः, यमः, अग्निः, कामदेवः, सोमः, विश्वकर्मा, त्वष्टा, अश्विनौ, शनैश्चरः, वह्णः, वायुः, हनुमान्, नन्दी, कुबेरश्च । देव्यो यथा—पार्वती, लक्ष्मी, सरस्वती, योगमाया, सुभद्रा, अदितिः, गायत्री, विरजा, क्षुधा, ओषधिः, मातरः, गौतमी (नदी) ।

दैत्यदानवासुरविषये सामान्येन विचारः कृतः । एषां गुणकर्मणोः स्वरूपं दर्शितम्, देवादिभिरेषां संबन्धोऽपि दर्शितः ।

ग्रन्थान्ते ऋषिविषयकं किमपि सामान्यं विवरणं प्रदत्तम्, केषांचिद् ऋषीणां विशिष्टं जीवनवृत्तमपि प्रोक्तम् ।

सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम्

(जुलाई-दिसम्बर १९८८)

गरुडपुराणकार्यम्

अस्मिन् अवधौ गरुडपुराणस्याग्रिमशताध्यायानां (१०१-१५०) पाठ-निर्धारणं जातम् । सम्पादको डा० गङ्गाधरन्-महोदयः नवम्बर १९८८ मासे पुराणविभागमागतः, पाठनिर्धारणस्य प्रगतिं च सूचितवान् । आरम्भतः चत्वारिंश-दध्यायानां पाठसमीक्षोपकरणलेखनकार्यं सम्पन्नम् । अग्रिमाध्यायानां पाठ-समीक्षोपकरणलेखनकार्यं प्रचलति । गरुडपुराणस्य अन्यैः पुराणैः महाभारतेन रामायणेन च सह विषयसंवादकार्यं प्राथमिकदृष्ट्या पूर्णतां जातम् । पुनरेकवारं तस्य संशोधनं भविष्यति ।

मानसखण्डस्य पाठसमीक्षितं संस्करणम्

अस्य पुराणस्य अग्रिमदशाध्यायानां (८६-९५) पाठसमीक्षितसंस्करणम-स्मिन्नवधौ पूर्णम् । अस्य संपादनं डा० गङ्गासागररायमहोदयः करोति ।

शिवधर्म-शिवधर्मोत्तरपुराणयोः कार्यम्

अस्मिन् अवधौ शिवधर्मपुराणस्य संपादनविधौ किञ्चित् प्रारम्भिकं कार्यं जातम् ।

वेदपारायणम्

आषाढशुक्लपक्षे एकादशीं तिथिं प्रारभ्य पूर्णिमातिथिपर्यन्तं (२५-२९ जुलाई १९८८) सर्वभारतीयकाशिराजन्यासस्य शिवालाप्रासादस्थिते नरनारायणेश्वर-मन्दिरे शुक्लयजुर्वेदीयमाध्यन्दिनसंहितायाः पारायणं श्रीजयकृष्णदीक्षितमहोदयेन कृतम् । श्रीबदरीनाथगणोरकरमहोदयः पारायणस्य श्रोता आसीत् । पारायण-समाप्तौ पारायणस्य कर्त्रे श्रोत्रे च दक्षिणा-भोजनादिकं प्रदत्तम् ।

व्यासपूर्णिमोत्सवः, पुराणगोष्ठी च

२० जुलाई १९८८ दिनाङ्के सर्वभारतीयकाशिराजन्यासस्य शिवालास्थिते प्राङ्गणे व्यासोत्सवः पुराणगोष्ठी च समायोजिते आस्ताम् । प्रथमं विद्वांसो नर-नारायणेश्वरमन्दिरे माध्यन्दिनसंहितायाः पारायणं श्रुतवन्तः । तदनन्तरं

विद्वांसः 'वारादरी' नाम्नि स्थाने समागताः, यत्र सर्वप्रथमं वैदिकवसन्तपूजा संपन्ना । षोडशवैदिकब्राह्मणाः सर्वेषां वेदानां मन्त्राणां पाठमकुर्वन् । सर्वेभ्यः षोडशब्राह्मणेभ्यो दक्षिणाः प्रदत्ताः । वैदिकवसन्तपूजानन्तरं सर्वभारतीय-काशिराजन्यासस्याध्यक्षाणां तत्रभवतां काशिनरेशाणां महाराजानां डा० विभूतिनारायणसिंहशर्मणामाध्यक्ष्ये पुराणगोष्ठी प्रारब्धा । पुराणविभागस्थेन पण्डितहीरामणिमिश्रेण मङ्गलाचरणं व्यासवन्दनं च व्याहृतम् । पुराणविभागस्य कार्यवाहेन डा० गङ्गासागररायमहोदयेन पुराणविभागस्य वार्षिकं कार्यविवरणं प्रस्तुतम् । 'पुराण'-पत्रिकायाः सम्पादकेन डा० रामशंकरभट्टाचार्यमहोदयेन व्यासपूर्णमाङ्को न्यासाध्यक्षेभ्यः काशिनरेशेभ्यः डा० विभूतिनारायणसिंहशर्म-महोदयेभ्यः समर्पितः । डा० रामशंकरभट्टाचार्यमहोदयेनास्याङ्कस्य निबन्धानां विषयाणां संक्षिप्तं विवरणमपि प्रदत्तम् । तदनन्तरं विद्वांसः पौराणिकाध्ययनस्य महत्त्वविषये स्वस्वविचारान् प्रकटितवन्तः । अस्मिन् अवसरे पद्मभूषणपण्डित-बलदेवोपाध्यायः, पण्डित-विश्वनाथशास्त्रिदातारः, डा० लल्लनजीगोपालश्च प्रमुख-वक्तार आसन् । पण्डित-गणेश्वरद्राविडमहोदयः 'सतीप्रथा' विषये शास्त्राधारेण स्वविचारान् व्याख्यापयामास । समाप्तौ तत्रभवद्भिः काशिनरेशैः महाराजैः डा० विभूतिनारायणसिंहशर्ममहोदयैः समागतविदुषः प्रति आगमनाय स्वस्वचि-प्रदर्शनाय च धन्यवादा वितरिताः । अन्येष्वगतविद्वत्सु न्यासस्य न्यासधारी डा० रघुनार्थसिंहः, प्रयागोच्चन्यायालयस्य निवृत्तो न्यायाधीशः श्रीचतुर्भुजदासपारिखः, श्रीशिवनन्दनलालदरः, श्रीराजेन्द्रपाण्डेयः, श्रीरामचन्द्रपाण्डेयः, श्रीराजाराम-शास्त्री, रेवाप्रसादद्विवेदी, श्रीकमलेशदत्तत्रिपाठी, श्रीलक्ष्मीशंकरव्यासश्च प्रमुखा आसन् ।

हनुमान्मन्दिरन्यासस्योत्सवः

पुराणगोष्ठ्यनन्तरं तस्मिन्नेव स्थाने काशिनरेशानां डा० विभूतिनारायणसिंह-शर्मणामध्यक्षतायां कलकत्तास्थितस्य हनुमान्मन्दिरन्यासस्यैका सभा संपन्ना । अस्मिन्नवसरे अनेन न्यासेन हिन्दीभाषायाः प्राचीनलेखकस्य श्रीदेवनारायणद्विवेदि-महोदयस्याभिनन्दनं कृतम् । तत्रभवद्भिः काशिनरेशैः डा० विभूतिनारायणसिंह-शर्मदेवैः द्विवेदिमहोदयलिखितस्य 'स्मृति के पारिजात'-ग्रन्थस्य प्रकाशनोद्घाटनं कृतम् । महाराजैः श्रीद्विवेदिमहोदयः सभाजितः, तस्य दीर्घायुष्यार्थं सुस्वास्थ्याय च कामना प्रकटिता । श्रीमहाराजैः द्विवेदिमहोदयस्य गुणानां प्रशंसनं कृतम् । अन्यविद्वत्सु यैः द्विवेदिमहोदयस्य गुणानामाख्यानं कथितं त इमे—श्रीप्रबोधनारा-यणसिंह महोदयः, श्रीरामलालमेहरोत्रामहोदयः, श्रीविजयलालसिंहमहोदयः, श्रीराजारामशास्त्रिमहोदयः, श्रीचतुर्भुजदासपारिखमहोदयः, श्रीउदयकृष्णनागर-महोदयश्च । काशिनरेशैः हनुमान्मन्दिरन्यासस्याधिकारिणः श्रीद्विवेदिमहोदयस्य अभिनन्दनार्थं साधुवादैः योजिताः ।

पुराणविभागे आगता विद्वांसः

अस्मिन्नवधौ अधोनिर्दिष्टा विशिष्टा पुरुषाः पुराणविभागं द्रष्टुमागताः—

१. श्रीसोमदत्तदीक्षितमहोदयः, भारतशासनस्य शिक्षामन्त्रालस्योपपरामर्शदाता-
१७-७-८८ दिनाङ्के ।
स लिखति—अद्य १७ जुलाई १९८८ दिनाङ्के पुराणविभागं (प्रकाशनं)
दृष्ट्वा मूलसमस्यानां स्थितौ अपि समर्पितभाववतां निष्ठावतां जनानां
कार्यमवलोकितमवबुद्धञ्च । आशासे शीघ्रमेव कार्यं क्षिप्रगतिं प्राप्स्यति ।
२. श्री रा० क० शर्मा—सहायकशिक्षापरामर्शदाता (भारतशासनस्य)
६-१०-८८ ।
३. कुमारी किरण श्रीवास्तव, शोध-छात्रा, काशीहिन्दूविश्वविद्यालयस्य ।
४. प्रो० ए० जी० एल० विल्सन, कैम्ब्रिज (इंग्लैण्ड) विश्वविद्यालयस्य
भौतिकशास्त्रस्य प्राचार्यः—१३-१२-८८
स लिखति—महत्कार्यमिदमस्ति
५. श्री एम०के० प्रजापतिः, भारतशासनस्य संस्कृतिविभागस्थः—१९-१२-८८;
स लिखति—पुराणानां पाठसमीक्षितसंस्करणस्य प्रकाशनं देशस्य सत्या सेवा ।

पुराणप्रकाशनानि भारतस्य उपराष्ट्रपतिमहोदयाय प्रदत्तानि

९ जुलाई १९८८ ई० दिने सायंकाले सर्वभारतीयकाशिराजन्यासाध्यक्षैः
तत्रभवद्भिः काशिनरेशैः डा० विभूतिनारायणसिंहशर्मदेवैर्भारतदेशस्योप-
राष्ट्रपतीनां महामहिम्नां डा० शङ्करदयालशर्मणां स्वागतं कृतम् । अस्मिन् अव-
सरे स्थानीया अधिकारिणः कुलपतयः, केन्द्रीयमन्त्री श्रीमतीराजेन्द्रकुमारी
वाजपेयी, श्रीश्यामलालयादवश्च उपस्थिता आसन् । अस्मिन्नवसरे तत्रभवद्भिः
काशिनरेशैः—‘पुराण’ पत्रिका, वराहपुराणस्य हिन्दीभाषानुवादश्चोपराष्ट्रपति-
महोदयेभ्यः उपहारीकृतम् । काशिनरेशैः उपराष्ट्रपतिमहोदयाः सर्वभारतीय-
काशिराजन्यासस्य पुराणकार्यजातेन परिचायिताः ।

भारतशासनस्य शिक्षाराज्यमन्त्री श्रीललितेश्वरप्रसाद-

शाहोमहोदयः सभाजितः

५ दिसम्बर १९८८ दिनाङ्के पूर्वाह्णे भारतशासनस्य शिक्षाराज्यमन्त्री
श्रीललितेश्वरप्रसादशाहीमहोदयो रामनगरदुर्गे न्यासाध्यक्षैर्लघ्वाहारेण सभा-
जितः । न्यासाध्यक्षैर्मन्त्रिमहोदयाय ‘पुराण’-पत्रिका प्रदत्ता । अस्मिन्नवसरे
जनपदस्याधिकारिणोऽपि उपस्थिता आसन् ।

रामलीला

अस्मिन् वर्षे रामनगरस्था काशिराजस्य विश्वविश्रुता रामलीला २४ सितम्बर १९८८ दिनाङ्कमारभ्य २४ अक्टूबर १९८८ दिनाङ्कं यावत् सम्पन्ना । पूर्ववत् प्रतिदिनं साधूनां सतां नियमपूर्वकदर्शनार्थिनां भक्तानां च महती संख्या रामलीलामपश्यत् । मासं यावत् रामलीलादर्शनार्थमागतैभ्यः साधुभ्यो भोज्यान्न-वितरणं जातम् । वैदेशिकपर्यटकानामपि संख्या बहुला आसीत् । एभिर्वैदेशिक-पर्यटकैः श्रद्धया कुतूहलेन य रामलीलावलोकनं कृतम् । श्रीमती लिण्डाहेसमहोदयया रामलीलाविषये एकं लघुपुस्तकं प्रकाशितं यस्मिन् रामलीलायाः सचित्रं विवरणं वर्तते ।

रासलीला

अस्मिन् वर्षे पूर्ववत् रामनगरस्थे प्रसिद्धोद्याने रासलीला-प्रदर्शनं जातम् । एषा रासलीला १४ अगस्त दिनाङ्कमारभ्य २७ अगस्त दिनाङ्कं यावत् प्रचलिता । रासलीलाप्रदर्शका मथुरापूर्या आगता आसन् । अन्तिमदिने रासलीलायाः प्रदर्शनं रामनगरदुर्गे अभूत् । रासलीलाप्रदर्शकैभ्यो मार्गव्ययं दक्षिणा-भोजनादिकं च प्रदत्तम् । प्रसिद्धोद्याने प्रतिदिनं दर्शकानां संख्या महती आसीत् ।

सहयोगिन्यासानां कार्यविवरणम्

(१) महाराजबनारसविद्यामन्दिरन्यासः

संग्रहालयः

अनेन न्यासेन सञ्चालिते संग्रहालये दर्शकानां संख्या प्रतिवर्षं वृद्धि गता वर्तते । अस्य संग्रहालयस्य ऐतिहासिकशैक्षणिकमहत्त्वं संग्रहालयविद्याविशेषज्ञैः प्रशस्यते । लक्षाधिकदर्शनार्थिनः प्रतिवर्षं संग्रहालयस्यावलोकनं कुर्वन्ति । विविधशकटानि, शिबिकाः, शस्त्राणि, हस्तिप्रावरकाणि, हस्तिदन्तनिर्मितवस्तूनि, धर्मघटी च संग्रहालयस्य मुख्याकर्षणानि सन्ति । अधोनिर्दिष्टा विशिष्टदर्शका दर्शकपुस्तिकायां हस्ताक्षराणि विदधुः ।

१. मेजरजेनरल यतीन्द्रप्रैती—२३-१-८८ दिनाङ्के स लिखति—
अतीव शोभनम् ।

२. श्रीमान् जानगुन्थरडीनमहोदयः—अमेरिकादेशस्य राजदूतः
७-२-८८ दिनाङ्के ।
स लिखति—एष संग्रहो भारतस्य महत्या परम्परायाः स्मार-
कोऽस्ति ।
३. श्री एस० डिल्होन रिप्ले—स्मिथेसोनियन इन्स्टीच्यूट (वाशिंगटन)
इत्यस्य इमरिटससेक्रेटरी—
स दर्शकपुस्तिकायां लिखति—महत्त्वपूर्णवस्तुनां महान् दुर्लभः
संग्रहः ।
४. माननीय श्रीरर्णासिधे प्रेमदासमहोदयः—श्रीलङ्कादेशस्य प्रधानमन्त्री
(संप्रतिराष्ट्रपतिः)—१४-४-८८ दिनाङ्के
स लिखति—अस्य दुर्गस्य संग्रहालयस्यावलोकन मस्ति अत्या-
नन्दकरम् । सर्वेभ्यः मङ्गलाकाङ्क्षी ।
५. श्रीमती हेमाप्रेमदासः १४-४-८८ दिनाङ्के ।
६. श्रीमान् रुडोल्फ एम० गिवा, बेनेजुयेलादेशस्य राजदूतः; स
लिखति—तत्रभवतः काशिनरेशस्यातिथ्यं वाराणस्या ऐतिह्यं
धार्मिकतां चावबोद्धुं विशिष्टं सौभाग्यकरमस्ति ।
७. माननीयः श्रीललितेश्वरप्रसादशाही—भारतदेशस्य शिक्षासंस्कृति-
राज्यमन्त्री—५-१२-८९ दिनाङ्के । एष महाभागो लिखति—एष
संग्रहालयः बालकानां कृते शिक्षाप्रदोऽस्ति, प्रवयसां च कृते स्मार-
यति यद् वस्तुषु कियत् परिवर्तनं जातम् ।

वैदिकबालकवसन्तपूजा

२५ नवम्बर १९८९ दिनाङ्के रामनगरदुर्गस्थे देवीमन्दिरे वैदिकबालक-
वसन्तपूजा संपन्ना । अस्यां वैदिकबालकवसन्तपूजायां षोडशोनषोडशवर्षीया
बालकाः समाविष्टा बभूवुः । एभिर्वैदिकबालकैर्विधवेदगतानां मन्त्राणां पारायणं
कृतम् । एभ्यो बालकेभ्यो भोजनं दक्षिणाश्च प्रदत्ताः ।

चित्रकला-प्रतियोगिता

२६ नवम्बर १९८८ दिनाङ्के स्थानिकपाठशालानां छात्राणां कृते
चित्रकलाप्रतियोगिताया आयोजनं जातम् । छात्राः पूर्वाह्णे दीवानखाना
इत्यस्य प्राङ्गणे समागताः । तैः सुन्दराणि चित्राणि निर्मितानि । एषां चित्राणां

परीक्षणं हिन्दूविश्वविद्यालयस्याध्यापकाभ्यां श्रीगजरमहाभागेन श्रीमिश्रमहाभागेन च कृतम् । प्रथमद्वितीयतृतीयानि चित्राणि पुरस्कृतानि । सर्वेभ्यः छात्रेभ्यो मिष्टान्नानि वितोर्णानि ।

तस्मिन्नेव दिने स्थानिककुम्भकाराणां कृते भित्तिचित्राणां प्रतियोगिता आयोजिता आसीत् । कुम्भकारैः संग्रहालयस्य बाह्यभित्ति-चित्राणि विनिर्मितानि । इमानि चित्राणि वर्षं यावद् भित्तीनां शोभां वर्धयिष्यन्ति । पूर्वोक्ताभ्यां परीक्षकाभ्यां एषां चित्राणां परीक्षणं कृतम् । प्रथमद्वितीयतृतीयानि चित्राणि विशिष्टपुरस्कारै रन्यानि च सान्त्वनापुरस्कारैः पुरस्कृतानि ।

महाराजप्रभुनारायणसिंहफिजिकलकल्चरल ट्रस्ट

२५ नवम्बर १९८८ दिनाङ्के अनेन न्यासेन स्थानीय-प्राथमिक-लघुमाध्यमिकपाठशालानां छात्राणां कृते क्रीडाप्रतियोगिता आयोजिता । अस्मिन् वर्षे विशेषतः 'कबड्डी' 'खो-खो' क्रीडयोः प्रतियोगिता जाता । युवराजः श्री अनन्तनारायणसिंहशर्ममहोदयः प्रतियोगिताया निर्देशनमकरोत् । महाराज-बलवन्तसिंहमहाविद्यालयस्य प्राचार्यः श्रीवीरेन्द्रकुमारशर्मा तस्य सहयोगि-प्राध्यापकाश्च क्रीडाया निर्णायका आसन् । युवराजेन श्री अनन्तनारायणसिंह-शर्ममहोदयेन पुरस्कारवितरणं कृतम् । समाप्तौ प्रतियोगि-छात्रेभ्योऽन्येभ्यः समागतेभ्यो मिष्टान्नानि वितरितानि । तत्रभवन्तः काशिनरेशा महाराजा डा० विभतिनारायणसिंहशर्माणोऽस्मिन्नवसरे उपस्थिता आसन् ।

महारानीकाशीनरेशधर्मकार्यनिधिः

मिष्टान्नवितरणम्

२६ नवम्बर १९८८ दिनाङ्के रामनगरस्य प्राथमिक-लघुमाध्यमिकविद्यालयानां विद्यार्थिभ्यो मिष्टान्नवितरणं जातम् । २६ नवम्बर १९८८ दिनाङ्के पूर्वाह्णे विद्यालीयाइछात्राः स्वस्वविद्यालयानां परिधानैर्दुर्गस्य प्राङ्गणे एकस्था बभूवुः । केचन छात्राः वाद्ययन्त्राणि गृहीत्वाऽऽगताः केचन च ध्वजं गृहीत्वा आगताः । येभ्यः छात्रेभ्यो मिष्टान्नं वितरितं तेषां संख्या षट्सहस्रादपि अधिकासीत् । पञ्चवर्षादूनेभ्यो निर्धनछात्रेभ्यतस्मिन्नेव दिने वस्त्रवितरणं मिष्टान्नवितरणं च जातम् । २७ नवम्बर १९८८ दिनाङ्के चकियानगरसमीपवर्तिवैराटस्थानस्य वन्यजनेभ्यो वस्त्रवितरणं मिष्टान्नवितरणं च कृतम् ।

हरिकीर्तनम्

२५ नवम्बर १९८८ दिनाङ्के रात्र्यवसरे रामनगरदुर्गे अनेन न्यासेन हरिकीर्तनस्यायोजनं कृतम् । हरिकीर्तने भजनानि हरिनामानि च काशीनगरीयैर्भक्तैः गीतानि ।

महाराजकाशिराजधर्मकार्यनिधिः

एष न्यासः परम्परानुसारतः धार्मिककृत्यानां यथाकालं संचालनं करोति । धार्मिकसांस्कृतिककार्यातिरिक्तं न्यासोऽयं त्रयाणां शिक्षासंस्थानानां संचालनं करोति । इमानि संस्थानानि प्रगतिमुखानि सन्ति । विद्यासंस्थानानि इमानि—

- (१) महाराजबलवन्तसिंहमहाविद्यालयः, गङ्गापुर ।
- (२) महाराजमनसारामविधिविद्यालयः, राजातालाब ।
- (३) महारानी रामरत्नकुंवरि संस्कृत पाठशाला, रामनगर ।

न्यासाध्यक्षैस्तत्रभवद्भिः काशिनरेशैर्भीष्मपञ्चकव्रतस्यानुष्ठानम्

अस्मिन् वर्षे तत्रभवद्भिः काशिनरेशैः डा० विभूतिनारायणसिंहशर्मदेवैः कार्तिकमासस्य शुक्लपक्षे एकादशीतिथिमारभ्य (१८ नवम्बर १९८८) पूर्णिमातिथिपर्यन्तं (२३ नवम्बर १९८८ ई०) शिवालाभवने भीष्मपञ्चकव्रतमनुष्ठितम् । अस्मिन् व्रते तत्रभवद्भिः काशिनरेशैः प्रत्यहं धर्मनदस्तानं, त्रिकालसंध्या, तुलसीराधा-दामोदरपूजनं सनत्कुमारसंहितायाः कार्तिकमाहात्म्यस्य श्रवणं, व्रतस्य सर्वेषां यमनियमानां पालनं च कृतम् । एकादश्यां तिथ्यां हरिप्रबोधनोत्सवस्तुलसी-विवाहश्च संपन्नौ । द्वादश्यां तिथौ प्रातः सायं विष्णुपूजनं तुलसीपूजनं च जातम् । त्रयोदश्यां तिथौ तत्रभवद्भिः काशिनरेशैः स्थलकमलपुष्पैः (पाटलैः) गङ्गायां शालग्रामे बिन्दुमाधवस्य पूजनं कृतम् । तदनन्तरं बिन्दुमाधवस्य दर्शनं कृतम् । वैकुण्ठचतुर्दश्यां तिथौ मणिकर्णिकातीर्थे स्नात्वा नित्यकर्म विधाय तत्रभवद्भिः दत्तपादुकामोढीस्थाने बाणलिङ्गे भगवतो विश्वनाथस्य सहस्रविष्णुकान्तापुष्पैः पूजनं कृतम् । कार्तिकपूर्णिमातिथौ ब्राह्मणदम्पत्योः पूजनं पापपुरुषाय दानं च विहितम् । तस्मिन्नेव दिने सायाह्ने त्रिपुरोत्सवस्याङ्गरूपेण शिवपूजनं दीपदानं च कृतम् ।

व्यास उवाच ।

गण्डकीसङ्गमे विप्राः पुण्या सोमवती गता ।
 तत्र सोमेश्वरं देवं संपूज्य शिवमाप्नुयात् ॥ १ ॥
 तत्र कूर्माचले पुण्ये देवीं चाखिलतारिणीम् ।
 संपूज्य मानवो याति सत्यलोकं द्विजोत्तमाः ॥ २ ॥
 कूर्माचलस्य वै विप्राः श्रुद्धं संवर्ण्यते शुभम् ।
 उत्तरे देवगन्धर्वैः पूजितं सुमनोहरम् ॥
 गोश्रुद्धेति च विख्यातो देवगन्धर्वपूजितः ॥ ३ ॥
 गोश्रुद्धसरितोर्मध्ये निमज्ज्य शङ्करं प्रभुम् ।
 संपूज्य मानवो याति सत्यलोकं न संशयः ॥ ४ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे कूर्माचलमाहात्म्ये
 षट्षष्टितमोऽध्यायः ॥ ६६ ॥

२ श्लोकस्य C चरणानन्तरं ने। पुस्तके अधिकम्—

..... परां सिद्धिं न संशयः ॥ २ ॥

ततस्तु दक्षिणे भागे देवीं पूर्णफलप्रदाम् ।

संपूज्य मानवो याति परां सिद्धिं न संशयः ॥ ३ ॥

ततस्तु दक्षिणे भागे देवीं पूर्णफलप्रदाम् ।

संपूज्य मानवो याति..... ॥

३.-b) ने। संपूर्ण्यते (→संवर्ण्यते). -d) ने। ०हरः (→०हरम्). -f) ने३ ०पूजितं

(→०पूजितः). ४.-a) ने२.३ गोश्रुद्धं संवर्ण्यते मध्ये.

पुष्पिका—ने। ०पु. मा. (→०पुराणे मानसखण्डे).

ऋषय ऊचुः ।

दुःस्वप्नं दुर्निमित्तं च यस्मिन् क्षेत्रे प्रणश्यति ।
तत्क्षेत्रं वद विप्रर्षे सर्वदुर्गस्य तारणम् ॥ १ ॥

व्यास उवाच ।

शृण्वन्तु मुनिशार्दूला एतत् प्रश्नं सुशोभनम् ।
दक्षिणे पर्णपत्रायाः पुण्यः कूर्माचलो गिरिः ॥ २ ॥

कूर्मपादाद्धितः शुद्धो यक्षगन्धर्वसेवितः ।
त्रयस्त्रिंशत्सुपुण्याख्या कानना यत्र सन्ति हि ॥
देवगन्धर्वमनुजै राक्षसैश्च निषेविताः ॥ ३ ॥

कूर्माचलोत्तरे भागे देवगन्धर्वसेविता ॥
भवानीवल्लभानामा गुहा परमशोभना ।
विद्यते मनिशार्दूला यक्षराजनिषेविता ॥ ४ ॥

तत्र जागर्ति गिरिजा शक्तिभिः परिसेविता ।
भवानी भवदुःखस्य तारिणी मुनिसत्तमाः ॥ ५ ॥

तत्र गत्वा महाभागा मानवाः पापकारिणः ।
दुःस्वप्नं दुर्निमित्तं च तथा चौराग्निसङ्कटम् ॥ ६ ॥

इ(ई?)तिभीतिश्च वै विप्रास्तथा राजभयं महत् ।
तथाल्पमृत्युभीतिश्च ग्रहभीतिस्तथैव च ॥ ७ ॥

तथा दुर्गेषु घोरेषु न पश्यन्ति भयं महत् ।
भवानीं तत्र संपूज्य मानवा मुनिसत्तमाः ॥
तरन्ति सर्वदुर्गेषु तथा चौरभयेषु च ॥ ८ ॥

गन्धपुष्पाक्षतैः शुद्धैर्जातिपुष्पैस्तथैव च ।
गुहायां गिरिजां देवीं भवानीं शङ्करप्रियाम् ।
संपूज्य मानवो विप्राः शत्रुभीतिं न विन्दति ॥ ९ ॥

ऋषय ऊचुः ।

केन मर्त्ये महाभाग भवानीशङ्करप्रिया ।
प्रकाशिता प्रकाश्या सा वरदा लोकपूजिता ॥ १० ॥

व्यास उवाच ।

पुरा कृतयुगस्यादौ सुरथस्य सुतो बली ।
विदूरथेति विख्यातो राजाभून् मुनिसत्तमाः ॥ ११ ॥

वदान्यो मितवाक् सत्यो धर्मात्मा ज्ञानलोलुपः ।
देवर्षिपितृभक्तानां मुख्योभून् मुनिसत्तमाः ॥ १२ ॥

स राजा मतिमान् धन्यो भक्तः शिवमुकुन्दयोः ।
चकार मुनिशार्दूलाः शासितो मन्त्रिनायकैः ॥ १३ ॥

कदाचिन् मृगयामिच्छन् व्याधैः सह द्विजोत्तमाः ।
ययौ कूर्मार्चलं नाम पर्वतं सिद्धसेवितम् ॥ १४ ॥

तत्र गत्वा मृगान् व्याघ्रान् सूकरान् महिषानपि ।
जघान् स नृपो विप्राः शार्दूलान् गवयानपि ॥ १५ ॥

मृगयां चरमाणस्य राज्ञस्तस्य महात्मनः ।
गन्धर्वकन्याराजग्मुः सङ्घशो मुनिसत्तमाः ॥ १६ ॥

क्रीडन्त्यः स्वसखीभिस्ता रूपयौवनशालिनाम् ।
राजा गन्धर्वकन्यानां समूहं रक्तवाससाम् ।
दृष्ट्वा विसर्जयामास वने व्याधान् द्विजोत्तमाः ॥ १७ ॥

९. -c) ने३ गिरिजा (→गिरिजां); ने३ देवी (→देवीं). -d) ने३ भवानी (→भवानी); ने३ ०प्रिया (→०प्रियाम्). -f) ने२ विद्यते (→विन्दति) १०. -c) ने१ प्रकाशिताः (→प्रकाशिता). -d) ने२ वरदां (→वरदा); ने१.३ ०पूजिताः (→०पूजिता). १२. -b) ने१ ०तत्परः(→०लोलुपः). १४. -a) ने२ मृगयामिषन्, ने३ मृगयाविष्टो (→मृगयामिच्छन्). १५. -d) ने१.२ शार्दूलानावयानपि. १६. -a) ने३ मृगया (→मृगयां). १७. -c) ने३ राज-(→राजा). -f) ने१ व्याषान् (→व्याधान्).

ततो वनान्तरे विप्राः राज्ञा तेन विसर्जिताः ।
ददृशुः पुरतो यान्तीं सुरभीं मुनिसत्तमाः ॥ १८ ॥

दुग्धभारेण निम्नाङ्गीं स्रवन्तीं स्तनजं पयः ।
तां दृष्ट्वा मुनिशादूला व्याधास्ते जातकौतुकाः ॥
तस्यानु प्रययुस्सर्वे संत्यज्य मृगयां तदा ॥ १९ ॥

ततः सरस्वतीतोये निमज्य गिरिकन्दराम् ।
यान्ती(न्ती?) कामदुघां धेनुं स्वर्गलोकात् समागताम् ॥ २० ॥

ततस्तेनैव मार्गेण कन्दरां मुनिसत्तमाः ।
विविशुर्मुनिशादूला व्याधास्ते जातकौतुकाः ॥ २१ ॥

ततस्ते कन्दरायां वै भवानीं शङ्करप्रियाम् ।
पूजितां देवराजेन संस्तुतां ब्राह्मणोत्तमैः ॥
गन्धर्वैश्चित्रसेनाद्यैरप्सरोभिश्च सेविताम् ॥ २२ ॥

भवानी चण्डिका कृष्णा मृडानी माधवीति च ।
कालिका कुमुदा माया गुहावासा हरप्रिया ॥ २३ ॥

एभिर्नामैश्च गन्धर्वैः संस्तुतां परमेश्वरीम् ।
तथा गन्धर्वकन्याभिः सेवितां ददृशुर्द्विजाः ॥ २४ ॥

तस्योपरि महाभागा स्रवन्तीं सुरभीं द्विजाः ।
स्तन्यधाराभिः पीनाङ्गीं महेन्द्रहितकारिणीम् ॥ २५ ॥

दृष्ट्वा तां गिरिजां विप्राः कन्दरायां महेश्वरीम् ।
व्याधाश्चाखेटकं हित्वा नृपान्तिकमुपाययुः ॥ २६ ॥

सह गन्धर्वकन्याभिः क्रीडन्तं भूपतिं द्विजाः ।
कथयामासुः[] ते व्याधा भवानीदर्शनादिकम् ॥ २७ ॥

१८. -c) ने१ यांती (-यान्ती). -d) ने२ सुरभी, ने३ सुरभि (-सुरभी); ने२
०सत्तमः (-०सत्तमाः). १९. -a) ने२ उधोभागेण, ने३ उधो भारेण (-दुग्ध-
भारेण); ने२.३ निम्नांगी (-निम्नाङ्गी). -b) ने२.३ स्रवन्ती (-स्रवन्ती). -f)
ने१ मृगया (-मृगयां). २२. -b) ने२ भवानी (-भवानी). २३. -b) ने१
माधवीति (-माधवीति). २४. -b) ने२ परमेश्वरी (-परमेश्वरीम्).
२७. -b) ने१.२ क्रीडन्तं (-क्रीडन्तं). -d) ने१ भवानीं (-भवानी-).

व्याधा ऊचुः ।

शृणुष्व नृपशादूल यदस्माभिर्निबोधितम् ।
 त्वया विसर्जिता नूनं वनान्ते मृगया(यां)चरन् ।
 वयं हि विपिने घोरे चोपविष्टा न संशयः ॥ २८ ॥
 तत्र गां सुरभीं यान्ती(न्ती?)दृष्ट्वा तस्यानुगा वयम् ।
 कूर्माचलोत्तरे भागे ददृशुर्गिरिकन्दराम् ॥ २९ ॥
 तत्र वै बहवो लोका भवानीमिति कामपि ।
 स्तुवन्ति नृपशादूल चोपविष्टां शिलोपरि ॥ ३० ॥
 तस्योपरि महाभागास्तन्यैः सा सुरभी नृप ।
 श्रावणे वर्षधारेव प्रवर्षति न संशयः ॥ ३१ ॥
 तत्र तां पश्य राजर्षे यद्यस्माकं हितं वचः ।
 तां दृष्ट्वा श्रेयमाप्नोषि गुहायां नात्र संशयः ॥ ३२ ॥

व्यास उवाच ।

त्यक्त्वा गन्धर्वकन्यानां समूहं रक्तवाससाम् ।
 तेषां तद्वचनं श्रुत्वा स राजा प्रययौ द्विजाः ॥ ३३ ॥
 व्याधोदितेन मार्गण यत्र सा शङ्करप्रिया ।
 ततः सरस्वतीं तीर्त्वा स राजा मुनिसत्तमाः ॥ ३४ ॥
 दक्षिणे पर्णपत्रायाः प्रान्ते कूर्माचलस्य हि ।
 ददर्श कन्दरां पुण्यां भवानीगणसेविताम् ॥ ३५ ॥
 ततः प्रविश्य राजर्षिः पूजयामास तां शिवाम् ।
 आगमोक्तेन विधिना यथावत् सुसमाहितः ॥ ३६ ॥
 वलिपूजोपहारैश्च तथान्यैः कुसुमैरपि ।
 संपूज्य गिरिजां देवीं तत्रैव परमेश्वरम् ॥ ३७ ॥
 संभाव्य गणगन्धर्वान् नमस्कृत्य स च द्विजाः ।
 निश्चक्राम गुहाद्वारात् स राजा जातकौतुकः ॥ ३८ ॥

ने२. २८. a-२९d⊙. -२९. -a) ने१ याति (→यान्ती (०न्ती?)). ३१. -b)
 ने१ ०स्तन्यै (→०स्तन्यैः). ३२. -b) ने१ वच (→वचः). ३४. -d) ने१ स्वराजा
 (→स राजा). ३५. -c) ने३ पुण्यं (→पुण्यां). ३६. -a) ने१ प्रविश्य (→प्रविश्य).
 ३७. -d) ने१ परमेश्वरीम् (→परमेश्वरम्). ३८. -a) ने३ संभाष्य (→संभाव्य).
 -c) ने३ ०धारात् (→द्वारात्).

स्नात्वा सरस्वतीतीर्थैः पर्णपत्राजलैस्तथा ।
 स तयोः सङ्गमे विप्रा निमज्ज्य विधिपूर्वकम् ॥ ३९ ॥
 संतर्प्य पितृदेवादीन् संपूज्य परमेश्वरम् ।
 स राजा मुनिशादूलाः प्रतस्थे स्वां पुरीं प्रति ॥
 व्याधैः सह महाबाहुः सव्यसाची धनुर्द्धरः ॥ ४० ॥
 दुःस्वप्नं दुर्निमित्तं च दुर्गभीतिस्तथैव च ।
 न चापश्यत् स राजर्षिर्महामायाप्रसादतः ॥ ४१ ॥
 ततः स कथयामास भवानीं मुनिसत्तमाः ।
 गुहायां संस्थितां देवीं प्रान्ते कूर्माचलस्य हि ॥ ४२ ॥
 इत्येतत्कथितं विप्रा देवीमाहात्म्यमुत्तमम् ।
 दुःस्वप्नदुर्निमित्तानां तथा दुर्गभयस्य च ।
 नाशकं सर्वरोगाणामायुरारोग्यवर्द्धनम् ॥ ४३ ॥
 कूर्माचलस्य माहात्म्यं मयैतत् कथितं द्विजाः ।
 तथा योगीश्वरस्यापि किमन्यत् प्रष्टुमिच्छथ ॥ ४४ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे भवानीमाहात्म्ये सप्तषष्ठितमोऽध्यायः ॥ ६७ ॥

जनमेजय उवाच ।

कथितं भवता ब्रह्मन् माहात्म्यं बहुविस्तरम् ।
सरित्साराख्यानयुतं कृष्णद्वैपायनोदितम् ॥ १ ॥
श्रुत्वा कूर्माचलाख्यानं तथा योगीश्वरस्य च ।
मुनयो वेदमार्गज्ञाः किमकुर्वन्त वै द्विजाः ॥ २ ॥

सूत उवाच ।

ततस्ते मुनयः सर्वे व्यासं धर्मार्थकोविदम् ।
सूपविष्टं महाभागं नैमिषे शौनकादयः ॥ ३ ॥
प्रणिपत्य महाराज पराशरमुतं गुरुम् ।
पप्रच्छुः पर्वतानां वै माहात्म्यं शङ्करस्य च ॥ ४ ॥

ऋषय ऊचुः ।

कूर्माचलस्य माहात्म्यं त्वयैतत्समुदाहृतम् ।
तथा योगीश्वरस्यापि माहात्म्यं बहुविस्तरम् ॥ ५ ॥
ब्रह्माद्यैर्मुनिशार्दूल सेवितं देवनायकैः ।
हित्वा योगीशसंज्ञं वै स्थलं देवो महेश्वरः ॥
कथं संपूजयामास गणेशं पर्वतान्तरे ॥ ६ ॥
कथमुद्वाहविधये त्यक्त्वा योगीश्वरं गतः ।
हिमालयेन देवाय तत्रागत्य कथं सुता ॥ ७ ॥
न दत्ता मुनिशार्दूल कथं तत्र गतः शिवः ।
एतत् सर्वमशेषेण कथयस्व द्विजोत्तमः ॥ ८ ॥

१. -a) ने१ कथिता (→कथित). २. -b) ने१.२ योगी० (→यागी०). -d) ने१ द्विजाः (→द्विजाः). ३. -b) ने२ व्यास-(→व्यासं); ने२ ०कोविद (→०कोविदम्). -c) ने२ महाभाग (→महाभागं). ४. -b) ने१ गुरुः (→गुरुम्). ५. -c) ने१ यागी० (→यागी०). -d) ने२.३ ०विस्तृतं (→०विस्तरम्). ६. -c) ने१ यागीश० (→योगीश०). ७. -b) ने१ यागी० (→यागी०). -c) ने३ वा यत्र (→देवाय).

व्यास उवाच ।

कालीं देहान्तरगतां ज्ञात्वा देवो द्विजोत्तमाः ।
 नोद्वाहं रोचयामास प्रार्थितोऽपि महात्मभिः ॥ ९ ॥
 ततः कालेन महता संग्रामे तारकामये ।
 तारकेण जिता देवा ब्रह्माणं शरणं ययुः ॥ १० ॥
 ब्रह्माथ सुचिरं ध्यात्वा तारकस्य वधं प्रति ।
 आत्मनो वरदानेन ज्ञात्वा दुर्जयमात्मना ॥
 तानुवाच स्वयं ब्रह्मा अजेयं शम्भुना विना ॥ ११ ॥
 ततस्तां ब्रह्मणो वाणीं महेन्द्रप्रमुखाः द्विजाः ।
 कामदेवं पुरस्कृत्य ध्यायमानं महेश्वरम् ॥
 प्रार्थयामासुर्वै विप्रा ब्रह्माद्यास्त्रिविधेश्वराः ॥ १२ ॥
 स तैः संप्रार्थितो देवो दग्ध्वा कामं पुरःस्थितम् ।
 उवाच वदतां श्रेष्ठो बृहस्पतिरिव स्वयम् ॥ १३ ॥

शिव उवाच ।

केन यूयमिहायाता ब्रह्माद्यास्त्रिविधेश्वराः ।
 कथयन्तु करिष्यामि दुष्करं देवतैरपि ॥ १४ ॥

देवा ऊचुः ।

तारकेण महादेव निर्जिता देवतागणाः ।
 शरणं त्वामनुप्राप्ता उपायं चिन्त्यतां प्रभो ॥ १५ ॥

व्यास उवाच ।

इति विज्ञापितो देवैः शङ्करो लोकशङ्करः ।
 उपायं चिन्तयामास समाधौ मुनिसत्तमाः ॥ १६ ॥
 नापश्यत् तस्य हन्तारं त्रिषु लोकेषु वै द्विजाः ।
 तस्मिन्नवसरे ब्रह्मा प्रोवाच स्वयमेव हि ॥ १७ ॥

९. -c) ने२ नोद्वाहं, ने३ नोद्वाह- (→नोद्वाहं). ११. -b) ने१ नारकस्य (→तारकस्य). १२. -a) ने१ ब्राह्मणो (→ब्रह्मणो). १३. -a) ने२ संतैः (→स तैः). -b) ने३ पुरस्थितं (→पुरःस्थितं).

ब्रह्मोवाच ।

तत्त्वया देवदेवेश न मया न च विष्णुना ।
 शक्यते तारको जेतुं वरदानेन दर्पितः ॥ १८ ॥
 शृणुष्वैकमनाः शम्भो उपायं संब्रवीम्यहम् ।
 येन देवगणाः सर्वे पुरन्दरपुरोगमाः ॥ १९ ॥
 रमन्ति त्रिदिवारूढा महेन्द्रेण प्रकाशिताः ।
 गृहाण गिरिजां देव तस्यां ते भविता सुतः ॥ २० ॥
 निहत्य तारकं दुष्टं महेन्द्राय दिवस्थलम् ।
 स दास्यति महादेव सत्यं ते कथितं मया ॥ २१ ॥

व्यास उवाच ।

तथेत्युक्त्वा स भगवानारूढ्य वृषभं शुभम् ।
 प्रतस्थे गिरिराजस्य गृहं प्रति द्विजोत्तमाः ॥ २२ ॥
 गतं टङ्कणप्रान्ते वै दृष्ट्वा स्कन्दिमुखा गणाः ।
 शिवं विज्ञापयामासुर्विघ्ननाशाय वै द्विजाः ॥ २३ ॥
 स तैर्विज्ञापितो देवो हरुचे तद्धितं वचः ।
 गणैर्विज्ञापितो विप्राः समारूढ्य गिरि शुभम् ॥
 गणेशं पूजयामास सह पार्षदनायकैः ॥ २४ ॥
 हिताय त्रिदिवेशस्य हित्वा योगीश्वरस्थलम् ।
 गणेशं पूजयामास स पुण्ये गणपर्वते ॥ २५ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे गणपर्वतारोहणं नामाष्टषष्टितमोऽध्यायः ॥६८॥

ऋषय ऊचुः ।

गणाध्यक्षस्य माहात्म्यं कथयस्व तपोधन ।
यत्फलं स गणेशो वै पूजितः संप्रयच्छति ॥ १ ॥

व्यास उवाच ।

मानुषे मानवानां वै सन्ति विघ्नान्यनेकशः ।
विघ्नैः कार्याणि सर्वाणि प्रनष्टानि भवन्ति हि ॥ २ ॥
तेषां नाशाय वै विप्रास्त्वष्टा विरचिता शुभा ।
स्थापिता पर्वताग्रे वै गणेशप्रतिमा शुभा ॥
महादेवेन देवेन निर्विघ्नोत्पत्तिहेतवे ॥ ३ ॥
समारूढ्य गिरिं ये वै गणाध्यक्षं तपोधनाः ।
गणेशप्रतिमां पुण्यां पूजयन्ति समाहिताः ॥
तेषां विनायकाः सर्वे प्रणश्यन्ति न संशयः ॥ ४ ॥
रक्तचन्दनसंसिक्तैः पुण्यैः दुर्वाङ्कुरैर्हि ये ॥
न ते पश्यन्ति मनुजा विघ्नानि मुनिसत्तमाः ॥ ५ ॥
ये गणेशमपूज्याशु पर्वताग्रे द्विजोत्तमाः ।
कल्पयन्ति महापूजां शङ्करस्य तपोधनाः ।
तेषां निरर्थका पूजा जायते नात्र संशयः ॥ ६ ॥
यथा सर्वत्र वेदेषु प्रणवः प्रथमोच्यते ।
तथा सर्वत्र पूजायां गणेशः प्रथमोच्यते ॥ ७ ॥
गन्धपुष्पाक्षतैर्धूपैस्तथा दूर्वाङ्कुरैरपि ।
संपूज्य पर्वताग्रे वै नरो नाप्नोति दुष्कृतम् ॥ ८ ॥
तत्र ये गणिकातोये निमज्ज्य गणनायकम् ।
पूजयन्ति महाभागास्तेषु नो विघ्नकोटयः ।
संप्रवृणन्ति न सन्देहः सत्यमेतन्मयोदितम् ॥ ९ ॥

४. -e) ने₁ विघ्नाश्च वै, ने₂ विनायकः (→विनायकाः). ५. -a) ने₂ ०सांसक्तैः (→०संसिक्तैः). ८. -d) ने₁ नामोति (→नाप्नोति).
९. -d) ने_{1,2} ते पुनो (→तेषु नो). -e) ने₂ संदेह, ने₃ संदेहो (→सन्देहः).

ऋषय ऊचुः ।

कथं स गणिका नाम नदी पूता द्विजोत्तम ।
केन तत्र समानीता तत्त्वं कथय विस्तरात् ॥ १० ॥

व्यास उवाच ।

पूजयन् गणनाथं वै स्कन्दी देवो महेश्वरः ।
संस्थाप्य प्रतिमां तत्र जलं देहीत्युवाच ह ॥ ११ ॥
स तत्र शङ्करस्याज्ञां प्रतिगृह्य महायशाः ।
आहृत्य सरयूतीयं शङ्कराय ददौ द्विजाः ॥ १२ ॥
गणेन प्रार्थिता पुण्या पर्वतान्ते द्विजोत्तमाः ।
गणिकेति च विख्याता संभूता गणपर्वते ॥ १३ ॥
तस्यां यः स्नाति मनुजः सरयूस्नानजं फलम् ।
प्राप्य देवेन्द्रभवनं प्राप्नोति मुनिसत्तमाः ॥ १४ ॥
मूले स्कन्दिसरो नाम ख्यायते मुनिसत्तमाः ।
तत्र स्नात्वा सुसंतर्प्यं दशपूर्वान् दशापरान् ।
समुत्तीर्य पितृगणान् महेन्द्रभवनं ब्रजेत् ॥ १५ ॥
ततस्तु रतिसंज्ञं वै कामसंज्ञं ततः परम् ।
ततो गणेशतीर्थं वै शिवकिङ्करसेवितम् ।
तत्र स्नात्वा मनुष्याणां प्रणश्यन्त्यघकोटयः ॥ १६ ॥
ततः सत्ययुगाख्यं वै तीर्थमस्ति तपोधनाः ।
तत्र स्नात्वा यथान्यायं पितृन् संतर्पयेत् ततः ॥ १७ ॥
पिण्डदानेन मनुजः कुलमेकोत्तरं शतम् ।
समुत्तीर्य दिवं याति विमानमधिरुह्य वै ॥ १८ ॥
ततस्तु गोत्रजासङ्गं गणिकाया द्विजोत्तमाः ।
गणिकेशं हरं तत्र पूजयेत्सुसमाहितः ॥ १९ ॥

१०. -a) ने१ नामा (→नाम), १२. -c) ने१ आहूत्वा (→आहृत्य), १३. -b) ने१ पर्वतां ता (→पर्वतान्ते), १४. -a) ने२ मनुजो (→मनुजः), १५. -d) ने१ दशोत्तराम् (→दशापरान्), १६. -a) ने१ रिति० (→रति०), -d) ने१ तीर्थमस्ति तपोधनाः, १८. -a) ने२ मनुजा (→मनुजः), -c) ने२ यांति (→याति).

तत्राधित्य गते भूमौ गिरिजापूजिते द्विजाः ।
 तां सुपूज्य नरो याति सत्यलोकं न संशयः ॥ २० ॥
 गणाध्यक्षस्य माहात्म्यं कथितं द्विजसत्तमाः ।
 गोमत्या दक्षिणे भागे प्रान्ते यो टङ्कणस्य हि ।
 राजते देवगन्धर्वैः सेवितं सुमनोहरम् ॥ २१ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे गणाध्यक्षमाहात्म्यं नाम
 एकोनसप्ततितमोऽध्यायः ॥ ६९ ॥

२०. -a) ने₁ गतां (→गते). -b) ने₁ गिरिजां पूजयेद्विजः. २१. -f) ने₂
 सेविता (→सेवितं).

ऋषय ऊचुः ।

ततो ये पर्वताः सन्ति या नद्यो मुनिसत्तम ।
कथयस्व समासेन सर्वं ते विदितं द्विज ॥ १ ॥

व्यास उवाच ।

ततस्तु गिरिसंज्ञो वै पर्वतो मुनिसत्तमाः ।
निवासभूतः सिद्धानां तथैवाप्सरसां द्विजाः ॥ २ ॥
ततस्तु वेणुसंज्ञो वै पर्वतो मुनिसत्तमाः ।
निवासभूतो नागानां दानवानां तथैव च ॥ ३ ॥
यस्य कुक्षौ महाभागा गोविन्दचरणोद्भवा ।
गोमती सरितां श्रेष्ठा पापमार्गप्रणाशिनी ॥ ४ ॥
नानाविधैः पक्षिगणैः सेविता सुमनोहरा ।
ऋषीणामाश्रमैः पुण्यैः सर्वतः सुनिषेविता ॥ ५ ॥
मीनेश्च कमठैश्चापि पूरिता मन्दगामिनी ।
समुद्भूय महाभागा राजते लोकपावनी ॥ ६ ॥
सोमपानफलं यस्याः पिबतां कुरुते जलम् ।
तस्य मूले स्वयं देवो गोविन्दः पूज्यते द्विजाः ॥ ७ ॥
तस्यां स्नानं महाभागाः किमहं वर्णयामि वै ।
यज्ञान्तस्नानजं पुण्यं या प्रयच्छति भूतले ॥ ८ ॥
ततस्तु सङ्गवाहिन्याः सङ्गमे मुनिसत्तमाः ।
सङ्गता पूज्यते देवी वरदा देवपूजिता ॥ ९ ॥
ततो मायावतीसङ्गं पुण्यं त्रिदशसेवितम् ।
तत्र मातृश्वरो देवः पूज्यते मुनिसत्तमाः ॥ १० ॥

१. -d) ने१ द्विजः (→द्विज). २. -b) ने२ ०सत्तमं (→ ०सत्तमाः). ४. -c) ने१ सरिती (→सरितां). -d) ने१ ०प्रणाशिनी (→प्रणाशिनी). ७. -d) ने२ द्विजः (→द्विजाः). ८. -a) ने३ तस्याः (→तस्यां). १०. -c) ने१ ०श्वरो, ने२ ०श्वरे (→०श्वरो).

तत्र स्नात्वा च मनुजः संतर्प्य च पितृन् द्विजाः ।
 त्रिसप्तकुलमुद्धृत्य विष्णुलोके महीयते ॥ ११ ॥
 ततः कोकावतीसङ्गं यत्र कोका महेश्वरी ।
 पूज्यते मुनिशादूला वरदा लोकपूजिता ॥
 निमज्य तत्र मनुजः सत्यलोकं प्रयाति वै ॥ १२ ॥
 ततस्तु श्येनकासङ्गे शेनकां शङ्करप्रियाम् ।
 संपूज्य मानवो याति शिवलोकं सुदुर्लभम् ॥ १३ ॥
 ततस्त्वघविनाशिन्याः सङ्गमोऽस्ति तपोधनाः ।
 निमज्य पितृकल्पं वै समाप्य मनुजो द्विजाः ।
 शिवलोकमवाप्नोति रुद्रकन्यानिषेवितः ॥ १४ ॥
 तयोर्मध्ये महादेवं वृद्धकेदारसंज्ञकम् ।
 संपूज्य मानवो याति शिवलोकं न संशयः ॥ १५ ॥
 ततस्तु शतशो नद्यो गोमत्याः सङ्गमे द्विजाः ।
 सङ्गताः सिद्धगन्धर्वैः सेविताः सुमनोहराः ॥ १६ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे गोमतीमाहात्म्ये सप्ततितमोऽध्यायः ॥ ७० ॥

१२. -d) ने २-३ ०पूजितः (→०पूजिता). १३. ने१. १३. c-१४ b⊙. -a)
 ने१ श्येनकां, ने३ शौनका-(→श्येनका-). १४. -c) ने३ ०कृत्यं (→०कल्पं).

ऋषय ऊचुः ॥

मनोरथाः सुपूर्णा वै यस्मिन् क्षेत्रे भवन्ति हि ।
तत्क्षेत्रं वद विप्रर्षे सर्वं ते विदितं यतः ॥ १ ॥

व्यास उवाच ।

इदमेव पुरा देवी शङ्करं पश्यंपृच्छत ।
कैलासशिखरे रम्ये चोपविष्टं शुभासने ॥ २ ॥

देव्युवाच ।

मनोरथा मनुष्याणां कस्मिन् क्षेत्रे महेश्वर ।
सम्पूज्य कं प्रपूर्णा हि भवन्ति तद्वदस्व मे ॥ ३ ॥

ईश्वर उवाच ।

हिमालयतटे रम्ये सिद्धगन्धर्वसेविते ।
महर्षिजनसङ्घैश्च पूरिते सुमनोहरे ॥ ४ ॥
पर्वतो वेणुसंज्ञो वै राजते परमेश्वरि ।
तत्र गोविन्दचरणात् संभूता सरितांवरा ॥ ५ ॥
सुपुण्या गोमती नामा गारुडीसंगमे गता ।
विद्यते मृगशावाक्षि सिद्धगन्धर्वसेविता ॥ ६ ॥
तयोर्मध्ये महाक्षेत्रे मदीयं वरवर्णिनि ।
महेन्द्रप्रमुखैर्देवैर्वाणाद्यैर्दितिजैरपि ॥ ७ ॥
तथैव सिद्धगन्धर्वैः सेवितं सुमनोहरम् ।
विद्यते मृगशावाक्षि सिद्धगन्धर्वसेवितम् ॥ ८ ॥

१. -a) ने२ सुपूर्णा (→सुपूर्णा). २. -a) ने१ देवी (→देवी). -b) ने२ ०पृच्छतः (→०पृच्छत). ३. -b) ने१.२ महेश्वरं (ने२ ०रः) (→महेश्वर). -c) ने१ प्रपूर्णा (→प्रपूर्णा); ने१ हि (→तद्). ५. -b) ने२ परमेश्वरी (→परमेश्वरि). ६. -b) ने२.३ गारुडी (→गारुडी०); ने२ गतः (→गता). ७. -b) ने२.३ ०वर्णिनी (→०वर्णिनि).

वैद्यनाथेति विख्यातं लिङ्गमस्ति महेश्वरि ।
 तत्र मे देवगन्धर्वैः पूजितं सुमनोहरम् ॥ ९ ॥
 तावद्भ्रमन्ति संसारे मानवाः परमेश्वरि ।
 मनोरथविहीना वै निमग्नाः शोकसागरे ॥ १० ॥
 यावन्मे वैद्यनाथाख्यं न लिङ्गं पूजयन्ति हि ।
 वैद्यनाथाद्दशगुणं फलं यत्र हि लभ्यते ॥ ११ ॥
 तथा विश्वेश्वराद्देवा[त्] काशीवासा[त्] तथैव हि ।
 तस्मान्नान्यं प्रपश्यामि मनोभिलषितप्रदम् ॥ १२ ॥
 यो वैद्यनाथाभिमुखं प्रयाति
 गव्यूतिमात्रं प्रयतः प्रभाते ।
 मनोरथास्तस्य भवन्ति पूर्णाः
 श्रीवैद्यनाथस्य महाप्रभावात् ॥ १३ ॥
 श्रीवैद्यनाथेति च यः स्मरेज्जनो
 गृहे वने वापि तथा वनान्तरे ।
 न तस्य चौराग्निमहद्भूयं भवे-
 न्मम प्रभावाद् गिरिराजकन्यके ॥ १४ ॥
 वैद्यनाथसमं स्थानं नान्यं मे विद्यते भुवि ।
 वर्णितो यत्र चोद्वाहो त्वया सह महेश्वरि ॥ १५ ॥
 यत्र देवास्त्रयस्त्रिंशद्दृष्ट्वा वैवाहिकां विधिम् ।
 निवसन्ति महाभागे समाराधयितुं हि माम् ॥ १६ ॥
 यत्र ब्रह्मा च विष्णुश्च तथा ब्रह्मर्षयोः परे ।
 समुपासन्ति मां देवि वैद्यनाथस्थले स्थिताः ॥ १७ ॥
 ये पूजयन्ति सततं वैद्यनाथस्थले शुभे ।
 लिङ्गं मे गारुडीमध्ये ब्रह्माद्यैरपि पूजितम् ॥ १८ ॥
 तेषां संभूय तुष्टोऽहं मनोभिलषितं फलम् ।
 ददामि सकलान् कामान् तथैव परमेश्वरि ॥ १९ ॥

१०. -b) ने१.२ परमेश्वरी (→परमेश्वरि). १२. -b) ने१ च (→हि).
 १३. -c) ने२ पूर्णा (→पूर्णाः). १५. -a) ने२.३ वैद्यनाथात्सुसंस्थानं.
 -b) ने१ विद्यते (→विद्यते). -c) ने१ चोद्वाहस् (→चोद्वाहो). -d)
 ने१ महेश्वरी (→महेश्वरि). १६. -b) ने१ वैवाहिकं (→वैवाहिकां). १९. -a)
 ने१ संतुष्टो (→तुष्टोऽहं). -b) ने१ °लखितं (→°लषितं). -d) ने१परमेश्वरी
 (→परमेश्वरि).

शृणुष्व त्वं महादेवि इतिहासं पुरातनम् ।
पुरा ब्रह्मसभायां वै गतोऽस्मि रिटिना सह ॥ २० ॥

ततो ब्रह्मा समुत्थाय विष्णुना सह सुव्रते ।
महां समासनं दत्त्वा पूजाविधिमकल्पयत् ॥ २१ ॥

गृहीतपूजासनमासने स्थितं
हरिं स मामग्रतः संगतः शुभे ।
वाणीं सुगम्भीररवां महामतिः
कृत्वाब्रवीद्देवि समस्ततारिणीम् ॥ २२ ॥

हरिस्वाच ।

त्वल्लिङ्गैर्देवदेवेश छादितं भुवनत्रयम् ।
वदन्ति मुनयः सर्वे विशिष्टप्रमुखा शुभाः ॥ २३ ॥

हिमाद्रिस्तु विशेषेण लिङ्गैस्तव महेश्वर ।
संछादितोऽस्ति वै विप्राः कथयन्ति यतव्रताः ॥ २४ ॥

तत्रैव शयनं पुण्यं देव्या सह महेश्वर ।
वर्णयन्ति महात्मानो मुनयः शंसितव्रताः ॥ २५ ॥

हिमाद्रिसंस्थितस्त्वं वै वर्ण्यते नात्र संशयः ।
तत्र कस्मिन् स्थले देव मनुष्याणां मनोरथान् ॥

प्रपूरयसि तन्मह्यं कथयस्व प्रसादतः ॥ २६ ॥

ईश्वर उवाच ।

इति संभाषितो देवि विष्णुना प्रभविष्णुना ।
सृष्टिस्थित्यन्तबोधेन लोकानां हितकारिणा ॥ २७ ॥

ततोहं गोमतीतोरे गारुडीसङ्गमे तटे ॥
लिङ्गं श्रीवैद्यनाथार्यं दर्शयामास सुव्रते ॥ २८ ॥

तं दृष्ट्वा स हरिः श्रीमान् पाकशासनविक्रमः ।
मेने मनोरथान् पूर्णान् लोकानां गिरिकन्यके ॥ २९ ॥

ततो देवाः सगन्धर्वा मया सन्दर्शितं शुभम् ।
ददृशुर्वैद्यनाथार्यं लिङ्गं मे वरवर्णिनी(नि?) ॥ ३० ॥

२२. -c) ने२ वाणी (→वाणी). २३. -d) ने१ ०सुमुखाः (→०प्रमुखाः).

२६. -d) ने३ मनोरथाः (→मनोरथान्). २७. -a) ने२.३ संभाषिते (→संभाषितो). २८. -b) ने१ ०संगमांतरे, ने२ ०संगमेन ते (→ ०सङ्गमे तटे).

दर्शनादेव ते सर्वे देवाः पूर्णमनोरथैः ।
 संतस्थुर्देवलोकं वै सहेन्द्रेण महेश्वरि ॥ ३१ ॥
 इत्येतत्कथितं देवि मनोभिलषितप्रदम् ।
 क्षेत्रं श्रीवैद्यनाथाख्यं देवगन्धर्वसेवितम् ॥ ३२ ॥

व्यास उवाच ।

शङ्करस्य वचः श्रुत्वा भवानी मुनिसत्तमाः ।
 संपूज्य सा शिवं शान्तं पुनरेवमपृच्छत ॥ ३३ ॥

श्रीदेव्युवाच ।

यानि मुख्यानि देवेश वैद्यनाथस्थले शुभे ।
 विस्तरेणातिपुण्यानि तीर्थानि वद मे प्रभो ॥ ३४ ॥

ईश्वर उवाच ।

यानि तत्र च मुख्यानि तानि ते कथयाम्यहम् ॥ ३५ ॥
 सन्ति तीर्थान्यनेकानि गोमत्याश्च पदे पदे ।
 यावद्वै वैद्यनाथाख्यं क्षेत्रं संवर्ण्यते मुने ॥ ३६ ॥
 तावत्सर्वाणि तीर्थानि कथयामि न संशयः ।
 सूर्यतीर्थं समारभ्य यावन्मे पीवराह्वयम् ॥ ३७ ॥
 लिङ्गं मे विद्यते देवि तावत्क्षेत्रं प्रकथ्यते ।
 तत्र तीर्थान्यनेकानि तानि ते कथयाम्यहम् ॥ ३८ ॥
 गारुडीगोमतीमध्ये विन्दुमाधवसंज्ञकम् ।
 क्षेत्रमस्ति महाभागे पावनं देवसेवितम् ॥ ३९ ॥
 तत्र स्नात्वा यथान्यायमुपोष्य विधिपूर्वकम् ।
 प्रकल्प्य पितृकृत्यं वै पूज्य तं विन्दुमाधवम् ॥ ४० ॥
 त्रिसप्तकुलमुद्धृत्य नरो याति हरेः पदम् ।
 तद्गर्ध्वं ब्रह्मातीर्थाख्यं तीर्थं त्रिदशसेवितम् ॥ ४१ ॥

३१. -d) ने१ महेश्वरी (→महेश्वरि). ३२. -d) ने२ देवं (→देव-). ३४. -a) ने१ याति, ने२ यामि (→यानि). -d) ने१ तानि तीर्थानि मे वद, ने२ तीर्थानि वचनंदताम् (?). ३६. -d) ने१.३ शुभे (→मुने). ३७. -c) ने३ ०तीर्थ- (→ ०तीर्थं). ३९. -a) ने३ गारुडे (→ गारुडी-). -c) ने२ महाभाग (→ महाभागे).

निमज्य पितृकृत्यं वै समाप्य शिववत्लभे ।
 ब्रह्मलोकमवाप्नोति नरस्त्रिशत् कुलान्वितः ॥ ४२ ॥
 तदूर्ध्वं सुरभीसङ्गे चन्द्रतीर्थमिति स्मृतम् ।
 निमज्य तत्र सोमं वै संपूज्य शिववत्लभे ॥ ४३ ॥
 चन्द्रलोकमवाप्नोति मानवो नात्र संशयः ।
 ततः स्रोतः समुत्तीर्य सीतासङ्गे महेश्वरि ॥ ४४ ॥
 आवर्तेर्बहुभियुक्तं सूर्यतीर्थमिति स्मृतम् ।
 तत्र स्नात्वा च मनुजो पितृकृत्यं समाप्य च ॥ ४५ ॥
 स्वर्गलोकमवाप्नोति प्रसादाद् भास्करस्य च ।
 ततोर्ध्वमृषितीर्थं वै वाणाख्यं च ततः परम् ॥ ४६ ॥
 तत्र स्नात्वा च मनुजो स्वर्गलोके महीयते ।
 गारुडीगोमतीमध्ये पुण्यां गुप्तसरस्वतीम् ॥ ४७ ॥
 निमज्य मानवो याति स्वर्गलोकं न संशयः ।
 वेणीमध्ये नवोढां त्वां सम्पूज्य शिववत्लभे ॥ ४८ ॥
 मनोभिलषितां सिद्धिमवाप्नोति न संशयः ।
 तदूर्ध्वं गारुडीमध्ये गारुडं तीर्थमुत्तमम् ॥ ४९ ॥
 तत्र स्नात्वा नरो देवि सर्पभीतिं न विन्दति ।
 तदूर्ध्वं श्येनवत्यास्तु संगमे परमेश्वरि ॥ ५० ॥
 निमज्य मानवः सम्यग्देवीं श्येनवतीं तथा ।
 संपूज्य चिरजीवित्वं प्राप्नोति न हि संशयः ॥ ५१ ॥
 गारुडीगोमतीमध्ये नवोढां त्वां प्रपूज्य वै ।
 मानवो देवभवनं प्राप्नोति न हि संशयः ॥ ५२ ॥
 चण्डीशं तत्र संपूज्य तथैव च गणेश्वरम् ।
 वामे च क्षेत्रपालं वै पूज्य यान्ति परां गतिम् ॥ ५३ ॥
 ब्रह्मतीर्थादिधोभागे ऋषीणां यज्ञकारिणाम् ।
 सन्ति तीर्थान्यनेकानि सेवितानि महर्षिभिः ॥ ५४ ॥

४२. ४२a-४३b ॐ. ४३. -c) ने१ सामे (→सोमं). ४४. -c) ने१ स्रोतः
 (→स्रोतः). ४५. -c) ने१ मनुजः (→मनुजो). ४७. -a) ने१ मनुजः,
 ने२ तनुजे (→मनुजो). ४८. -c) ने२ नवोढा (→नवोढां). ५०. -a) ने२.३
 देवी (→देवि). -c) ने३ श्येन० (→श्येन०). ५३. -d) ने१ यान्ति (→यान्ति).
 ५४. -a) ने३ ब्रह्मा (→ब्रह्म-).

तेषु स्नात्वा च मनुजः परां गतिमवाप्नुयात् ।
 ततस्तु गारुडीसङ्गाद्बहिर्भागे महेश्वरि ॥ ५५ ॥
 सुतारासरितः सङ्गं पुण्यमस्ति न संशयः ।
 तत्र स्नात्वा महापापात् तरते नात्र संशयः ॥ ५६ ॥
 ततः स्रोतः समुत्तीर्य रोहिण्याः संगमे शुभे ।
 निमज्य मानवो याति महेन्द्रभवनं शुभम् ॥ ५७ ॥
 ततस्तु गौतमोसङ्गे निमज्य शिववल्लभे ।
 मानवः सकलान् पापान् संत्यज्य शिवमाप्नुयात् ॥ ५८ ॥
 ततः स्रोतः समुत्तीर्य वेगवत्यास्तु संगमे ।
 निमज्य मानवो याति महेन्द्रभवनं शुभम् ॥ ५९ ॥
 ततो वामे महादेवं कपालीशं महेश्वरि ।
 संपूज्य मानवो याति सत्यलोकं न संशयः ॥ ६० ॥
 ततस्त्वहीश्वरासङ्गं पुण्यमस्ति महेश्वरि ।
 तत्र स्नात्वा च मनुजः पूज्याहीशं महेश्वरम् ॥ ६१ ॥
 शिवलोकमवाप्नोति प्रसादान्मम सुव्रते ।
 ततस्तु कालमेनायाः सङ्गमस्ति महेश्वरि ॥ ६२ ॥
 कालमेनां शिवां पूज्य निमज्य विधिपूर्वकम् ।
 मानवो मम सायुज्यं प्राप्नोति न हि संशयः ॥ ६३ ॥
 ततस्त्वहिवरासङ्गे सुपुण्ये परमेश्वरि ।
 निमज्य मानवो याति शिवलोकं शिवप्रदम् ॥ ६४ ॥
 तयोर्मध्ये महादेवं पीवरं पूज्य शङ्करम् ।
 सर्वपापविनिर्मुक्तः स्वर्गलोके महीयते ॥ ६५ ॥

व्यास उवाच ।

इति श्रुत्वा महादेवी शिवस्य वचनं शुभम् ।
 संपूज्य देवदेवेशं तूष्णीमास तपोधना ॥ ६६ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे वैद्यनाथमाहात्म्ये

एकसप्ततितमोऽध्यायः ॥ ७१ ॥

५५. -d) ने1.2 महेश्वरी (→महेश्वरि). ५६. -c). ने3 स्नानान् (→स्नात्वा).
 ६०. -b) ने1.2 महेश्वरिः (ने2 ०रि) (→महेश्वरि). ६१. -b) ने2.3 महेश्वरी
 (→महेश्वरि). -d) ने2 महेश्वरः (→महेश्वरम्). ६६. -d) ने2.3 तूष्णीरास
 (→तूष्णीमास).

व्यास उवाच ।

गोमत्यां शतशो नद्यो संगम्य मुनिसत्तमाः ।
 पुण्यतोयवहाः सर्वाः ख्यायन्ते नात्र संशयः ॥ १ ॥
 तासां सङ्गेषु मनुजो निमज्ज्य मुनिसत्तमाः ।
 समुद्धृत्य पितृगणान् दशपूर्वान् दशोत्तरान् ॥ २ ॥
 प्रयाति देवभवनमप्सरोभिर्निषेवितम् ।
 विशेषेण महाभागा गोमती पुण्यवाहिनी ॥ ३ ॥
 सरयूसङ्गमं प्राप्य वर्ण्यते नात्र संशयः ।
 गोमतीमज्जनं विप्रा महेन्द्रादिदिवोकसः ॥ ४ ॥
 वाञ्छन्ति नहि सन्देहः सत्यमेतन्मयोदितम् ।
 सुपुण्ये गोमतीतीरे मृता ब्रह्मपदं शुभम् ॥ ५ ॥
 प्राप्तुवन्ति महाभागाः कलौ सत्यं ब्रवीम्यहम् ।
 गोमत्यां मज्जनं कृत्वा ये यान्ति सरयूं प्रति ॥ ६ ॥
 न तेषामिह माहात्म्यं शक्यते कथितुं द्विजाः ।
 गोमत्याश्चलुकोदेन ये स्नानं प्रचरन्ति हि ॥ ७ ॥
 ते देवभवनं प्राप्य सेव्यन्ते चाप्सरोगणैः ।
 माहात्म्यं कथितं पुण्यं गोमत्याः शङ्करप्रदम् ॥ ८ ॥
 गौरीमहेशसंवादं वैद्यनाथस्य वर्णनम् ।
 ये वै शृण्वन्ति सततं ते यान्ति परमां गतिम् ॥ ९ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे गोमतीमाहात्म्ये द्विसप्ततिमोऽध्यायः ॥ ७२ ॥

१. -a) ने₁ गोमत्यांश (→गोमत्यां); ने₂ नद्यः (→नद्यो). -d) ने_{2,3} ख्यायते (→ख्यायन्ते). ३. -d) ने₂ वाहिनं (→वाहिनी). ४. -c) ने₁ मज्जनं (→मज्जनं). ५. -d) ने₁ पुरं (→पदं). ७. -a) ने₁ माहात्म्यं (→माहात्म्यं). -b) ने₂ कथितं (→कथितुं). ८. -b) ने₃ सेव्यते (→सेव्यन्ते). -c) ने₁ कथितुं (→कथितं).

ऋषय उचुः ।

वेद्यनाथस्य माहात्म्यं कथितं मुनिसत्तम ।
सांप्रतं श्रोतुमिच्छामो हिमालयकथां शुभाम् ॥ १ ॥

शिखराणां च माहात्म्यं श्रोतुमिच्छामः सांप्रतम् ।
हिमदर्शनजं पुण्यं गिरीणां शङ्करस्य च ॥ २ ॥

व्यास उवाच ।

माहात्म्यं मुनिशादूला हिमाद्रेश्चातिशोभनम् ।
सर्वपापप्रशमनं शृण्वन्तु सुसमाहिताः ॥ ३ ॥

यस्य माहात्म्यकथनात् श्रवणाद्वापि सुव्रताः ।
मुक्तिः सम्प्राप्यते विप्रा विष्णुसायुज्यदायिनी ॥ ४ ॥

हिमसीकरशोभाभिर्भासितं हिमपर्वतम् ।
ये पश्यन्ति महाभागास्ते यान्ति हरिमन्दिरम् ॥ ५ ॥

हिमं हिममिति ब्रूते यो भक्त्या मुनिसत्तमाः ।
योजनायुतदूरस्थः स याति हरिमन्दिरम् ॥ ६ ॥

हिमं ब्रूयुर्गृहे विप्रा वनान्ते हिममेव हि ।
हिममेव हि सर्वत्र मानवैश्च हितार्थिभिः ॥ ७ ॥

वृद्धावस्थागतैर्लोकैर्हिममेव तपोधनाः ।
स्मरणीयो न संदेहः सत्यमेतन्मयोदितम् ॥ ८ ॥

हिमालयेति यो ब्रूते मृत्युकाल उपस्थिते ।
स याति विष्णुभवनं पूजितो देवनायकैः ॥ ९ ॥

१. -b) ने₁ ०सत्तमः (→ ०सत्तम). -c) ने₁ ०मिच्छाम, ने₂ ०मिच्छामि
(→ ०मिच्छामो). -d) ने₁ शुभान् (→शुभाम्). २. -d) ने₁ शिरसां
(→गिरीणां). ४. -c) ने₁ प्राप्यते मुक्तिदुर्ज्ञेया. -d) ने₂ सत्यं वै व्याहृतं मया.
५. -c) ने₁ पश्यति (→पश्यन्ति). ७. -d) ने₁ मानवैर्प्रहितार्थिभिः.
९. -b) ने₃ ०कालमुप० (→ ०काल उप०).

यस्य सन्दर्शनाद्विप्राः शतयोजनदूरगाः ।
 मृताः कीटपतङ्गाद्याः यान्ति शिवपुरं प्रति ॥ १० ॥
 सर्वत्र हिमवान् पुण्यः ख्यायते मुनिसत्तमाः ।
 तथा स्थानविशेषेण पुण्यात्पुण्यतरं स्मृतम् ॥ ११ ॥
 हिमदर्शनमात्रेण गङ्गास्नानसमं फलम् ।
 जायते मुनिशार्दूलास्तस्मात् कोन्यतमो वरः ॥ १२ ॥
 काशीवाससमं पुण्यं हिमाद्रेदर्शनं द्विजाः ॥
 जायते नात्र संदेहस्तस्मात्कोन्यतमो वरः ॥ १३ ॥
 यत्र संरोहणात्सद्यो मानवो मुनिसत्तमाः ।
 जायते दिव्यदेहो वै तस्मात्कोन्यतमो वरः ॥ १४ ॥
 यत्र देवाः सगन्धर्वाः मुनयश्च तपोधनाः ।
 निवसन्ति महाभागास्तस्मात्कोन्यतमो वरः ॥ १५ ॥
 यत्र जाता महादेवी सृष्टिस्थित्यन्तकारिणी ।
 पूज्यते देवमुख्यैर्वै तस्मात्कोन्यतमो वरः ॥ १६ ॥
 तत्राप्येकं महाक्षेत्रं देवमुख्यैर्निषेवितम् ।
 ब्रह्माद्यैर्विष्णुसहितैः सेवितो देवनायकैः ॥ १७ ॥
 विद्यते क्षेत्रराजाख्यः कैलासशिखरोपमः ।
 शिखराणि सुपुण्यानि यत्र सन्ति द्विजोत्तमाः ॥ १८ ॥
 यत्र विष्णुश्च रुद्रश्च तथैव कमलासनः ।
 निवसन्ति महाभागाः त्रयो ह्येते तपोधनाः ॥ १९ ॥

१०. -a) ने१ संदर्शिनं (→ संदर्शं). -c) ने१ मृता (→मृताः). १३. -b) ने१ दर्शनाद् (→ दर्शनं). १४. -c) ने१ देव० (→ दिव्य०). १५. -c) ने१ महाभागा (→महाभागास्).

अतः परं ने१ अधिकम्—

स यत्र देवदेवेशो मृडाण्या वल्लभः स्वयम् ।

चकार स्वनिवासं वै तस्मात्कोन्यतमो वरः ॥

१६. -c) ने३ ०मुख्यो (→ ०मुख्यैर्). ने३. १७-२४. ०.

१८. -a) ने१ विषते (→विद्यते); ने१ ०राजाख्यः (→ ०राजाख्यः) १९. -c) ने१ सखायो निवसति स्म.

नन्दकैलासयोर्मध्ये शिखराणि गिरेर्द्विजाः ।
 अमराद्रष्टुमिच्छन्ति मानवानां तु का कथा ॥ २० ॥
 येषु शिरांसि संस्थाप्य चरणौ दारुकानने ।
 नाभिं कटिं च वागीशो ग्रीवा जीवारपर्वते ॥ २१ ॥
 बाहवो भुवनेशाख्यो(ख्ये ?)सव्या देवर्षिपूजिताः ।
 दक्षिणाख्या विभाण्डेशे संस्थाप्य जगदीश्वरः ।
 सुखं सुस्वाप वै विप्रा भवान्या सह शङ्करः ॥ २२ ॥
 यो महेशस्य सायुज्यं प्राप भक्त्या द्विजोत्तमाः ।
 यस्मिन्क्षेत्रे महादेवस्तस्मान्कोन्यतमो वरः ॥ २३ ॥
 शिरांसि यस्य रुद्रस्य शिखरेषु बुद्धिजोत्तमाः ।
 विराजन्ते सुपुण्यानि तस्मात्कोन्यतमो वरः ॥ २४ ॥
 तत्र ये देवदेवस्य शिरांसि पूजयन्ति हि ।
 सायुज्यं यान्ति ते विप्राः शंकरस्य न संशयः ॥ २५ ॥
 ये तत्रारुह्य वै विप्राः शिरांसि शङ्करस्य च ।
 ते यान्ति स्वदेहेन महेशभवनं प्रति ॥ २६ ॥
 ये शिरांसि महाभागाः संभाव्य पूजयन्ति हि ।
 शिवेन सह सायुज्यं प्राप्नुवन्ति न संशयः ॥ २७ ॥
 दशयोजनदूरस्थो यो शिरांसि प्रपश्यति ।
 शिवलोकमवाप्नोति शिवेन सह मोदते ॥ २८ ॥
 शिरांसि सम्भाव्य हरस्य ये द्विजाः
 पश्यन्ति सम्यक् प्रणताः परायणाः ॥
 ते सेव्यमानाः सुरनायकादिभिः
 प्रयान्ति शम्भोः परमं पदं जनाः ॥ २९ ॥
 ते देशास्ते जनपदास्ते शैलास्ते च मानवाः ।
 ये हरस्य महाभागाः प्रपश्यन्ति शिरांसि वै ॥ ३० ॥
 मानुषा देवदेवस्य शिरांसि हिमपर्वते ।
 ये न पश्यन्ति मनुजास्ते यान्ति नरकं प्रति ॥ ३१ ॥

२१. -c) ने२ कटिं च वच वागीशो. २३. -a) ने२ सायोज्यं (→ सायुज्यं).
 २४. -b) ने१ शिखरे बुद्धिजोत्तमाः. २५. -c) ने२ सायोज्यं (→ सायुज्यं).
 ने१. २८ c) ०. ३१. -c) ने१ ये पश्यन्ति मनुजास्.

यं स्वयं मघवान् धन्यः सुपुण्यैर्हिमसीकरैः ।
 सम्पूजयति वै विप्रास्तस्मात्कोऽन्यतमो वरः ॥ ३२ ॥
 तावत्काशीं स्तुवन्ति स्म मुनयो मुनिसत्तमाः ।
 यावच्छिरांसि देवस्य न पश्यन्ति हिमालये ॥ ३३ ॥
 तावदन्यानि तीर्थानि कथयन्ति महर्षयः ।
 यावच्छिरांसि देवस्य न स्मरन्ति हिमालये ॥ ३४ ॥
 तावत्स्नानप्रशंसां वै प्रकुर्वन्ति महर्षयः ।
 यावद्विमालये विप्रा न स्पृष्टा हिमसीकरैः ॥ ३५ ॥
 तावद्यमस्य भीतिं वै प्रकुर्वन्ति भुवस्तले ।
 यावद्विमालये पुण्ये न दृष्टा हिमराशयः ॥ ३६ ॥
 यावच्छिरांसि मनुजाः पूजितानि हिमालये ।
 देवगन्धर्वकन्याभिस्तथैवाप्सरसां गणैः ॥ ३७ ॥
 प्रणमन्ति न वै विप्रास्तावद्भोगानि भूतले ।
 पश्यन्ति नातियोग्यानि विपुलानि धनानि च ॥ ३८ ॥
 तावद्वै कालकूटेन देहभूतेन मानवाः ।
 विलिप्ताः सन्ति वै विप्रा जना विषहता यथा ॥ ३९ ॥
 यावच्छिरांसि देवस्य सुपुण्यैः कुसुमैर्द्विजाः ।
 न पूजितानि भूलोके पूजितानि महर्षिभिः ॥ ४० ॥
 हिमालयस्य माहात्म्यं शिराणां शङ्करस्य च ।
 कथितं मुनिशार्दूलाः किमन्यत्प्रष्टुमिच्छथ ॥ ४१ ॥
 हिमालयस्य माहात्म्यं मयैतत्समुदाहृतम् ।
 यः शृणोति महाभागाः स याति परमां गतिम् ॥ ४२ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे तुहिनशिखरमाहात्म्ये महेशशिरोवर्णनं
 नाम त्रिसप्ततितमोऽध्यायः ॥ ७३ ॥

३२. -c) ने१.३ संपूजयति (→ संपूजयति).

३३. -a) ने३ काशी (→ काशी).

३५. -d) ने३ स्पृष्टा (→ स्पृष्टा). ३८. -a) ने३ प्रणवन्ति (→ प्रणमन्ति).

४१. -b) ने३ शिरसां (→ शिराणां). -d) ने१ °मिच्छथः (→ °मिच्छथ).

पुष्पिका—ने१ °वर्णतो (→ °वर्णनं).

हिमालयस्य माहात्म्यं श्रुत्वा ते मुनयो नृपः (प (?)) ।
 कृष्णद्वैपायनं व्यासं संपूज्य सुसमाहिताः ॥ १ ॥
 पप्रच्छुस्तस्य तीर्थानां माहात्म्यं नृपसत्तम ।
 तथैव हिमभूतानां नदीनां संभवं शुभम् ॥ २ ॥

ऋषय ऊचुः ।

धन्योऽसि मुनिशार्दूल सर्वं ते विदितं यतः ।
 लोकसागरमग्नानां प्लवभूतोऽसि भूतले ॥ ३ ॥
 विस्तरेण महाभाग माहात्म्यं ब्रूहि सांप्रतम् ।
 हिमालयस्य तीर्थानां क्षेत्राणामपि तत्तथा ॥ ४ ॥
 नदीनां च समुत्पत्तिं विस्तरेण तपोधन ।
 कथयस्व विशेषेण सर्वज्ञोऽसि स्वतो यतः ॥ ५ ॥

व्यास उवाच ।

अहो संवाच्यमानायां कथायां मुनिसत्तमाः ।
 भूयसी जायते श्रद्धा भवतां भावितात्मनाम् ॥ ६ ॥
 कथायां क्रियमाणायां येषां श्रद्धा विवर्द्धते ।
 ते धन्या मानुषे लोके ते पूज्या नात्र संशयः ॥ ७ ॥
 हिमाद्रेर्दक्षिणे पार्श्वे ब्रह्मा लोकपितामहः ।
 पूज्यते देवगन्धर्वैर्महेन्द्राद्यैर्न संशयः ॥ ८ ॥
 वामे तस्य महादेवी विजया मुनिसत्तमाः ।
 पूज्यते यक्षगुह्याद्यैर्विद्याधरगणैस्तथा ॥ ९ ॥

२. -b) ने१. °सत्तमं, ने२ °सत्तमाः (→सत्तम). -d) ने२ संभव (→संभवं).

३. -a) ने२ °शार्दूला (→°शार्दूल).

४ श्लोकस्य b चरणात्परम् ने२ अधिकम्—

हिमालयस्य तीर्थानां माहात्म्यं नृपसत्तम । (= ४ c, २ b)

तथैव हिमभूतानां नदीनां संभवं शुभम् ॥ (= २ cd)

६. -a) ने२ संवच्य° (→संवाच्य°); ने१ °मानाया (→°मानायां). ७. -a) ने१ कथाया (→कथायां). ८. -a) ने१ हिमाद्रे (→हिमाद्रेर्).

सम्भाव्यतां नरो याति महेन्द्रभवनं प्रति ।
 तस्य वै दक्षिणे पार्श्वे सन्ति कान्ता महागुहाः ॥ १० ॥
 तामु विद्याधराः सर्वे निवसन्ति न संशयः ।
 तस्य वै पूर्वभागे वै चत्वारिंशन्महागुहाः ॥ ११ ॥
 निवसन्ति महाभागास्तासु गन्धर्वनायकाः ।
 तस्य चोत्तरभागे वै पुण्याः सप्त गुहाः स्मृताः ॥ १२ ॥
 उर्वशीप्रमुखास्तासु निवसन्त्यप्सरो (?) द्विजाः ।
 अष्टाविंशतिसंख्यास्तु गुहाः पुण्यास्तपोधनाः ॥ १३ ॥
 सन्ति देवर्षिमनुजैः सेविताः सुमनोहराः ।
 तामु तपस्विनः सर्वे वसिष्ठप्रमुखा द्विजाः ।
 वसन्ति सुमहात्मानो मानसा ब्रह्मणः सुताः ॥ १५ ॥
 गन्धर्वविद्याधरगुह्यकादीन्

महर्षिसिद्धांश्च तथैव पुण्यान् ।

संपूज्य कान्तासु महागुहासु
 नरो महेन्द्रस्य पदं प्रयाति ॥ १६ ॥

इत्येतत्कथितं विप्राः क्षेत्राख्यानं सुविस्तरम् ।
 नदीनां संभवं चापि शृण्वन्तु कथयाम्यहम् ॥ १७ ॥
 हिमालयतटे रम्ये महर्षिभिर्निषेविते ।
 हित्वा ऋषीन्ययौ विप्रा वसिष्ठः सह भार्यया ॥ १८ ॥

ऋषय ऊचुः ।*

कथं सर्वानृषीन् हित्वा वसिष्ठो मुनिसत्तम ।
 हिमालयतटं पुण्यं संययौ सह भार्यया ॥ १९ ॥

व्यास उवाच ।

मरीचिप्रमुखान् सर्वानृषीन् मानसरे गतान् ।
 वसिष्ठो मुनिशार्दूलाः श्रुत्वा हिमगिर्नि ययौ ॥ २० ॥

१०. -c) ने२ पार्श्वं (→पार्श्वे). -d) ने१ गुहा(→गुहाः).

११. -d) ने१ ग्रहा, ने२ ग्रहां (→गुहाः).

१२. -d) ने१ ग्रहाः (→गुहाः). १३. -b) ने१ निवसन्त्यप्सरोगणाः. -d) ने१

ग्रहाः (→ गुहाः). १६. -b) ने२.३ ऽसिद्धाश्च (→ ऽसिद्धांश्च). -d) ने३

महेन्द्रेण (→महेन्द्रस्य). ❀ने२.३. ○ १९. ने२.३. ○.

स हिमाद्रिं महाभागाः प्राप्य सिद्धनिषेवितम् ।
 तपसे कृतसङ्कल्प आश्रमं स चकार ह ॥ २१ ॥
 आश्रमं च प्रकुर्वन् वै हिमालयतटे शुभे ।
 स विष्णोर्वामचरणं ददर्श मुनिसत्तमाः ॥ २२ ॥
 पद्माङ्कुशादिरेखाढ्यं सेवितं नारदादिभिः ।
 ततः स संशयं चक्रे कस्यायं चरणोऽन्तिके ॥
 शिलापृष्ठे विलग्ने वै दीप्यमानः स्वतेजसा ॥ २३ ॥
 इति संशयमानं वै वागुवाचाशरीरिणी ।
 उवाच मास्तु सन्देहो विष्णोस्तं चरणं स्मर ॥ २४ ॥

व्यास उवाच ।

ततस्तु खेचरां वाणी वसिष्ठो मुनिसत्तमाः ।
 श्रुत्वा प्रफुल्लवदनो बभूव सह भार्यया ॥ २५ ॥
 स तत्र स्वाश्रमं चक्रे ऋषिभिः परिसेवितम् ।
 तथा गन्धर्वकन्याभिर्गन्धर्वैश्च निषेवितम् ॥ २६ ॥
 हिमालयतटं प्राप्य कृत्वा पुण्याश्रमं शुभम् ।
 विष्णुमाराधयामास वसिष्ठो मुनिसत्तमाः ॥ २७ ॥
 शीर्णपर्णा (र्णं (?)) निराहारो वायुभक्षो जितेन्द्रियः ।
 पूर्णमन्दशतं साग्र्यमरुन्धत्या सभार्यया ॥ २८ ॥
 ततो वर्षशतान्ते वै ददर्श पुरतः स्थितम् ।
 शङ्खचक्रगदाशाङ्गं रचितं वनमालिनम् ॥
 पीताम्बरधरं देवं प्रभविष्णुं महेश्वरम् ॥ २९ ॥
 तं दृष्ट्वा सहसोत्थाय वसिष्ठो मुनिसत्तमाः ।
 तुष्टाव प्रणतो भूत्वा देवं नारायणं द्विजाः ॥ ३० ॥

२२. -c) ने२ विभोर् (→ विष्णोर्). -d) °सत्तमा (→ °सत्तमाः). २३. -a) ने१ ऽरेषाढ्यं (→ ऽरेखाढ्यं). -f) ने१ शममापः (→ दीप्यमानः). २४. -a) ने१ इति सशस्त्र तं विप्र. -b) ने२ वागुवाच (→ वागुवाचा-). -c) ने१ सन्देहं (→ सन्देहो). २५. -a) ने३ वाणी (→ वाणी).
 २८. -a) ने२ शीर्णपर्णानिलाहारो. -d) ने१ भार्ययाः (→ भार्यया). २९. -e) ने१ देव (→ देवं). ३०. -a) ने२ ते (→ तं). -d) ने१ देव- (→ देवं)

वसिष्ठ उवाच ।

नमस्ते देव देवेश शङ्खचक्रगदाधर ।
 शाङ्गपाणे नमस्तेऽस्तु वासुदेव नमोऽस्तु ते ॥ ३१ ॥
 नमः कमलपत्राक्ष पद्मनाभ नमोऽस्तु ते ।
 वैकुण्ठ पुरुषाधार शेषावास नमोऽस्तु ते ॥ ३२ ॥
 नमस्ते विश्वरूपाय वामनाय नमोऽस्तु ते ।
 बहुरूपातिरूपाय विश्ववासाय ते नमः ॥ ३३ ॥
 अनादिमध्यनिधनं यस्यान्तं न विदुः सुराः ।
 तस्मै नमोऽस्त्वन्न्ताय वैकुण्ठाय नमो नमः ॥
 लोकसागरमग्नानां त्राता भव जनार्दनः (न?) ॥ ३४ ॥

व्यास उवाच ।

इति तेन स्तुतो विष्णुर्वसिष्ठेन महात्मना ।
 मेघगम्भीरया वाचा तमुवाच द्विजोत्तमाः ॥ ३५ ॥

विष्णुरुवाच ।

तवैवानुग्रहार्थाय इहायातोऽस्मि सांप्रतम् ।
 वरं वरय भद्रं ते यत्ते मनसि वर्त्तते ॥ ३६ ॥

वसिष्ठ उवाच ।

वृणोमि देवदेवेश जनानां हितकाम्यया ।
 पावनं सर्वलोकानां चरणोत्पलसम्भवम् ॥
 तोयं ते भगवन्विष्णोरघकोटिप्रणाशनम् ॥ ३७ ॥

व्यास उवाच ।

तथेत्युक्त्वा स भगवान् वसिष्ठस्याश्रमे शुभे ।
 गुहां प्रदर्शयामास देवगन्धर्वपूजिताम् ॥
 पुनः संभाषयामास वसिष्ठं मुनिसत्तमाः ॥ ३८ ॥

विष्णुरुवाच ।

पश्यस्वैनां महापुण्यां गुहां देवर्षिपूजिताम् ।
 सुरम्यां चातिविस्तीर्णामनन्तां भोगिपूजिताम् ॥ ३९ ॥

३५. -b) ने। वशिष्ठेन (→वसिष्ठेन). ३८. -f) ने। वशिष्ठं (→वसिष्ठं).
 ने३० सत्तमः (→^०सत्तमाः). ३९. -b) ने। गुहं (→गुहां).

दृष्ट्वा चैनां महाभाग श्रेयस्त्वं समवाप्नुहि ।
 न तुभ्यमन्धकारस्य भीतिश्चैवाति दारुणाः (णा?) ॥ ४० ॥
 न दृष्ट्वां तं महाभाग गुहायां चाति शोभनाम् ।
 न तु प्रत्यागमनं मह्यं रोचते तव सर्वथा ॥ ४१ ॥
 भुजङ्गानां महाभाग गुह्यद्वारनिरोधिनाम् ।
 न तु भीतिस्त्वया कार्या स्वस्ति तेऽस्तु ब्रजाम्यहम् ॥ ४२ ॥

व्यास उवाच ॥

इत्युक्त्वा देवदेवेशस्तत्रैवान्तरधीयत ।
 वसिष्ठोऽपि गुहां तस्यां प्रविवेश तपोधनाः ॥ ४३ ॥
 पुराणपुरुषं विष्णुं संस्तुवन्मुनिसत्तमाः ।
 गुहायां शेषनागं वै ददर्श द्विजसत्तमाः ॥ ४४ ॥
 सहस्रमौलिदेवेशं सहस्राक्षं महाप्रभुम् ।
 सहस्रचरणं देवं सहस्रं करपङ्कजम् ॥ ४५ ॥
 नागकन्यासहस्राणां परिवारैर्विराजितम् ।
 गुहायां शेषसंज्ञं वै यमनन्तं वदन्ति हि ॥
 ददर्श मुनिशार्दूला वसिष्ठो मुनिपुंगवः ॥ ४६ ॥
 स तं प्रणम्य वै विप्राः संपूज्य च पुनः पुनः ।
 ययौ गुहामनन्तं तां भोगिभिः परिसेविताम् ॥ ४७ ॥
 ततोऽग्रे भोगिसंरुद्धादभिनिष्क्रम्य स द्विजाः ।
 ददर्श सरराजानं मानसं मुनिसत्तमाः ॥ ४८ ॥
 हंसकारण्डवैः कीर्णं चक्रवाकैश्च सेवितम् ।
 सुगम्भीरं सुविस्तीर्णं द्वितीयमिव सागरम् ॥ ४९ ॥

४०. -d) ने१ भीतिर्भवति (→भीतिश्चैवाति).

३९ श्लोकात्परं ने२ अधिकम्—

दर्शयित्वा गुहां पुण्यां देवगन्धर्वपूजिताम् ।

४१. -b) ने१ शोभनम् (→शोभनाम्). ४२. -a) ने२ °बाह्य, ने३ °बाहो

(→°भाग). -c) ने१ प्रीतिस् (→भीतिस्). ४४ -c) ने१ गुहाया (→गुहायां).

-d) ने१ °सत्तमः (→°सत्तमाः) ४५. ने३ cd⊙. ४६. -f) ने३ °पुंगवाः

(→°पुङ्गवः). ४७. -c) ने१ °मनंतानां, ने२ °मनंतं तं (→°मनन्तं तां).

४८. -ab) ने१ सरुद्धं द्वारं (→संरुद्धादभि-).

४९. -a) ने१.२ °कीर्णं (→°कीर्णं).

मध्ये तस्य महालिङ्गं स्ववर्णहंसमयं शुभम् ।
ददर्श मुनिशार्दूला वसिष्ठो मुनिसत्तमाः ॥ ५० ॥
यस्मिन् ब्रह्मा च विष्णुश्च महादेवस्तथैव च ।
प्रविष्टा हंसदेहे वै विराजन्ते द्विजोत्तमाः ॥ ५१ ॥
तं दृष्ट्वा स्वर्णहंसाख्यं लिङ्गं देवर्षिसेवितम् ।
ननाम परया भक्त्या वसिष्ठो मुनिसत्तमाः ॥
ततस्तुष्टाव देवेशं स्वर्णहंसमयं शुभम् ॥ ५२ ॥

वसिष्ठ उवाच ।

नमोऽस्तु हंसाय महाप्रभाय
देवैर्महेन्द्रादिभिः (?) पूजिताय ।
सुवर्णदेहाय महाबलाय
हंसस्वरूपाय नमो नमस्ते ॥ ५३ ॥
यस्मिन् ब्रह्मा च विष्णुश्च शिवाद्यास्त्रिदिवौकसः ।
प्रविष्टाः सुविराजन्ते तस्मै हंसाय वै नमः ॥ ५४ ॥

व्यास उवाच ।

एवं संस्तूयमानं तं वसिष्ठं मुनिसत्तमाः ।
अशरीरा ततो वाणी अन्तरिक्षादजायत ॥ ५५ ॥

वागुवाच ।

तेन मार्गेण विप्रर्षे येनेह प्राप्तवानसि ।
व्रजस्व स्वाश्रमं पुण्यमरुन्धत्या निषेवितम् ॥ ५६ ॥
सरोवरजलं पुण्यं शिलायारोधितं शुभम् ।
प्राप्य स्वाश्रमं विप्र तेन त्वं श्रेयमाप्नुहि ॥ ५७ ॥

व्यास उवाच ।

वागुक्तं वचनं श्रुत्वा वसिष्ठो मुनिसत्तमाः ।
ययौ यत्र शिला पुण्या महाद्वारं निरुध्य वै ॥ ५८ ॥

५०. -d) ने२.३ °पुंगवः (→°सत्तमाः).

५२. -b) ने१.२ लिङ्ग—(→लिङ्गं). -d) ने१ वशिष्ठो (→वसिष्ठो). -f) ने१
सुवर्णं (→स्वर्णं). ५४. -c) ने१ °राजते (→°राजन्ते).

५५. -b) ने१ वशिष्ठं (→वसिष्ठं). -c) ने२ तमो (→ततो). ५६. -c) ने१
पूजस्व (→व्रजस्व). -cd) ने१ पुण्यं अरुन्धत्या (→पुण्यमरुन्धत्या). ५८. -b)
ने१ वशिष्ठो (→वसिष्ठो). -b) ने३ निरुध्य (→निरुध्य).

संस्थिता चित्रगुप्ताख्या स्थापिता पद्मयोनिना ।
 ततः स मुनिशार्दूला गुहाद्वारे महाशिलाम् ॥
 ददर्श चित्रगुप्ताख्यां स्थापितं (?) पद्मयोनिना ॥ ५९ ॥
 स तां दण्डेन निर्भिद्य सरोवरजलं शुभम् ।
 वाहये तेन मार्गेण स्वाश्रमं प्रति वै द्विजाः ॥ ६० ॥
 शरयूसरजैस्तोयैः पूरितां शीघ्रवाहिनीम् ।
 दुराराध्यां महापुण्यां दुःप्राप्यां देवदानवैः ॥ ६१ ॥
 ततो नागालयं प्राप्य सा सरिन्मुनिसत्तमाः ।
 प्राविशच्छेषनागस्य देहे देवनिषेविते ॥ ६२ ॥
 ततनस्तां शेषनागस्य देहाविष्टां महानदीम् ।
 दृष्ट्वा तुष्ट्वाव तं नागं स मुनिर्मुनिसत्तमाः ॥ ६३ ॥

वसिष्ठ उवाच ।

नमोस्तु शेषाय सहस्रमूर्त्तये,
 सहस्रकल्पानलरूपधारिणे ।
 सहस्रकल्पान्तसमुद्रवासिने,
 सहस्रपादाक्षिशिरोरुबाहवे ॥ ६४ ॥
 हिताय लोकस्य ददस्व मार्गं,
 पुण्यं शरय्वा प्रणतोऽस्मि तुभ्यम् ।
 ममाश्रमं पुण्यजलेन चास्याः
 पुनीहि नागेश तथैव लोकान् ॥ ६५ ॥

व्यास उवाच ।

एवं महर्षिणा नागः संस्तुतो मुनिसत्तमाः ।
 मुमोच शरयूं पुण्यां देहाविष्टां सुपावनीम् ॥
 ययुर्द्वारैः महानागाः फणामणिविराजिताः ॥ ६६ ॥

५९. -f) ने^{1.3} स्थापितां (→स्थापितं). ६०. -c) ने¹ वाहयत् (→वाहये).
 ६१. -a) ने^{2.3} शरयूं (→शरयू-). -b) ने³ परितां (→पूरितां); ने² वाहिनी
 (→^०वाहिनीम्). -c) ने¹ दुराराध्य (→दुराराध्यां).
 ६२. -d) ने³ देहं (→देव०) ६३. -a) ने^{2.3} तु (→तां). b-) ने² नदीन्,
 ने³ नदी (→नदीम्). ६४. -d) ने¹ पादाक्षं (→पादाक्षि०). ६५. -b)
 ने^{1.2} शरज्वाः (ने² द्याः) (→शरय्वा). ६६. -e) ने²⁻³ ययौ (→ययुर्). -f)
 ने² विराजितः (→^०विराजिताः).

६६ श्लोकस्य de मध्ये ने¹ अधिकम्—

ततो नागेन संमुक्तां शरयूं लोकपाविनीम् ।

ततः स मुनिशार्दूला गरुडं विष्णुवाहनम् ।
तुष्टाव नागकालार्गिन वैनतेयं रविप्रभम् ॥ ६७ ॥

वसिष्ठ उवाच ।

गरुडं विनतापुत्रं सुपणं विष्णुवाहनम् ।
नागार्गि नागनाशाय स्तुवामि विनतासुतम् ॥ ६८ ॥
तार्क्ष्यं वैष्णवमुख्यानां मुख्यभूतं हरिध्वजम् ।
स्मरामि तं गरुत्मन्तं नागनाशाय वैष्णवम् ॥ ६९ ॥

व्यास उवाच ।

वसिष्ठेन महाभागाः संस्तुतो विनतासुतः ।
चालयन्भूधरान्सर्वान्पक्षवेगेन वेगवान् ॥
भाजगाम वसिष्ठाय पन्नगानां भयप्रदः ॥ ७० ॥
तं दृष्ट्वा पन्नगाः सर्वे वेपमाना मुहुर्मुहुः ।
संत्यज्योद्दिगल्य तां गङ्गां वसिष्ठं शरणं ययुः ॥ ७१ ॥
मुनिः शरणगान्नागान्दृष्ट्वा तार्क्ष्यमुपागतम् ।
उवाच संस्तुवन् तार्क्ष्यं करुणार्द्रेण चेतसा ॥ ७२ ॥

वसिष्ठ उवाच ।

तव प्रसादात्पक्षीश गङ्गा संवाहिता मया ।
निरुद्धमार्गा नागाद्यैः संसारकलिनाशिनी ॥ ७३ ॥
साम्प्रतं त्वद्भूयान्नागाः शरणं समुपागताः ।
तस्मान् मे शरणं प्राप्तान्मा हिंसीः कृपणान् वृथा ॥ ७४ ॥

व्यास उवाच ।

तथेत्युक्त्वा स नागारिर्ययौ विष्णुगृहं शुभम् ।
वसिष्ठोऽपि च ता गङ्गां वाहयन्स्वाश्रमं प्रति ॥ ७५ ॥

६९. -c) ने१ ते (→तं). ७०. -a) ने१ वसिष्ठेन(→वसिष्ठेन). -b) ने१ वि
*ता° (→विनता°). -c) ने१ वसिष्ठाय (→वसिष्ठाय). ७१. -c) ने१ गंगा
(→गङ्गां). -d) ने१ वसिष्ठं (→वसिष्ठं). ७२. -a) ने१ वसिष्ठं, ने२ मुनिं,
ने३ मुने (→मुनिः). -c) ने१ तार्क्ष्यं(→तार्क्ष्यं). -d) ने१ चेतसाः (→चेतसा).
७३. -c) ने१ निरुध्य° (→निरुद्ध°).

ततस्तस्याश्रमं प्राप्य शरयूः लोकपावनी ।
 विवेश चरणं विप्रा विष्णोरतुलतेजसः ॥ ७६ ॥
 ततस्तां चरणे विष्णोः प्रविष्टां मुनिसत्तमाः ।
 दृष्ट्वा तुष्टाव देवेशं प्रभविष्णुं महेश्वरम् ॥ ७७ ॥

वसिष्ठ उवाच

नमाम्यहं नारदफाल्गुनादिभि-
 निषेवितं सत्यपथे प्रतिष्ठितम् ।
 वैकुण्ठमग्र्यं पुरुषं प्रभाविनं,
 नमामि चक्राब्जगदाधरं प्रभुम् ॥ ७८ ॥

व्यास उवाच ।

वसिष्ठेन स्तुतो विष्णुः शङ्खचक्रगदाधरः ।
 आविर्बभूव वै विप्राः सर्वदेवनमस्कृतः ॥ ७९ ॥
 तं दृष्ट्वा सहसोत्थाय वसिष्ठो मुनिसत्तमाः ।
 सगद्गदगिरा दीनो नमश्चक्रे हरिं प्रभुम् ॥ ८० ॥

वसिष्ठ उवाच

नमस्ते कमलाकान्त नमस्ते मधुसूदन ।
 नमस्ते पद्मपत्राक्ष दामोदर नमोऽस्तु ते ॥ ८१ ॥

व्यास उवाच ।

इति प्रणमितो विष्णुर्वसिष्ठेन महात्मना ।
 उवाच मुनिशार्दूला मेघगम्भीरनिस्वनैः ॥ ८२ ॥

विष्णुरुवाच ।

केन मां मुनिशार्दूल विज्ञापयसि हेतुना ।
 तत्सर्वं कथ्यतामाशु तत्करिष्यामि नान्यथा ॥ ८३ ॥

७६. -b) ने१ ष्पावनी (→ष्पावनी). ७७. -a) ने१ तमस्तां (→ततस्तां).
 ७८. -a) ने१ ष्फाल्गुना० (→ष्फाल्गुना०). -c) ने३ प्रभावितं (→प्रभाविनं).
 ७९. -d) ने१ स च (→सर्व-); ने२ ष्कृतम् (→ष्कृतः). ८१. -a) ने१ ष्कांता
 (→ष्कान्त). -b) ने१ ष्सूदनः (→ष्सूदन).
 ८२. -d) ने१ ष्निःस्वनः (→ष्निःस्वनैः). ने३ पुस्तके ८३ श्लोकादारभ्य 'वसिष्ठ
 उवाच' यावन्नास्ति.

वसिष्ठ उवाच ।

प्रसन्ने त्वयि देवेश मानवानां भयं कुतः ॥ ८४ ॥
 सोऽर्हं त्वद्वचनाद्विष्णो गुहामेनां प्रविश्य वै ।
 आप्तवान्मानसक्षेत्रं सिद्धगन्धर्वसेवितम् ॥ ८५ ॥
 तत्र खेचरया प्रोक्तो मानसात्तोयवाहिनीम् ।
 नदीं संवाहयेति त्वं प्रसादात् तव वै प्रभो ॥ ८६ ॥
 सैषा तै चरणं विष्णो प्रविष्टा लोकपावनी ।
 मानसोत्था पुण्यतीर्था शरयूः देवसेविता ॥ ८७ ॥
 एतामुद्धर्तुमिच्छामि चरणात्ते मधुसूदन ।
 अस्योद्धारे कृपा विष्णो क्रियतां नात्र संशयः ॥ ८८ ॥

व्यास उवाच ।

तथेत्युक्त्वा स भगवांश्चरणाच्छरयूं शुभाम् ।
 तस्मै प्रदर्शयामास निःसार्यं मुनिसत्तमाः ॥ ८९ ॥
 स तस्मै चेप्सितं दत्त्वा भगवान्मुनिसत्तमाः ।
 पश्यतस्तस्य विप्रर्षेस्तत्रैवान्तरधीयत ॥ ९० ॥
 वशिष्ठोऽपि महाभागा प्राप्य तां सरयूं शुभाम् ।
 मानवानां हितार्थाय वाहयामास तां नदीम् ॥ ९१ ॥
 शरयूसम्भवं विप्रा मयैतत्समुदाहृतम् ।
 यः शृणोति समग्र्यं वै स याति परमां गतिम् ॥ ९२ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे शरयूमाहात्म्ये

चतुःशप्ततितमोऽध्यायः ॥ ७४ ॥

८६. -b) ने१ ०वाहिनी, ने२ ०वाहनीम्, ने३ ०वाहनी (→०वाहिनीम्).

८७. -b) ने१ ०पाविनी (→०पावनी). -d) ने२ ०सेवित (→०सेविता).

८९. -d) ने१ ०सत्तमा (→०सत्तमाः).

ऋषय ऊचुः ।

शरयूसंभवो विप्र त्वया सम्यगुदाहृतम् ।
माहात्म्यं श्रोतुमिच्छामस्त्वत्तोऽभिलषितं शुभम् ॥ १ ॥

व्यास उवाच ।

शृण्वन्तु मुनिशार्दूलाः सरयूवर्णनं शुभम् ।
सर्वपापप्रशमनं सर्वोपद्रवनाशनम् ॥ २ ॥
दर्शनाद्वाजिमेधस्य स्पर्शनाद्वाजसूयजम् ।
स्नानाच्च ब्रह्मलोकासिर्यस्यां संजायते फलम् ॥
सोमपानफलं यस्याः पिबतां कुरुते जलम् ॥ ३ ॥
हिमालयतटे रम्ये सिद्धकिन्नरसेविते ।
वसिष्ठस्याश्रमं विप्राः ब्रह्मर्षिगणसेवितम् ॥ ४ ॥
तत्रैव विष्णोश्चरणं वामसंज्ञो द्विजोत्तमाः ।
पूज्यते देव गन्धर्वेनारदाद्यैर्महर्षिभिः ॥ ५ ॥
तत्रैव विष्णोश्चरणाद्वामा दिव्या सरिद्वरा ।
मानसोत्था पुण्यतीर्था सरयू लोकपावनी ।
बभूव मुनिशार्दूलाः सिद्धगन्धर्वसेविता ॥ ६ ॥
यां दृष्ट्वा मुनिशार्दूलास्तद्विष्णोः परमं पदम् ।
प्राप्नुवन्ति नराः सम्यक् कुलकोटिसमन्विताः ॥ ७ ॥
मूले विश्वम्भरो देवः पूज्यते देवनायकैः ।
यं सुपूज्य जनाः सर्वे यान्ति विष्णो परं पदम् ॥ ८ ॥
यं सुपूज्य महाभागा वसिष्ठो मुनिसत्तमः ।
शरयू वाहयामास सिद्धगन्धर्वसेविताम् ॥ ९ ॥

१. -a) ने₁ ०संभव (→०संभवो). ५. -b) ने₁ ०संज्ञ (→०संज्ञो). ६. -d) ने₁ ०पावनी (→०पावनी).
८. -c) ने₂ ये (→यं). ९. -b) ने₁ वशिष्ठो (→वसिष्ठो); ने₂ ०सत्तमः (→ ०सत्तमाः).

वसिष्ठं तत्र सम्भाव्य अरुन्धत्या निषेवितम् ।
 नरो याति परां सिद्धिं देवदानवदुर्लभाम् ॥ १० ॥
 तस्यास्तु दक्षिणे विप्रा दानवा निवसन्ति हि ।
 निवासं कल्पितो विप्रा पुरा च पद्मयोनिना ॥ ११ ॥
 शरव्या दक्षिणे भागे दानवानां दुरात्मनाम् ।
 दानवैः पूजिता पुण्या महामाया हरिप्रिया ॥ १२ ॥
 विद्यते मुनिशार्दूला देवानां विजयावह (हा ?) ।
 शरव्या वामभागे वै नागाः सर्वे वसन्ति हि ।
 सुपुण्ये नागपुराख्ये विसृष्टा पद्मयोनिना ॥ १३ ॥
 तयोः पर्वतयोर्मध्ये शरयू लोकपावनी ।
 वसिष्ठेन महाभागा वाहिता पुण्यवाहिनी ॥
 हिताय मुनिशार्दूलाः कोशलापुरवासिनाम् ॥ १४ ॥
 स पश्यन् तीर्थसाहस्रं लिङ्गसाहस्रमेव च ।
 कोशलां प्रययौ विप्रा विकुक्षिप्रतिपालिताम् ॥ १५ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे शरयूमाहात्म्ये
 पञ्चसप्ततितमोऽध्यायः ॥ ७५ ॥

१०. -d) ने^{1.1} दुर्लभम् (→दुर्लभाम्). ११. -c) ने¹ निवासः (→निवासं)

१४. -d) ने³ भागिनी (→वाहिनी).

ऋषय ऊचुः ।*

विशेषेण वयं सर्वे शरयूवर्णनं शुभम् ।
श्रोतुमिच्छामः विप्रर्षे यथातीर्थं त्वयोदितम् ॥ १ ॥

व्यास उवाच ।

शरयूवर्णनं विप्राः स्वयमेव पितामहः ।
कथितुं न समर्थोऽस्ति पूर्णवर्षशतैरपि ॥ २ ॥
तथापि मुनिशार्दूलाः कथ्यते चाधुना मया ।
यत्र पुण्यानि क्षेत्राणि यत्र तीर्थानि सन्ति वै ॥ ३ ॥
तत्र तत्कथयिष्यामि शरयूवर्णनं शुभम् ।
सर्वत्र शरयूः पुण्या विद्यते मुनिसत्तमाः ॥ ४ ॥
तीर्थेषु च विशेषेण अघकोटिविनाशिनी ।
सर्वत्र सरयूस्नानं दुर्लभं मुनिसत्तमाः ॥
सङ्गमे भद्रतुङ्गाख्या विशेषेण मयोदितम् ॥ ५ ॥

ऋषय ऊचुः ।

कुत्र सा भद्रतुङ्गाख्या शरयूसङ्गमे द्विज ।
सङ्गता लोकपापघ्नी तन्नो ब्रूहि द्विजोत्तम ॥ ६ ॥

व्यास उवाच ।

पूज्य विश्वम्भरं देवं मूले तस्या द्विजोत्तमाः ।
विश्वम्भरसरे स्नात्वा मैनाकाख्यं हृदं व्रजेत् ॥ ७ ॥
मैनाकाख्ये हृदे स्नात्वा कैतवीसङ्गमं व्रजेत् ।
कैतवीसङ्गमे स्नात्वा नरो याति परां गतिम् ॥ ८ ॥

*ने३. ऋषय ऊचुः इत्यारभ्य प्रथमश्लोकपर्यन्तं ॐ. २. -d) ने२ पूर्ण (→पूर्णर्).
३. -d) ने२.३ क्षेत्राणि (→तीर्थानि). ने२.३. ४. c-५. b ॐ. ६. -d) ने१
देवगंधर्वसेविताः.

७. -d) ने१ मैनाकाख्या-, ने२ मैनाकाख्य-(→मैनाकाख्यं).

ततः श्रो(स्रो?) तं समुत्तीर्यं वालायाः सङ्गमे शुभे ।
 गन्तव्यं मुनिशार्दूला देवर्षिगणसेविते ॥
 तत्र स्नात्वा नरो याति महेन्द्रभवनं शुभम् ॥ ९ ॥
 ततः काकवती नामा शरयूसङ्गमे गता ।
 तत्र स्नात्वा च मनुजो दिव्यमारोहति ध्रुवम् ॥ १० ॥
 शरय्वा दक्षिणे भागे पञ्चपावनसंज्ञकः ।
 पर्वतो मुनिशार्दूला विद्यते मुनिसेवितः ॥ ११ ॥
 तत्र वै दानवावासं कल्पितं पद्मयोनिना ।
 तत्रैव पर्वतोद्देशे पञ्चपावनसंज्ञके ॥
 हरः संपूज्यते विप्रा वरदो देवपूजितः ॥ १२ ॥
 तस्योद्देशे समुद्भूता भद्रतुङ्गा सरिद्वरा ।
 भद्रतन्त्रेण मुनिना प्रार्थिता मुनिसत्तमाः ॥
 शरयूसङ्गमं प्राप्य पूजिता सिद्धनायकैः ॥ १३ ॥
 तस्या मूले सुभद्राख्या शिला संपूज्यते द्विजाः ।
 तां सुपूज्य जनो याति शिवलोकं न संशयः ॥ १४ ॥
 सङ्गमे मुनिशार्दूलाः शरयूभद्रतुङ्गयोः ।
 चिताभस्मपरीताङ्गो हरः संपूज्यते द्विजाः ।
 तं सुपूज्य नरो याति शिवलोकं सुदुर्लभम् ॥ १५ ॥
 सङ्गमे भद्रतुङ्गाख्ये माघे स्नानं चरन्ति हि ।
 ते यान्ति मुनिशार्दूला वैकुण्ठभवनं शुभम् ॥ १६ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे शरयूमाहात्म्ये
 षट्सप्ततितमोऽध्यायः ॥ ७६ ॥

९. -c) ने१ शार्दूलाः (→शार्दूला).

१०. -a) ने१ काग० (→काक०). -d) ने२.३ दिव० (→दिव्य०).

११. -a) ने१ शरज्वा (→शरय्वा). १२. -e) ने२.३ विप्र (→विप्रा). १३. -e) ने२ शरयू (→शरयू-).

१४. ने२. d) ○. -c) ने२ तं (→तां); ने२ नरो (→जनो). १६. -a)

ने१.२ ०तुंगाया[:] (→०तुङ्गाख्ये). -b) ने१.२ ये स्नानं प्र- (→माघे स्नानं).

व्यास उवाच ।

दुर्लभं मानुषे लोके मानुष्यं मुनिसत्तमाः ।
 तत्रापि दुर्लभं मन्ये शरयूमज्जनं शुभम् ॥ १ ॥
 सङ्गमे भद्रतुङ्गायाः सुदुर्लभतरं स्मृतम् ।
 गोविप्रगुरुबालघ्नो ब्रह्महा पितृघातकः ॥ २ ॥
 निमज्ज्य भद्रतुङ्गायाः सङ्गमे मुनिसत्तमाः ।
 प्रकल्प्य पितृकृत्यं वै शुद्धिमाप्नोति नान्यथा ॥ ३ ॥
 तावद्भ्रमन्ति संसारे दारुणे दुःखसङ्कुले ।
 यावन्न भद्रतुङ्गायाः सङ्गमे मज्जनं कृतम् ॥ ४ ॥
 मध्यगं मुनिशार्दूलाः शरयुभद्रतुङ्गयोः ।
 स धन्यः प्रयतो भूत्वा यो वायुमुपसर्पति ॥ ५ ॥
 अत्रैवोदाहरन्तीमितिहासं पुरातनम् ।
 महर्षेर्भद्रतन्त्रस्य राक्षसानां तथैव च ॥ ६ ॥
 महर्षिर्भद्रतन्त्राख्यो भारद्वाजकुलोद्भवः ।
 बभूव मुनिशार्दूलाः सत्यधर्मपरायणः ॥
 स चक्रे स्वाश्रमं पुण्यं पञ्चपावनपर्वते ॥ ७ ॥
 सङ्गमे भद्रतुङ्गायाः स स्नानं मुनिसत्तमाः ।
 प्रातरुत्थाय भगवांश्चकार च दिने दिने ॥ ८ ॥
 कदाचित्स महाभागः सुस्नात्वा शरयूजले ।
 ब्रजन् पुण्याश्रमं विप्रा राक्षसान् संददर्श ह ॥
 पतितान् मानुषव्याधान् शरयूवायुसेवितान् ॥ ९ ॥
 तान् दृष्ट्वा स मुनिर्विप्रा करुणार्देण चेतसा ।
 पप्रच्छ स यथान्यायं सम्भाष्य च पुनः पुनः ॥ १० ॥

४. -a) ने१ भ्रमति (→भ्रमन्ति). ७. -c) ने१ शार्दूलः (→शार्दूलाः).
 ८. -c) ने१ भगवं (→भगवांश्). ९. -b) ने१ शरयू (→शरयू-).

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