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डा० रामकरण शर्मा

भूतपूर्व कुलपति, सम्पूर्णानन्द संस्कृतविश्वविद्यालय, वाराणसी; नयी दिल्ली

डा० रामचन्द्र नारायण दाण्डेकर

भण्डारकर प्राच्यशोधसंस्थान, पुणे

डा० जे० गोण्डा. उटरेख्ट, नीदरलैण्डस्

डा० जोर्जो बोनाजोली

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सम्पादकेन न्यासेन वाभ्युपगतानीति विज्ञेयम् ।

Authors are responsible for their views, which do no
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Authors are requested to use Devanāgarī characters while
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to follow the system of transliteration adopted by the International
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ट=t; श्=ś; ष=ṣ; ँ=ā].

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

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FOREWORD

It is rightly observed that the Purāṇas and the Upapurāṇas together constitute the most voluminous corpus of Sanskrit literature belonging to any particular genre. Naturally enough it is also a highly complex and confounding corpus. In the early years of Indological studies and research the Purāṇas were generally a neglected—and even somewhat maligned—subject. But, in the course of the last half a century or so, the scholarly interest in the Purāṇas and the secondary literature relating to them have grown prodigiously. A large share of the credit for this welcome change belongs, without doubt, to the All-India Kashiraj Trust which may be said to have initiated quite a new era in this regard through its project of Critical Editions of the Purāṇas and its research journal *Purāṇa*.

In a sense, this year-1990-may be said to mark the 150th anniversary of the beginning of proper Purāṇa-research. For, it was in 1840 that Horace Hayman Wilson translated the *Viṣṇupurāṇa* into English with an extensive preface and thereby prominently introduced this astonishing genre of Sanskrit literature to international scholarship. Many and varied, indeed, have been the views expressed and problems posed and attacked in the field of the Purāṇa-studies since then. About the nature of the Purāṇas, for instance, Farquhar pointed out that they were of little intrinsic interest as compared with the Vedas or the philosophic and classical literature in Sanskrit, appealing as they did to inferior or common illiterate taste. Winternitz characterized the Purāṇas as not a pleasing phenomenon from the literary point of view (except for a few oases), but conceded that, though they could be used for reconstructing political history only with great caution, they were of inestimable value for the history of religion on account of the insight which they afforded into various aspects and phases of Hinduism. Dimmitt and van Buitenen drew attention to such features of the Purāṇas as unstylish use of Sanskrit, epigonic style, unoriginal theology, and abundance of repetitive prayers and hymns, and suggested that they were preserved by a class of variously educated priests, who tended temples and pilgrimage sites, by using old stories as sectarian vehicles to promote their own particular deities. On the

other hand it has been affirmed that the Purāṇas represent various phases of interpretation of the one and only truth contained in the Vedas. In other words, the eighteen Purāṇas reflect but the eighteen sides of an only reality. It is also argued that the Purāṇas need to be studied not only as texts but also as "performance", for, oral literature, in order to reach its full actualization, has to exploit all its participation-facilitating dimensions.

Interest in the questions pertaining to the preparation of critical editions of the Purāṇas has grown quite considerably in recent years, particularly since the inception of the Kashiraj Trust Project. It is generally agreed that the Purāṇas constituted a literary genre which had ever been in a state of flux. They had been changing and growing in response to the changes in time, provenance, and the type of audience. Being works of essentially religious character they could not afford to remain static entities—they had to become dynamic phenomena in order to be related to a variety of socio-historical contexts. They had to maintain their *deśa-kāla-puruṣa-sāpekṣa* identity. It is rightly said that the Purāṇas, as a living organism, had to reshape themselves from time to time and keep themselves up-to-date as sacred manuals. All this has inevitably resulted in the eclecticism of the Purāṇas. The peculiar style adopted by the Purāṇas has also largely facilitated their continual growth. It has, however, been presumed by scholars—the names of Jackson, Pargiter, Blau, and Kirfel may be specially mentioned in this connection—that the individual Purāṇas which show many major and minor variations in their different recensions may be ultimately traced back to their respective originals which latter can be reconstructed through textual criticism. Not only this. Some scholars have even gone to the extent of positing one single Ur-Purāṇa as the source of the entire Purāṇa-corpus. But the proper methods to be adopted in respect of the critical editions of the Purāṇas continue to be a subject of serious scholarly debate. For instance, it is suggested that for the critical edition of any particular Purāṇa one needs to take into account not only the manuscripts of that Purāṇa but also the manuscripts of parallel texts in other Purāṇas. In the view of Professor Raghavan, the preparation of the critical edition of any one Purāṇa necessarily presupposes the preparation of the critical editions of all Purāṇas. Incidentally it may be mentioned here that misgivings continue to be expressed as regards the

feasibility—and even the desirability—of the critical editions of the Purāṇas.

But let me hasten to say that it was not—indeed, it could not have been—my intention to present in this Foreword any learned survey of Purāṇic research, Nor would I venture to introduce to the readers the rich contents of this Volume. All that I wanted to do was to indicate, if possible, how very fascinating and equally challenging a subject of study and research the Purāṇas could be.

This Volume contains some of Professor V. Raghavan's papers on the Purāṇas and the Upapurāṇas, and, even with its limited scope, it testifies to that scholar's remarkable versatility. Such volumes serve a twofold purpose—one sentimental and the other academic. On the one hand they provide us with an occasion to pay our tribute of respectful gratitude to our erstwhile mentor and to renew our pledge to march forward along the trail so finely blazed by him, and, on the other, they make available a very efficient and useful tool of research by bringing together that scholar's scattered, and often inaccessible, writings.

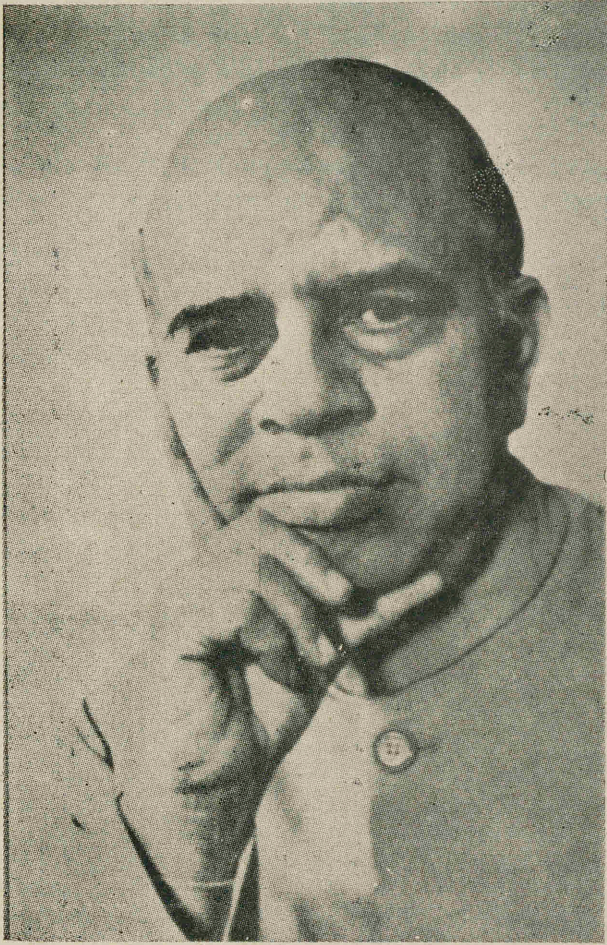
Whenever I think of Professor Raghavan three sayings—two in Sanskrit and one in Latin—automatically come to my mind. They are : *Na khalu dhīmatām kaścīd aviṣayo nāma (Śākuntala IV)* “Verily, no subject is beyond the ken of truly intelligent persons”; *Homo sum : humani nihil a me alienum puto (Heauton Timorumenos I, 1.25)* “I am too human to consider anything that concerns man to be alien to me”; and *Karmani vyajyate prajñā (Subhāṣita)* “Learning expresses itself through action”. These sayings reflect, as it were, his entire character and work. Raghavan's was a multisplendoured personality. It was unmistakably reflected in the many and varied ways in which he pursued his life's mission, namely, extensive promotion of Sanskrit. He was himself an all-rounder in the field of Sanskrit studies and research. His forte was, of course, Sanskrit Classical Literature and Rhetoric. His encyclopaedic work on the *Śṅgāraprakāśa* of Bhoja will bear ample testimony to this. But his literally numerous writings would show that there was hardly any subject relating to Sanskrit or Indology which he had not touched and which, having touched, he had not illuminated in his own way.

Professor Raghavan was avowedly a religious person. A devout follower of the Senior Śaṅkarācārya of Kanchi Kamakothi Peetha, he was always scrupulous about his morning and evening *Sandhyā* and *Rāmāyaṇa Pāṭha*. I have seen him following this schedule even when abroad. He belonged to the Kauthuma Śākhā of the *Sāmaveda*, and he was not unoften seen taking lessons in traditional Sāma-chanting together with his two sons who were post-graduate students in science.

I feel grateful for this opportunity given to me to remember my friend and colleague anew under the pretext of this Foreword.

Bhandarkar Oriental
Research Institute,
Poona
June 21, 1990

R. N. Dandekar



Dr. V. Raghavan

AN ACADEMIC PROFILE

Dr. V. Raghavan was born on 22nd August 1908 at Thiruvarur in Thanjavur district, Tamilnadu State. He was educated at the Board and Government High School, Thiruvarur and Presidency college, Madras. He took M. A. Degree in Sanskrit language and literature (1930) in First class with first rank and several gold medals and prizes. He was a student and research scholar under Mm. Prof. S. Kuppuswami Sastri and got his Ph. D. (1931-35) for his thesis *Bhoja's Śṛṅgāraprakāśa*.

He was Superintendent of the Sarasvati Mahal Library, Thanjavur, for a brief period in 1930. He joined the Department of Sanskrit of the University of Madras as a Research Assistant in 1935 and after holding different positions in the same Department became the Professor and Head of the Department in 1955. Ever since joining the Department he was also associated with the monumental New Catalogus Catalogorum project of the University carried out by the Department of Sanskrit.

He visited U. K. and Europe (1953-54), U. S. S. R. (1958), Nepal (1962, 1963), U.S.A (1964, 1971, 1974) Japan and South-East Asia (1964), Australia (1971) and Burma (1978) for making a survey and cataloguing of the collections of manuscripts and progress of Indological studies as also for participation in Conferences etc. He was a Fellow of the Jawaharlal Nehru Foundation in 1969-70. He passed away on the Rama Navami Day in April 1979.

He was the recipient of the following academic distinctions and honours :

He was awarded the Kane Gold Medal by the Asiatic Society, Bombay (1953). He was blessed by the Paramacharya H. H. Sri Sankaracharya of Kanchi Kamakotipeetham with the titles *Kavikokila* for his Mahākāvya on Muthuswami Dikshita and *Sakala-kalā-kalāpa* for his versatile talents. He was conferred *Padma Bhushan* by the President of India on the Republic Day (1962). He was awarded the Fellowship of Sangeet Natak

Akademi (1964) and the Fellowship of the Sahitya Akademi (1979). He delivered the Patel Memorial Lectures (1964) for the Ministry of Information and Broadcasting. His book *Bhoja's Śṛṅgāraprakāśa* received the Sahitya Akademi prize for Sanskrit Research (1966). He was awarded the gold medal and diploma for distinction in Arts and Sciences from the Noble Order of St. Martin, Austria (1967). He was conferred the title of *Vidvat-kavindra* by a conference of pandits and scholars at the Sanskrit Language society, Madras (1969). His Sanskrit play *Anarkali* was given the Kalidas Puraskar in 1974 for the best original writing.

He had the distinction of being closely associated with many learned and cultural bodies in India. Some of these are—He was the Secretary, All India Oriental Conference (1951-59); its Sectional President (1949 and 1959) the General President of its 21st session (1961); was a member of the Sanskrit Commission appointed by the Government of India (1956); was a member of the Central Sanskrit Board of the Ministry of Education, New Delhi; was a member of the Bhandarkar Oriental Research Institute, Poona, Linguistic Society of India, Asiatic Society of Bengal, Royal India, Pakistan, Ceylon Society, London; was Honorary Member, Ecole Francaise Extreme-Orient, Paris, Austrian Academy of Sciences, Vienna, the Noble order of St. Martin, Austria, Chairman, Academic Sub-Committee, First World Sanskrit Conference 1971-72 and Founder President, International Association of Sanskrit Studies, 1973-79.

Amongst the institutions at Madras special mention could be made of the Kuppuswami Sastri Research Institute of which he was the Founder Secretary during 1945-79 and the Samskrita Ranga founded by him in 1958.

Dr. V. Raghavan was a prolific writer of his times, having authored nearly 125 books, 1000 Research articles and many original writings in Sanskrit. He was also the Editor for more than three decades, of the publications of the Kuppuswami Sastri Research Institute, Samskrita Ranga and the Music Academy. He was also the Editor of the Samskrita Pratibha, a half-yearly Sanskrit Journal of the Sahitya Akademi, Delhi.

An annotated Bibliography of his writings published during 1931 to 68 was brought out on his Shashtyabdapurti by the New order Book Co., Ellis Bridge, Ahmedabad-6. Subsequent additions are to be found in "Dr. V. Raghavan Felicitation Volume" published by M/s Motilal Banarsidass, Delhi in 1975.

His posthumous publications are :

Printed :

1. Festivals, Sports and Pastime of India, Ahmedabad, 1979.
2. Muthuswami Dikshitacarita Mahakavya (Sanskrit), Madras, 1980.
3. Meenakshi Suprabhatam (Sanskrit), Madras, 1980.
4. On Kālidāsa, Mysore, 1980.
5. Abhinavagupta and his works, Varanasi, 1981.
6. The Concept of the Beautiful in Sanskrit Literature, Madras, 1988.
7. The Comic Element in Sanskrit Literature, Madras, 1989.

In Print :

1. The Sanskrit text of the Śṛṅgāraprakāśa of Bhoja edited with annotations—from the Harvard Oriental Series.
2. Sanskrit Drama, its Productions and Aesthetics—(A collection of some of his papers on Sanskrit Drama)—to be released in September 1990.

**HIS BOOKS/MONOGRAPHS, EDITIONS, EXPOSITIONS
ETC. RELATING TO PURĀṆAS AND EPICS**

- | | |
|--|---|
| 1. The Mahābhārata (Condensed in the poet's own words) with English translation by the author | G. A. Natesan & Co.
Madras, 1935, 1953
(4th edn.) |
| 2. Śrīmad Bhāgavata (condensed in the poet's own words) with English translation by the author | G. A. Natesan & Co.,
Madras, 1937, 1947
(3rd edn.). |
| 3. Some Old Lost Rama plays | Annamalai University,
Annamalainagar, 1961. |
| 4. Ādikavikāvya-praśastayaḥ—poet's homages to Vālmiki and the Rāmāyaṇa | Madras, 1963 |
| 5. Śrīvyaśapraśastayaḥ—poet's homages to Vyāsa | All-India Kashiraj
Trust, Varanasi, 1963. |
| 6. Rājanīti section of the Purāṇārtha-saṅgraha | All-India Kashiraj
Trust, Varanasi, 1965. |
| 7. Rāmāyaṇa Trivenī | Madras, 1970. |
| 8. The Greater Rāmāyaṇa | All-India Kashiraj
Trust, Varanasi, 1973. |
| 9. Rāmāyaṇa and Greater India | South Gujarat Univer-
sity, Surat, 1974. |

Dr. N. Gangadharan

Dr. S. S. Janaki

देवीस्तोत्रम्

देवीं नवीनघननीलमुचाररूपां
हेमज्वलद् रुचिरनूपुरशिञ्जिताङ्घ्रिम् ।
प्रत्यङ्गुलीदलनखच्छलरूपचन्द्र-
संसेविते विजयदे भवतीं नमामि ॥ ३७ ॥

द्राघिष्ठनागविधिवद्धविशालचारु-
शार्दूलचर्मपरिधायिनि दक्षकन्ये ।
कादम्बिनीरुचिरदीर्घविमुक्तकेश-
पाशोरुशोभिजघनां भवतीं स्मरामि ॥ ३८ ॥

हस्तैश्चतुर्भिरमले धृतखड्गमुण्डैः
प्रोद्यत्सुधाधररुचिर्नृकपालयुक्तैः ।
दुष्प्रेक्षणीयभवरूपधरां सुरारि-
दैत्यादिभिर्विजयदे भवतीं स्मरामि ॥ ३९ ॥

व्यादीप्यमाननयनत्रयदृष्टिरूप-
पीयूषवर्षिणि सुरादिषु दैत्यहन्त्री ।
स्वच्छप्रसन्नविमलाम्बरमण्डलाभ-
भालेन्दुखण्डतिलकां भवतीं स्मरामि ॥ ४० ॥

उद्यत्किरीटकमनीयलसत्पताका
पीयूषभापुलसिकण्ठमणिः सदैव ।
जाज्वल्यमानरविकोट्यधिकप्रभाह्यां
सर्वाचिते विजयदे भवतीं स्मरामि ॥ ४१ ॥

एतादृशीं रुचिररूपधरासि भक्त-
चिन्तानुरूपकरणासि निसर्गसूक्ष्मा ।
ज्ञानस्वरूपिणि विभो नयनाद्यधिष्ठा
निश्चक्षुरादिमसितां भवतीं स्मरामि ॥ ४२ ॥

नारायणी विधिशिवाच्युतवन्दिताङ्घ्रिः

काली जया विजयदा जननी जनानाम् ।

दुर्गाभया भगवती गिरिजा भवानी

त्वं वैष्णवी निखिलदेवमयी प्रसीद ॥ ४३ ॥

नारायणाच्युतजनार्दनपद्मनाभ-

दैत्यारिविष्णुभगवत्कमलासनेति ।

नामानि देवि अमलानि तवैव शब्द-

लिङ्गैकभेदकलितानि विहीनलिङ्गे ॥ ४४ ॥

त्वं कालकेतुवरदच्छलगोधिकसि

या त्वं शुभा भवसि मङ्गलचण्डिकाख्या ।

श्रीशालवाहननृपाद् वणिजः ससूनो

रक्षाम्बुजे करिचयं ग्रसती वमन्ती ॥ ४५ ॥

(बृहद्धर्मपुराण ३।१६।३७-४५)

NOTES ON THE DEVĪSTOTRA

Viṣṇu with the desire of saving the seventh son of Vasudeva and Devakī from Kāmsa who had killed their first six sons on account of being afraid of the celestial speech that the eighth son of his sister Devakī would kill him, extolled Devī at Kāmarūpa by uttering this eulogy.

(Verse 38) The printed reading पशोर in the fourth foot is manifestly wrong as the first letter (प) of this foot is metrically faulty (it ought to be *guru*). It is quite reasonable to read पाशोर, the expression केशपाश meaning 'much or ornamented hair' is undoubtedly the correct reading.

Dakṣa is Svāyambhuva Dakṣa (and not Prācetasā Dakṣa) whose wife Prasūti gave birth to Sati.

(Verse 39) The printed reading of the first foot हस्तैश्चतुर्भिरमलाः पादैर्घृतखण्ड is not only metrically defective but also without any suitable sense. The reading adopted here is an emendation by the editor of the Vangavasi edition.¹

(Verse 41) The printed reading of the first foot किरीटकोटिकमनीय-लसत्पताका is metrically faulty as the first letter (कि) is *laghu*. The foot may be corrected to उच्चत्किरीटकमनीयलसत्पताका (see the editorial remarks, p. 246, Vangavasi ed.). The meaning of the second foot is not quite clear.

(Verse 42) The printed reading निसर्गसूक्ष्मा (in the second foot) must be corrected to निसर्गसूक्ष्मा, meaning निसर्गतः सूक्ष्मा, naturally subtle. नयनाद्यधिष्ठा is to be analysed as नयनादीनाम् अधिष्ठा; अधितिष्ठतीति अधिष्ठा; अधिष्ठा (feminine). निश्चक्षुरादि—having no senses like the eye etc.

1. The Bibliotheca Indica edition of this Purāna (edited by Haraprasāda Śāstrin), which shows variant readings, does not contain this chapter and as such there is no other way but to correct the reading to such a form as would bear some sense. The Bengali edition does not show variant readings.

(Verse 44) The printed reading कमलाननेति is doubtful. कमलासनेति seems to be the correct reading. It is difficult to construe कमलानि (in the third foot) with the other words in the second half of the verse. We may read नामानि देवि विमलानि.

The import of the second half is : All of these words (*Nārāyaṇa* etc.) really refer to *Devī*. Though these words are *Devī*'s names, yet they are different so far as their verbal forms are concerned. Again, these names are of masculine gender while *Devī* is a feminine deity. In reality *Devī* is bereft of all genders.

(Verse 45) रक्षाम्बुजे has two variant readings : रक्षामृजे and रक्षेऽम्बुजे (Studies in the *Upapurāṇas*, II, p. 445) It is interesting to note that in his चण्डिकामङ्गलकाव्य *Lālā Jayanārāyaṇa* (a Bengali poet of the 18th century) gives the Bengali rendering of the verse and says that this verse occurs in *Viṣṇu*'s eulogy of *Mahāmāyā* in the *Uttarakhaṇḍa* of the *Bṛhad-dharma-purāṇa* (see Studies in the *Upapurāṇas*, II, p. 548; the relevant passages of the चण्डिकामङ्गलकाव्य are quoted here). *Devī*'s giving a boon to the hunter *Kālaketu*, *Devī*'s assuming the form of a golden *godhikā* (a kind of lizard), *Devī*'s swallowing and ejecting (from the mouth) an elephant and *Devī*'s protecting the merchant *Śrīmanta* and his father from the king *Śālavāhana* are found to have been described in wellknown Bengali *Maṅgalakāvya*s glorifying *Devī*.

—R. S. Bhattacharya

AN UNIQUE TWO-KHAṆḌA VERSION OF THE MATSYA PURĀṆA*

In the South Indian materials used for the critical edition of the Matsya Purāṇa for the Purāṇa Prakasana Samiti of the Kaśīrāja Trust, is included the Tamil verse-translation of the Purāṇa by Vadamalayappa Pillai, Madura Nayak's Officer at Tirunelveli. This translation is dated, according to its concluding verse, in 1706-7 A.D., but the late Anavarata Vinayakam Pillai, who wrote an introduction to the edition of this Tamil Matsya Purāṇa (1900, Minerva Press, Madras), opined that either this last verse mentioning the date was a later addition or the author, Vadamalayappa, lived long, and that really the translation must be earlier, as Vadamalayappa was in charge of Tirunelveli before this time. There were in fact two Vadamalayappa Pillais in charge of Tirunelveli; the first was under Tirumala Nayak of Madura A. D. 1623-59, who is attested by inscriptions and was connected with the incident of recovering the idol at Tiruchendur Temple from the Dutch who descended on the shrine in 1648¹; it is with him that Anavarata Vinayakam Pillai identifies the translator of Matsya. The second was his daughter's son and it is to him that Pt. Soma-sundara Desikar², who obviously accepts the date given at the end of the translation, ascribes the work. In either case, the Tamil Matsya Purāṇa happens to be older than many of the manuscripts of the Purāṇa itself and is valuable for the Textual criticism of the Purāṇa.

As one opens the Tamil Matsya Purāṇa, one is struck by some prominent differences of its text of the Purāṇa from that available in print, in Anandāśrama (ĀSS) or other series. Firstly, in the Tamil version the Purāṇa is found in two sections, called therein

* Part of the material of this paper formed the subject of a communication to the All-India Oriental Conference, XXth Session, Bhuvanewar.

1. See Tirunelveli Gazetteer; M. Rennel's *Description: Historical and Geographical of India* (Berlin 1785)
2. See his article, *Viceroy's of the Nayaks of Madura* Journal of Indian History, XVI. 1938, pp. 175 ff.

Kāṇḍas. Secondly, the total number of the chapters of the Purāṇa here are 172 (p. 4 v. 19) (Pūrva 114 and Uttara 58), which is considerably less than that found in the printed texts. Thirdly a scrutiny of the initial list of subjects dealt with and the subject-names in chapter-colophons showed some subject matter not in accord with or not found in the printed texts.

The search for the Sanskrit source of this Tamil version yielded a Grantha manuscript of the Purāṇa, in fact the only manuscript in that script so far known. This manuscript was found in the Palace Library, Trivandrum, no 402 in the Descriptive Catalogue of the Granthappura manuscripts. That the text in this manuscript was the basis of the Tamil version could be seen not only from the provenance of the manuscript and its script, but also from a checking of the contexts on the main points of difference noted above. Firstly this Trivandrum Grantha manuscript has a text of the Purāṇa in two sections, called here Khaṇḍas, Pūrva and Uttara. At the outset, in one of the preliminary verses, it gives its chapter-account as 172 which answers to that in the Tamil version.

अध्यायानां शतादूर्ध्वं द्विसप्तति मुनीश्वराः ।

A couple of lines above, the text says that it is in two khaṇḍas.

खण्डद्वयात्मकं तच्च पूर्वोत्तरविधानतः (after v. 10 ĀSS).

In all the Purāṇas which set forth the total extent of each Purāṇa, with the exception of Agni, the Matsya is given 14,000 ślokas. The Agni gives it as 13,000. In the Matsya itself, in chapter 53 ĀSS (v. 51), the number 14,000 is given. But here (chapter 54), as well as in the introductory verses at the outset, the Grantha manuscript gives only 13,000 as the extent of the Purāṇa. उक्तवान् ग्रन्थसंख्यायाः त्रयोदशसहस्रकम् । Of the 26 manuscripts of Matsya collated, 20 give 14,000. The Śāradā Ms. does not give any count. Besides our Grantha manuscript, a Devanāgarī manuscript from Ujjain, a Devanāgarī manuscript from Tanjore and the India office (IO.) Malayalam manuscript give 13,000. There is just one manuscript in Devanāgarī from Bombay which gives the ślokas of Matsya as 20,000. The Tamil version mentions 13,000 at the opening (p. 4. v. 19), though in the chapter giving the anukramanikā of all the Purāṇas (ch. 54), it repeats the normal information of 14,000 (v. 28) found in all Purāṇas. Considering the

lesser number of chapters in the Grantha manuscript a shortfall in the total ślokas is to be expected and 13,000 would be the correct count for the text represented by the Grantha manuscript.

We might now get into the chapters and see how the Grantha manuscript goes about its division into two Khaṇḍas and how its chapter-progression compares with that in the ĀSS. In the Pūrvakhaṇḍa, the Grantha manuscript has 114 chapters and at the end here it says :—

इति श्रीमत्स्यपुराणे ग्रहावतारवर्णनं नाम—अध्यायः । पूर्वखण्डः समाप्तः शुभ-
मस्तु ।

इत्येतत् कथितं सर्वं मत्स्येनोक्तं क्रमात्ततः ।
पूर्वखण्डमिति ज्ञेयं सर्वपापप्रणाशनम् ॥

These Pūrvakhaṇḍa chapters numbering 114 correspond to chapters 1-128 of the ĀSS on the following basis :

Grantha	ĀSS	Grantha	ĀSS
1-44	1-44	90-99	101-110
45	45-46	100	111-2
46-8	47	101	113-4
49-64	48-64	102-6	115-9
missing	65	107-8	120
65-80	66-80	109	121
81	81-2	110	122-3
82	83-92	111-2	124-5
83-8	93-8	113	126-7
89	99-100	114	128

It will be seen that one small chapter of ĀSS, the 65th describing Akṣayaṭṭīyā-vrata is omitted by the Grantha manuscript. This chapter is omitted in some other Devanāgarī manuscripts also. For the rest, the smaller chapter number of the Grantha is due to its incorporation of more than one chapter, sometimes as many as ten, of ĀSS into a single chapter.

The Uttarakhaṇḍa of the Grantha manuscript opens with material and chapters which do not correspond to those in ĀSS. These initial chapters of the second part of the Grantha manuscript constitute its additions. Before we analyse this section, consisting of

29 chapters, we might compare the further portions of the Purāṇa in the two texts. The Grantha, Uttara-khaṇḍa, chapters 30-43 (144-157) correspond to ĀSS. 129-142. The Grantha thus brings itself to chapter 157 counted from the beginning, and stops. That the text of the Purāṇa according to this version did not stop here can be verified from the Tamil version where we have a further portion which, from the stories dealt with, could be seen to go upto chapter 160 of ĀSS.

Grantha	Tamil (Uttara No.)	ĀSS
157 ends	(159) 45	142
	46-8	143-5
	49	146-7
	50-54	148-152
	55-56	153
	57	154-159
	58	160
	nil	161-291

Though generally speaking the whole of the ĀSS text beyond chapter 160 is absent from the version represented by the Grantha manuscript and the Tamil version, three chapters of ĀSS, 161-3, describing in detail the fight between Narasiṃha and Hirāṇya are found partly spread over and partly *en bloc* within the long 18-chapter-Narasiṃha section of the additional material at the beginning of the Uttarakhaṇḍa of the Grantha manuscript.

The following table shows the chapter-concordance among the Tamil, Grantha and ĀSS texts for the Uttara Khaṇḍa beyond the portion of additional stories at its beginning, i. e. for the 14 further chapters available in the Grantha manuscript.

Grantha	Tamil	ĀSS
144 (30)	31	129
145 (31)	32	130
146 (32)	33	131
147 (33)	34	132
148 (34)	35	133
149 (35)	36	134
150 (36)	37	135
151 (37)	38	136

Grantha	Tamil	ĀSS
152 (38)	39	137
153 (39)	40	138
154 (40)	41	139
155 (41)	42-43	140
156 (42)	44	141
157 (43)	45	142

The two texts have so far been compared completely except for the central portion of 29 chapters at the beginning of the Uttarakhaṇḍa of the Grantha manuscript, on which the two texts have their basic difference. As already pointed out, three chapters of ĀSS (161-3) describing Narasimha's fight with Hiranya form the only common material between the two; the rest is unique to the Grantha version. The Tamil translation of course has all this additional matter, but there is one slight difference in the chapterwise apportionment of this matter.

Grantha manuscript	Tamil translation
Uttarakhaṇḍa	Uttarakāṇḍa
1-9	1-9
10	10-11
11-29	12-30

Thus except for splitting the 10th chapter of the Grantha original into two (10, 11), the chapters in this section agree as between the Grantha manuscript and the Tamil translation.

As the Grantha manuscript opens, it gives, as already noted, its division of the text into two khaṇḍas, its count of chapters as 172 and of Ślokas as 13,000; similarly it gives the indication about the additional stories dealt with by it. After verse 7 a-b of ĀSS, the Grantha adds two lines :—

केन वा हेतुना सूत विष्णुस्सर्वजगन्मयः ।
नारसिंहं वपुर्धृत्वा कं वारक्षज्जगत्प्रभुः ॥

Now in the text in ĀSS itself there is the story of Narasimha in chapters 161-3; at the outset this is not mentioned as one of the main subjects of the Purāṇa, but in the purāṇānukramaṇikā in other Purāṇas also, the topic Narasimhopavarṇanam is given as an integral part of the definition of the Matsya. One of the main objects of the two-khaṇḍa Grantha text seems to be to expatiate

upon the Narasimha-avatāra which it does in no less than 18 chapters. Three of these are almost taken from the vulgate Matsya (161-3); a good part of the rest derives from diverse sources, the Bhāgavata, the Harivamśa, the Viṣṇu, the Narasimha, the Kūrma and the text called Haribhaktisudhodaya.³ The material which is common to the Grantha and the vulgate (161-3) itself goes to the Harivamśa.

The next story in this additional section in the Grantha is that of Bhairava. In the opening chapter of ĀSS there is a question about Bhairava's story, and the ĀSS text therefore deals necessarily with Bhairava. But the difference between the Grantha and the vulgate texts on this subject is that the two justify Śiva's Bhairavatva with two different narratives, the latter with the story of Andhakāsura-samhāra given in just one chapter (179), the former with a whole section of 8 chapters which falls into two parts, a disquisition on yoga and the story of Śiva taking to Bhikṣātana to quell the arrogance of the sages and remove their obsession with karma-mārga. These materials are drawn from or are common to Liṅga, Skānda, Śiva, Vāyu, and Harivamśa.

Before taking leave of this section on Bhairava, mention must be made of one point. The vulgate text has, close upon the Bhairava story, a section on the greatness of Banaras (Avimukta) in six chapters (180-185). But in the Grantha, in the midst of the Bhairava story just one verse speaks of Vārāṇasimāhātmya (54). This shows that the Grantha had a vague sense of Vārāṇasimāhātmya as a legitimate topic in the Matsya.

The third section of this part is devoted to Kalāpin, said to be a form of Śiva. Of the three parts into which these additional chapters of the Grantha version fall, the first gives a story already mentioned but *briefly* dealt with in the vulgate, the second deals with a subject mentioned but *differently* dealt with in the two texts, and the third offers a subject *totally new*. The last, the Kalāpin-story is not indicated in the introductory verses in chapter I, and the additional verse⁴ in the Grantha here (before v. 9 of ĀSS) refers

3. Edition, Kamakoti Kotasthanam, B. G. Paul and Company, Madras-1, 1956.

4. कस्मान्च देवदेशः सच्चिदानन्दलक्षणः ।
धृत्वा लोके वपुर्दिव्यं कुमार इति विश्रुतः ॥

to Kumāra and not Kalāpin, and Kumāra is a subject dealt with in both texts, ĀSS and the Grantha.

But at the beginning of the Uttarakhaṇḍa, the Grantha starts with a repetition of the question of the sages and here Kalāpitva of Śiva is mentioned as one of the four topics the sages ask to be enlightened upon.

नारसिंहप्रभावं च भैरवत्वं भवस्य च ।
कलापित्वं पुरारित्वं कथमासीन्महेशितुः ॥
एतच्चतुष्टयप्रश्नं

As we shall note below the Kalāpi-form is obscure and not traceable elsewhere.

Leaving the three chapters of Kalāpi-carita, we have in the 26 chapters dealing with Narasimha and Bhairava familiar material traceable in other Purāṇic sources. In fact, most of the lines in these 26 chapters are found elsewhere also. There are 2903 lines in these chapters and of these only 518 have not yet been traced in other Purāṇas. In the sequel a complete table has been given showing the traced portions of these 26 chapters.

Lastly we may refer to some noteworthy points in the texts of these 29 additional chapters of the two-khaṇḍa manuscript. Chapter 26 while describing the Bhairava-story refers to Kāpālikavrata and Śiva doing this, and to the two important sacred places Kapālamocana and Āmardaka. It is in the last three chapters on Kalāpi-carita that there are several points arresting attention. Firstly the text offers such a large variety of explanation of the name Kalāpin and the Kalāpitva of Śiva that one might ask if this Kalāpitva is a genuine concept at all, and whether there is not an air of unreality and uneasiness in the author about the whole treatment.⁵

5. The following explanations are offered for Kalāpa and Kalāpin : The cosmic creation, in entirety, of the Lord is Kalāpa, (Samūha); Kalā is bliss; those that have it (Sanaka etc.) are Kalāpas and Śiva who expounds it to them is Kalāpin; Kalāpa is head ornament in the form of knowledge and Śiva who has it is Kalāpin. At deluge, Śiva protects all Kalās (Kalāpa). Trayī, Vedas, is Kalāpa and because of his being full of these Śiva is Kalāpin. Kalā is Pārvatī and Kalā-pa Śiva, who bears her in his body. Kalās are the five cosmic activities of Śiva of

Chapter 27, v. 33 refers to Śiro-vrata. In vv. 37, 38 Vedānta Śāstra and Śabda Brahman are mentioned. Chapter 28 speaks of the 6 Śāstras and enumerates them thus in śloka 9.

स्यात्कापिलं काणभुजं भाट्टं प्राभाकरं तथा ।
वैयासिकं गौतमीयं षोढा शास्त्रं भविष्यति ॥

In the mention of Bhāṭṭa and Prābhākara, the text in this part definitely writes itself down as post-Prabhākara and post-Kumārila. In verses 10, 11 which follow, Veda, Purāṇa and Kāvya are respectively described as *Prabhu-sammita*, *Suḥṛt-sammita* and *Kāntā-sammita* and this well known idea, derived from Alankāra Śāstra, confirms the late date indicated by the previous reference to Kumārila and Prabhākara.⁶ A further indication of the late date is to be had when the text, more than once, describes Bhikṣāṭana-Śiva as putting on the form of a Jaṅgama and Vira-Jaṅgama.

आविर्भव भगवान् वीरजङ्गमरूपधृक् ।

Chapter 26, śloka. 15, also Ślokas 27, 28, 30 refer to Jaṅgama. While explaining Kalāpitva, from serpents issuing from the rite

creation, maintenance, etc., and Śiva who does them is Kalāpin. Kalāpa is Śāstra made of sound and Śiva is called Kalāpin as he is their source (*Yoni*). The world is Kalāpa as it spreads out like plumage from Śiva. Kalāpin is peacock and like the liquid within its egg (*mayūrāṇḍa*), the cosmos is contained in Śiva. The three forms of Tejas are Kalāpa. The Sun is made of twelve Kalās and Śiva who has the Sun, Moon and Fire is Kalāpin. There are the sixteen Kalās, from which again Śiva gets the name Kalāpin. Lastly Kalāpas are ornaments which in Śiva's case are serpents. Śiva has twenty-five forms (*mūrtis*) which are called Kalās and from them also he gets the name Kalāpin. It will be seen that the explanations turn on Kalā in manifold senses, Kalāpin meaning peacock, and Kalāpa meaning ornament.

6. The mention like this of Bhāṭṭa and Prābhākara as two śāstras is quite interesting and reveals the high repute gained by the two. It may be pointed out that of the two, the one more reputed formerly was Prabhākara and another text which speaks of Prābhākara as a separate śāstra or as a synonym of Pūrva-mīmāṃsā is the Nalacamp of Trivikrama (page 120, N. S. Press, 1885).

(ābhicāra) which the Ṛṣis of Dārukāvana do, the text starts off in prose in the style of later commentaries, and here we find also āgamas like 'Mukūṭa' and texts like 'Śiva Purāṇa' cited as authorities. In the narration of the story itself, the location is first given as the neighbourhood of Kailāsa and in the latter part Dārukāvana is abruptly introduced.

We have called this Grantha two-khaṇḍa text a unique version but before taking that description as finally settled we may consider certain other data also bearing on this. From the India Office, London, we have collated a Malayalam manuscript of the Purāṇa (Keith, 6749, pp. 1-382), bound in two volumes. Having the same provenance, this manuscript, one might legitimately expect, will yield data relevant to the problem we are considering. On examination, we find that this manuscript lends some support to the Grantha manuscripts and at the same time, goes against it also. Its chapter-numbering is defective but by comparing the subject matter, we find that its 107th chapter corresponds to chapter 113 of the Grantha; this is very proximate to the place where the pūrva-khaṇḍa division should occur. Unfortunately six pages are blank here which may indirectly make us suppose that the copyist was puzzled about his sources being divergent here. The chapter-divisions of this manuscript agree with those of the Grantha. 45, 46 of ĀSS combined into one in the Grantha are found in the same manner in the IO. manuscript; similarly ĀSS 81-82, 83-92, 99-100, 113-4 and 122-3, 126-7 which are combined into one in the Grantha are found to be so in the IO. manuscript also. On the contrary, some splittings of single ĀSS chapter into two or three in the Grantha are not found in the IO. manuscript, (ĀSS 120 and 47). ĀSS 48-49 are combined into one in the IO. manuscript only and not in the Grantha. As for readings, droppings (e.g. the short akṣayaṭṭiyā chapter (65) which both, as also some other manuscripts, drop) or additions, the IO. and the Grantha manuscript have both similarity and difference. But when the IO. manuscript ends (chapter 120, ĀSS 142) it does so at exactly the same place where the Grantha ends. Also in common with the Grantha, the IO. manuscript gives the extent of the Matsya as 13,000 ślokas. From these it is clear that the copyist of this manuscript had the vulgate as well as a text exemplified by the Grantha before him.

While the IO. Malayalam manuscript lends partial support to the version of the Grantha, the general or more basic question of the Purāṇa existing in two khaṇḍas receives some support from two other sources. Included in the critical apparatus of the edition planned is a Kāśmīri Śaradā manuscript, secured from the Prācya Grantha Saṅgraha, Ujjain, a full account of which is given in another paper in this volume. In this manuscript, at chapter 133, at the end of the Tripuravadha story, *i.e.* a little beyond the place in the Grantha, we find mention of the end of the *Pūrvārdha*. Folio 127-a :

इति श्रीमत्स्यपुराणे चतुर्दशसाहस्र्यां संहितायां मत्स्यमनुसंवादे त्रिपुरदाहे त्रयोदशोऽध्यायः १९३४ ॥ त्रिपुरवधः समाप्तः । मत्स्यपुराणपूर्वार्धं समाप्तम् ।

When the next chapter begins, there is ओं नमो ब्रह्मणे showing a fresh beginning. As the whole manuscript is incomplete we are not in a position to say anything of the end of the manuscript.

Similarly, in Mitra's Notices (1488), (also Asiatic Society of Bengal, Des. Cat. No. 4005) there is a manuscript of the Śivagītā which, in two of its colophons refers itself to the Uttarakhaṇḍa of the Matsya Purāṇa.⁷ While this lends further probability to the two khaṇḍa tradition, it must be mentioned that a Śivagītā does not figure in the Uttarakhaṇḍa of the Grantha version or its Tamil translation. While the ascription to Matsya may itself be wrong, the mention of the Uttara Khaṇḍa of that Purāṇa could not have been made in the absence of a two-khaṇḍa tradition.

On the question of the total extent of the Matsya being 13,000 as stated in the Grantha and not 14,000, the Grantha-version receives support from the Agnipurāṇa, as also from three old Nibandhakāras and Smṛti commentators Lakṣmīdhara, Ballālasena and Aparārka; along with the Agni which gives Matsya 13,000, (272.20), all the three dharma śāstra writers quote Matsya 53, v.51 with the reading सहस्राणि त्रयोदश । As these writers on Smṛti were very much older than the available manuscripts of the Purāṇa, their testimony on 13,000 as the extent of the Matsya is valuable; it gives one more support to the text exemplified by the Grantha manuscript.

7. See also my *Greater Gita*, JOR XII, Page 120; other manuscripts assign the text to Padma, uparibhāga.

अनन्तशयन-ग्रन्थकोशे उत्तरखण्डे अधिकतया
उपलभ्यमानानां 1 to 29 अध्यायानां विवरणम् ।

तदंशानां तदानुपूर्वीणां च पुराणान्तरेषु
उपलब्धिविवरणम् ।

नरसिंहचरित्रम्

अध्यायसंख्या	श्लोकसंख्या	विषयः	पुराणान्तरेषु उपलभ्यमान- श्लोकानां संख्या	पुराणान्तराणां नाम	अनुपलभ्यमान- श्लोकानां संख्या ।
1 (आदितः-115)	80½	हिरण्यकशिपुवरप्रदानम्	72-श्लोकाः	आनन्द-मत्स्य 161-3 to 28 श्रीम-द्भागवत } 7-1-35 to हरिवंश } 7-4-3 भारत 2-45-5 to 8; 46-12, 14 to 22	8½ श्लोकाः अन्यत्र नोपलभ्यन्ते
			एतेषु पुराणान्तरेषु उपलभ्यन्ते		
2 (आदितः-116)	27½	विष्णुपुरुषपराजयः	19-श्लोकाः	आनन्द-मत्स्य 161-25 श्रीम-द्भागवत } 7-4-4 हरिवंश } 41-28 भारत 2-46-31, 32 कूर्म-पू- 1 -36 to 53,	8½ श्लोकाः अन्यत्र नोपलभ्यन्ते
			एतेषु उपलभ्यन्ते ।		

अध्यायसंख्या	श्लोकसंख्या	विषयः	पुराणान्तरेषु उपलभ्यमान- श्लोकानां संख्या	पुराणान्तराणां नाम	अनुपलभ्यमान- श्लोकानां संख्या ।	
3 (आदितः-117)	40	हिरण्यकशिपुसभाप्रवेशः	39-श्लोकाः	आनन्द-मत्स्य श्रीमद्भागवत विष्णुपुराण हरिवंश	161-38 to 89 7-4-5 to 13 1-17-3 { 41-46 to 57 42-1 to 20 }	1 श्लोकः अन्यत्र नोपलभ्यते
			एतेषु उपलभ्यन्ते			
4 आदितः-118)	40½	देवाभयप्रदानम्	33½ श्लोकाः	आनन्द-मत्स्य श्रीमद्भागवत नरसिंह भारत हरिवंश	161-30,31 7-4-15 to 29 -0-16 to 52 2-46-33 to 35,48,49 41-33 to 36	7 श्लोकाः अन्यत्र नोपलभ्यन्ते
			एतेषु उपलभ्यन्ते			
5 (आदितः-119)	71½	द्विजप्रशंसा	62½ श्लोकाः	श्रीमद्भागवत नरसिंह विष्णुपुराण हरिभक्तिसुधोदय	{ 7-4 30 to 36 7-5-1 to 3 41-40 to 52 1-17-10 8-16 to 74 }	9 श्लोकाः अन्यत्र नोपलभ्यन्ते
			एतेषु उपलभ्यन्ते			

७	6 (आदितः-120) 54½	शास्त्रप्रहारपरिहारः	50 श्लोकाः	$\left\{ \begin{array}{l} \text{हरिभक्तिमुधोदय} \\ \text{श्रीमद्भागवत} \\ \text{विष्णुपुराण} \\ \text{नरसिंह} \end{array} \right.$	$\left\{ \begin{array}{l} 8-75 \text{ to } 95 \\ 9-33 \text{ to } 51 \\ 7-5-53 \text{ to } 38 \\ 1-17-32 \text{ to } 36 \\ 41-60 \text{ to } 63 \end{array} \right.$	4½ श्लोकाः अन्यत्र नोपलभ्यन्ते
		एतेषु उपलभ्यन्ते				
	7 (आदितः-121) 46½	सर्पदंशनम्	45 श्लोकाः	$\left\{ \begin{array}{l} \text{हरिभक्तिमुधोदय} \\ \text{विष्णुपुराण} \\ \text{नरसिंह} \end{array} \right.$	$\left\{ \begin{array}{l} 9-56 \text{ to } 69 \\ 10-1 \text{ to } 26 \\ 1-17-37 \text{ to } 40 \\ 42-28 \text{ to } 44 \end{array} \right.$	1 श्लोकः अन्यत्र नोपलभ्यते
		एतेषु उपलभ्यन्ते				
	8 (आदितः-122) 66½	दिग्गजदन्त . . ग्नः	66½ श्लोकाः	$\left\{ \begin{array}{l} \text{हरिभक्तिमुधोदय} \\ \text{विष्णुपुराण} \end{array} \right.$	$\left\{ \begin{array}{l} 10-27 \text{ to } 90 \\ 1-17-42 \text{ to } 44 \end{array} \right.$	—
		अनयोः उपलभ्यन्ते ।				
	9 (आदितः-123) 68	कृत्यानिराकरणम्	65 श्लोकाः	$\left\{ \begin{array}{l} \text{हरिभक्ति-} \\ \text{मुधोदय} \\ \text{विष्णुपुराण} \end{array} \right.$	$\left\{ \begin{array}{l} 10-91 \text{ to } 100 \\ 12-6 \text{ to } 79 \\ 1-17-15 \text{ to } 47 \\ 1-18-2 \text{ to } 40 \end{array} \right.$	3 श्लोकाः अन्यत्र नोपलभ्यन्ते ।
		अनयोः उपलभ्यन्ते ।				
	10 (आदितः-124) 83	शोषणसंहारः	82 श्लोकाः	$\left\{ \begin{array}{l} \text{हरिभक्ति-} \\ \text{मुधोदय} \\ \text{विष्णुपुराण} \end{array} \right.$	$\left\{ \begin{array}{l} 12-81 \text{ to } 115 \\ 13-1 \text{ to } 53 \\ 1-19-1 \text{ to } 25 \end{array} \right.$	3 श्लोकः अन्यत्र नोपलभ्यन्ते ।
		अनयोः उपलभ्यन्ते ।				

अध्यायसंख्या	श्लोकसंख्या	विषयः	पुराणातरेषु उपलभ्यमान- श्लोकानां संख्या	पुराणान्तराणां नाम	अनुपलभ्यमान- श्लोकानां संख्या
11 (आदितः-125)	76½	प्रह्लादशक्रसंवादः	40 श्लोकाः { हरिभक्तिसुधोदय विष्णुपुराण अनयोः उपलभ्यन्ते ।	13-62 to 64 } 1-19-26 to 62 }	36½ श्लोकाः अन्यत्र नोपलभ्यन्ते
12 (आदितः-126)	62	विष्णुदर्शनम्	49½ श्लोकाः { विष्णुपुराण हरिभक्तिसुधोदय अनयोः उपलभ्यन्ते	1-19-63 to 66 } { 13-66 to 87 14-1 to 69 }	12½ श्लोकाः अन्यत्र नोपलभ्यन्ते ।
13 (आदितः-127)	45	नरसिंहोत्पत्तिः	32½ श्लोकाः { विष्णुपुराण हरिभक्तिसुधोदय श्रीमद्भागवत आनन्द-मत्स्य नरसिंह एतेषु उपलभ्यन्ते	1-20-29,30 } 15-1 to 27 } 7-8-13 to 24 } 162-1 to 3 } 44-3-c-d }	12½ श्लोकाः अन्यत्र नोपलभ्यन्ते ।
14. (आदितः-128)	51	संकुलयुद्धम्	51 श्लोकाः { आनन्द-मत्स्य हरिभक्तिसुधोदय अनयोः उपलभ्यन्ते	162-4 to 38 } 15-30 to 32 }	17 श्लोकाः अन्यत्र नोपलभ्यन्ते ।
15 (आदितः-129)	38	सैन्यवधः	31 श्लोकाः { आनन्द-मत्स्य हरिभक्तिसुधोदय अनयोः उपलभ्यन्ते	163 to 31 } 15-36, 37 }	3½ श्लोकाः अन्यत्र नोपलभ्यन्ते ।

16 (आदितः-130)	60½	दुःशकुनदर्शनम्	56½ श्लोकाः (आनन्द-मत्स्य अस्मिन् उपलभ्यन्ते	163-32 to 91)	4 श्लोकाः अन्यत्र नोपलभ्यन्ते ।
17 (आदितः-131)	25½	हिरण्यवधः	14 श्लोकाः { आनन्द-मत्स्य श्रीमद्भागवत अनयोः उपलभ्यन्ते	163 to 96 } 7-8-26 to 36 }	11½ श्लोकाः अन्यत्र नोपलभ्यन्ते ।
18 (आदितः-132)	48	प्रह्लादराज्यप्राप्तिः	35 श्लोकाः { श्रीमद्भागवत आनन्द-मत्स्य विष्णु एतेषु उपलभ्यन्ते	{ 7-8-37 to 53 7-9-1 to 52 7-10-24 to 47 } 163-97 to 100 } 1-20-9 to 38 }	13 श्लोकाः अन्यत्र नोपलभ्यन्ते ।
भैरवचरित्रम्					
19 (आदितः-133)	33½	भगवत्स्वरूपकथनम्	6½ श्लोकाः { स्कान्द हरिवंश-विष्णु- अनयोः उपलभ्यन्ते ।	4-31-2 to 4 } 125-33 to 36 }	27 श्लोकाः अन्यत्र नोपलभ्यन्ते
20 (आदितः-134)	111½	योगकथनम्	109½ श्लोकाः (लिङ्गपुराण-पूर्व- अस्मिन् उपलभ्यन्ते ।	8-1 to 116)	2 श्लोकौ अन्यत्र नोपलभ्येते
21 (आदितः-135)	43	योगान्तरायकथनम्	42 श्लोकाः (लिङ्ग-पूर्व अस्मिन् उपलभ्यन्ते	9-1 to 67)	1 श्लोकः अन्यत्र नोपलभ्येते ।
22 (आदितः-136)	52	भक्तिमाहात्म्यम्	50½ श्लोकाः (लिङ्गपु-पूर्व- अस्मिन् उपलभ्यन्ते ।	10-1 to 53)	2 श्लोकौ अन्यत्र नोपलभ्येते ।

अध्यायसंख्या	श्लोकसंख्या	विषयः	पुराणान्तरेषु उपलभ्यमान- श्लोकानां संख्या	पुराणान्तरा नाम	अनुपलभ्यमान- श्लोकानां संख्या ।
23 (आदितः-137)	50 $\frac{1}{2}$	विष्णुसंवादः	49 $\frac{1}{2}$ श्लोकाः	$\left\{ \begin{array}{l} \text{लिङ्ग-पूर्व} \\ \text{स्कान्द} \\ \text{शिव} \end{array} \right.$ $\left\{ \begin{array}{l} 20-1 \text{ to } 32 \\ 17-15 \text{ to } 32 \\ 4-31-20 \text{ to } 23 \\ 2-1-7 \text{ 23 to } 46 \\ 3-8-19 \text{ to } 24 \end{array} \right.$	1 श्लोकः अन्यत्र नोपलभ्यते ।
24 (आदितः-138)	35	भैरवोत्पत्तिः	23 $\frac{1}{2}$ श्लोकाः	$\left\{ \begin{array}{l} \text{शिव} \\ \text{स्कान्द} \end{array} \right.$ $\left\{ \begin{array}{l} 3-8 \text{ 25 to } 53 \\ 4-31-24 \text{ to } 49 \end{array} \right.$	11 $\frac{1}{2}$ श्लोकाः अन्यत्र नोपलभ्यन्ते ।
25 (आदितः-139)	51 $\frac{1}{2}$	देवतानुग्रहः	36 $\frac{1}{2}$ श्लोकाः	$\left\{ \begin{array}{l} \text{वायु} \\ \text{लिङ्ग - पूर्व -} \\ \text{''} \\ \text{शिव-} \\ \text{स्कान्द-} \end{array} \right.$ $\left\{ \begin{array}{l} 24-91 \text{ to } 114 \\ 21-2 \text{ to } 32 \\ 18-1 \text{ to } 13 \\ 17-13 \text{ to } 20 \\ 19-1 \text{ to } 3 \\ 3-8-61 \text{ to } 66 \\ 4-31-52 \text{ to } 58 \end{array} \right.$	15 श्लोकाः अन्यत्र नोपलभ्यन्ते ।
26 (आदितः-140)	69 $\frac{1}{2}$	कपालमोचनम्	27 श्लोकाः	$\left\{ \begin{array}{l} \text{शिव} \\ \text{स्कान्द-} \end{array} \right.$ $\left\{ \begin{array}{l} 3-9-10 \text{ to } 72 \\ 4-31-70 \text{ to } 97 \\ 4-31-38 \text{ to } 57 \end{array} \right.$	42 $\frac{1}{2}$ श्लोकाः अन्यत्र नोपलभ्यन्ते
			अनयोः उपलभ्यन्ते		

कलापिचरित्रम्

27 (आदितः-141) 38

शेषमन्त्रोपदेशः

—

38 श्लोकाः
अन्यत्र नोपलभ्यन्ते ।

28 (आदितः-142) 26

कलास्वरूपवर्णनम्

—

26 श्लोकाः
अन्यत्र नोपलभ्यन्ते ।

29 (आदितः-143) 68

ब (बे) रस्वरूपम्

—

68 श्लोकाः
अन्यत्र नोपलभ्यन्ते ।

GLEANINGS FROM THE MATSYA PURĀṆA

We may first of all note the literature pre-supposed by the *Matsya Purāṇa*. Leaving out the four Vedas, the Vedāṅgas and Upaniṣads, the Brāhmaṇas and the Kalpa Sūtras (CXLIV. 13.23), as also the eighteen Purāṇas and Upapurāṇas which it defines (Ch. LIII), we may draw attention here to references in the Purāṇa which show its acquaintance with other works and authors. The Purāṇa, it calls Purāṇa-veda and counts the Vedas as five including the Purāṇa (CCLXXXIX. 7.9). Materials related to different branches of learning, schools of thought, authors and works are to be found referred to all through the text of the Purāṇa.

One of the references in the Matsya to a branch of Vedic literature may be given some attention. In the midst of the description of the Paurava dynasty, the Purāṇa mentions one Kṛta as the son of king Sannatimān; this Kṛta is said to have become a pupil of Hiraṇyanābhin Kauśalya, a Sāman-teacher and responsible for the codification of the Sāma Veda into twenty-four saṁhitās. These Sāman hymns are known as Prācyā-sāmans and those who maintained them as 'kārtāḥ' after Kṛta.

तस्यासीत् सन्नतिमतः कृतो नाम सुतो महान् ।
हिरण्यनाभिनः शिष्यः कौशल्यस्य महात्मनः ॥
चतुर्विंशतिधा येन प्रोक्ता वै सामसंहिताः ।
स्मृतास्ते प्राच्यसामानः, कार्ता नामेह साममाः ॥ XLIX. 75,76.

Harivaṁśa (xx. 41-44) also gives this information, though the text reads wrongly in the last line Kārteyas for Kārtās.

Bhagavad Datta notes Kṛta in his account of the Sāma Veda in his *Vaidik Vañmay kā Itihās*, Vol. I, p. 208, on the basis of references to Kṛta noted by him in the Viṣṇu, Vāyu and Brahmāṇḍa. Of these Viṣṇu is brief and in a prose passage speaks of Kṛta, like the Matsya, under the Puruvaṁśa as son of Sannatimat and student of Hiraṇyanābhin in *yoga* (not Veda) and codifier of the twenty-four Śamhitās for the Prācyā-sāmagas.

सन्नतिमतः कृतः पुत्रोऽभवत् । यं हिरण्यनाभो योगमध्यापयामास । यश्चतुर्विंशति प्राच्यसामगानां संहिताश्चकार ॥ IV. 9-50.

The Vāyu and Brahmāṇḍa have an identical text here and mention Kṛta by the way when speaking of the Ṛṣi-vaṁśas in relation to the different Veda-śākhās. In both places Kṛta is specified as pupil of Hiraṇyanābha, a king and responsible for the twenty-four Sāma-saṁhitās.

Vāyu LXI. 44, Brahmāṇḍa I.ii. XXXV. 49-50 :

ततो (एको in Brah.) हिरण्यनाभस्य कृतः(ः) शिष्यो नृपात्मजः ।
सोऽकरोत्तु(च्च)चतुर्विंश(त्)संहिता द्विपदां वरः ॥

Then these two Purāṇas give a list of persons who are evidently to be taken as associated with these twenty-four Sāma-saṁhitās, but it is difficult to make up the number twenty-four, only 22 or 23 being clear. At the end of the list, both Purāṇas read a statement इति क्रान्तास्तु सामगाः which should really be इति कार्तास्तु सामगाः, for these were followers of Kṛta and would therefore be called Kārtāḥ. A further statement is also found in both Purāṇas as to the pre-eminence of these; Kṛta, along with another pupil of Hiraṇyanābhin and Saṁhitākāra, viz. Pauṣyañji, is considered as the best of Sāmagas :

सामगानां तु सर्वेषां श्रेष्ठौ द्वौ परिकीर्तितौ ।
पौष्याञ्जिश्चकृतश्चैव(तिश्चैव Vāyu) संहितानां विकल्पकौ ॥ 48.

There is mention of Kṛta in the Bhāgavata¹ too.

कृतो हिरण्यनाभस्य चतुर्विंशतिसंहिताः ।
शिष्य ऊचे स्वशिष्येभ्यः—॥ XII. 6.80.

The reference to the Sāmans or Sāmagas associated with this school as 'Prācīna-sāmans' or 'Prācīna-sāmagas' is to be understood geographically as the 'Eastern Sāmagas'. See also Bhāgavata XII. 6.78, on the 'Udicya' and 'Prācya' Sāmagas.

Of Kṛta who is said to be so important, we find no mention in the Vaṁśa Brāhmaṇa or the list of Saṁhitākāras, but he and his school are attested by a Pāṇiniyan Sūtra, as pointed out by Bhagavad Datta : *Kārtakaujapādyaśca* VI.ii.37.

1. See also Mahidasa's commentary on the Caraṇavyūha under the Sāmaveda schools. Other Vedas too had schools based similarly on geographical divisions.

In III. 29 of Matsya sage *Kapila* and his *Sāṁkhya* system are mentioned :

साङ्ख्यं सङ्ख्यात्मकत्वाच्च कपिलादिभिरुच्यते ।

The Purāṇa derives Sāṁkhya from Saṁkhyā, enumeration of categories which it gives as twentysix, including Īśvara in verses 14-28. In LII.3, the Lord as Matsya is said to teach *Karmayoga* and Sāṁkhya to Manu. Sāṁkhya and Yoga are also mentioned in CX. 19; in CLXXXIII. 44, 50 as the two yogas; and in CCXLVII. 9. In LIII. 6 *Mīmāṃsā* and *Dhārma Śāstra* are mentioned. In VIII. we have echoes of the Vibhūti-yoga of the *Gītā* and in LII. of the Karma-yoga of the *Gītā*. Matsya CLXXXIII. 45-46 are two verses reproduced from the *Gītā* VI. 31-32, *Vedānta* is mentioned in LII. 26. IV. 47 speaks of the *Dhanur-veda*; CXLIV. 22 of *Āyurveda* and *Jyotiṣa*.

The *Artha Śāstra* is referred to in VII. 63 where Indra is said to resort to it; again this Śāstra is mentioned in X. 32 and in both places, it may be noted, the Artha Śāstra is used in a degraded sense, involving expediency without moral foundation. In the latter case, it is said that when Pṛthu was king, there was no need for this Śāstra. Other references to Arthaśāstra are LXI. 15, CXLV. 22, CCXX. 2 and CCLXXII. 22 (Kauṭilya).

The Dharma Śāstra is referred to in LXI. 15; LXX. 1; CCIV. 17; CCXX. 2.

That commentarial literature was known to the Text can be seen from the mention of Bhāṣya-vidyā in CXLIV. 13, 23. Similarly the reference to Hetuśāstra in v. 22 of the same ch. may also be noted.

In Kumārasambhava I. 2, Kālidāsa speaks of the story of King Pṛthu milking Mother Earth with Mt. Meru as the Milkman and Mt. Himavān as the Calf. This story, which is found also in other Purāṇas like the Viṣṇu (I. 132-briefly), the Bhāgavata (IV. 18 in a more detailed manner), the Vāyu (II 1-2 also in an elaborate manner), and the Harivamśa, is elaborately set fort in Matsya X. 12.35. Of the several things extracted here it is interesting to note the *Nāṭya Veda*, the arts of dance and drama, and the milkman connected with its extraction, *Vararuci*.

दोग्धा वरश्चिर्नाम नाट्यवेदस्य पारगः ।

The only other place where we hear of Vararuci as an expert in dance is the Bṛhatkathā as represented by the Kathāsaritsāgara where we have, in the opening book, the stories of Vararuci, Upavarṣa, Pāṇini etc. Here we are told that young Vararuci witnessed some dance and on returning home reproduced before his mother and the two guests at home the whole dance as he saw it.

तिष्ठतोस्तत्र च तयोद्दभून्मुरजध्वनिः ।
 तेन मामब्रवीन्माता भर्तुः स्मृत्वा सगद्गदम् ॥
 नृत्यत्येष पितुर्मित्रं तव नन्दो नटः सुत ।
 अहमप्यवदं मातर्द्रष्टुमेतद् ब्रजाम्यहम् ॥
 तवापि दर्शयिष्यामि सपाठं सर्वमेव तत् ॥

K. S. S. 1-2, 34-36.

Some weight to the tradition of Vararuci as a primary writer on Nāṭya is lent by the reference to him, along with Kaśyapa, as a founder of the Alaṅkāra Śāstra made in the Hṛdayaṅgamā on the Kāvyaadarśa. See p. 3. Madras edn. 1910, by M. Rangacharya.

In XII 50-51, Vālmīki and his *Epic on Rāma* are thus mentioned in the course of the description of the solar race :

तस्माद्दशरथो जातस्तस्य पुत्रचतुष्टयम् ।
 नारायणात्मकास्सर्वे रामस्तेष्वग्रजोऽभवत् ॥
 रावणान्तकरस्तद्वत् रघूणां वंशवर्धनः ।
 वाल्मीकिस्तस्य चरितं चक्रे भार्गवसत्तमः ॥

The narrative on Śiva marrying Pārvatī which is told in a very long chapter CLIV, as also the succeeding one, has several reminiscences of the *Kumārasambhava* of Kālidāsa; though the Purāṇa-text introduces many variations, that Kālidāsa is always in mind cannot be missed.

In XII. 55, Śrutāyus of the solar race is mentioned as having fought and fallen in the *Bhārata*, i.e., in the great Mahābhārata-war.

श्रुतायुरभवत्तस्माद् भारते यो निपातितः ।

In CCXLVII. 17, the *Itihāsa* is mentioned.

In LIII. 70-2, the two epics are mentioned in great detail, at the end of the description of the Purāṇas and Upapurāṇas.

1. अष्टादश पुराणानि कृत्वा सत्यवतीमुत : ॥
भारताख्यानमखिलं चक्रे तदुपबृंहितम् ।
लक्षणेनैकेन यत्प्रोक्तं वेदार्थपरिसंहितम् ॥
2. वाल्मीकिना तु यत्प्रोक्तं रामोपाख्यानमुत्तमम् ।
ब्रह्मणाभिहितं यच्च शतकोटिप्रविस्तरम् ॥
आहृत्य नारदायैव तेन वाल्मीक्ये पुनः ।
वाल्मीकिना च लोकेषु धर्मकामार्थसाधनम् ॥

CLXXXVIII describes the burning of Tripuras by Śiva's fire and the passages here remind one of Vālmiki's description of the burning of Laṅkā by Hanumān. There are of course story-parallels between the Mahābhārata and the Matsya.

In the midst of Piṭṛ-māhātmya, there is the description of Brahmadata, King of Pāñcālas, and of the story of his knowledge of the speech of all beings including the ant. It is said here that Brahmadata had two companions, the sons of the ministers, *Kaṇḍiraka* and *Subālaka* (XX. 24).

मन्त्रिपुत्रौ तथा चोभौ कण्डीरकसुबालकौ ।

The next chapter gives further details about these two : Subālaka is Bābhavya Pāñcāla, one of the promulgators of Kāma Śāstra, whom Vātsyāyana refers to in his Kāma Sūtras.

कामशास्त्रप्रणेता च बाभ्रव्यस्तु सुबालकः ।

पाञ्चाल इति लोकेषु विश्रुतस्सर्वशास्त्रवित् ॥ XXI. 30

Cf. Kāma Sūtras I. I. तदेव तु पुनरध्यर्धेनाध्यायशतेन साधारणसाम्प्रयोगिक-
कन्यासम्प्रयुक्तक-भार्याधिकारिक-पारदारिक-वैशिक-औपनिषदिकैः सप्तभिरधिकरणैः
बाभ्रव्यः पाञ्चालः सञ्चिक्षेप ।

It is interesting to note in this connection that Chs. LXX, LXXI speak through the mouth of Dālhbhya of the life and conduct proper for courtezans, Veśyā-dharmas. C CXX. 2 refers to Kāma Śāstra.

Of the other mantriputra Kaṇḍiraka or Kaṇḍarika, we do not know anything. The Matsya Purāṇa says that he was a promulgator of Veda Śāstra :

कण्डीरकोऽपि धर्मात्मा वेदशास्त्रप्रवर्तकः । XXI. 31.

Of the manuscripts collated by us, sixteen read Kaṇḍarika or Kaṇḍiraka, but five read his name as Puṇḍarika; two manuscripts do not have this verse at all. Only five read the Śāstra promulgated by him as Veda, *twentyone* read it as medicine, *Vaidya Śāstra*. But neither in Vedic nor medical literature do we come across a name Kaṇḍiraka or Puṇḍarika.

Ch. XXIV describes the birth of Budha, son of Candra and Tārā. As he is begotten by Rājā, a name of Candra, he came to be known as *Rājaputra*. He was no doubt proficient in all Śāstras, but he was so especially in the subject of elephants, *Hastīśāstra*. A treatise on elephants is known with the title *Rājaputriya*. Mallinātha quotes it on Raghuvamśa IV. 39 and Pālakāpya (ĀSS. p. 3. v. 25) refers to it. (See my paper *Gleanings from Somadeva's Yaśastilaka Campū*, J. of the G. Jha Institute, 1, 3, May 1944; pp. 367-8).

तारोदराद्विनिष्क्रान्तः कुमारश्चन्द्रसन्निभः ।
 सर्वार्थशास्त्रविद्धीमान् हस्तिशास्त्रप्रवर्तकः ॥
 नाम यद्राजपुत्रीयं विश्रुतं गजवैद्यकम् ।
 राज्ञः सोमस्य पुत्रत्वाद् राजपुत्रो बुधः स्मृतः ॥ 2-3.

In verse 10-32 in the same chapter, the narrative on Purūravas is pretty close to Kālidāsa's *Vikramorvaśīya*; there is reference to sage Bharata and his production of the play Lakṣmivayaṃvara (28). the episode of the Kumāravana (19,31) etc. This, with the previously noted echoes of the Kumārasambhava, betrays the acquaintance of the present text of the Purāṇa with Kālidāsa's works.

Reference has already been made to the poetic description of the fire in the Tripuradāha-section, ch. CLXXXVIII. Here vv. 46ff. describe the pathetic apostrophising of the Fire by the enemy-women. While the fancies worked by the Matsya are different, it is possible that the inspiration for this description is *Amaruśataka* v. 2, *Kṣipto hastāvalagnaḥ*, etc. on the effect of Śiva's Fire on the Tripura-women.

From Ch. IV. onwards there is the story of the God of Love, Madana; śls. 19-20 here tell us that Brahman cursed Madana that

he would have two incarnations on earth, one as Kṛṣṇa's son Pradyumna and the other as Udayana's son Naravāhanadatta.

ततो भरतवंशान्ते भूत्वा वत्सनृपात्मजः ।
विद्याधराधिपत्यं च यावदाभूतसंप्लवम् ॥

Naravāhanadatta is the hero proper of the Bṛhatkathā and in the Kathāsaritsāgara IV. 373, his being the incarnation of Kāma-deva is mentioned. It is possible that the text of the Purāṇa knew the Sanskrit versions of the *Bṛhatkathā*.

The employment of various classical metres (of which the Toṭaka is actually named in CLXXXVIII. 72) also shows the familiarity of the Text with *classical literature*.

The description of Adbhuta-śānti in chs. CCXXVIIIff. discloses acquaintance with the text of *Vṛddhagarga* who is introduced (CCXXIX. 2) as the expounder of the subject in chaps. CCXXIX to CCXXXVIII. Some of the shortest chapters in the whole Purāṇa are found here (CCXXX—VI).

To note now some other interesting data : In II. 13, Narmadā is mentioned as the only river that will last through the deluge, which may give a clue to the place where the present text was composed. In this connection, it may be noted that, later, the Matsya devotes 9 chapters, CLXXXVI—CXCIV, to a detailed account of Narmadā, its neighbouring shrines and their greatness. In II. 22, the Purāṇa sets forth the Pañcalakṣaṇa', but in the two succeeding verses enumerates the other topics legitimate to the Purāṇa, the cosmography and the subjects coming under the comprehensive head of Dharma :—

... .. भुवनस्य च विस्तरम् ॥
दानधर्मविधिं चैव श्राद्धकल्पं च शाश्वतम् ।
वर्णाश्रमविभागं च तथेष्टापूतंसंज्ञितम् ॥
देवतानां प्रतिष्ठादि यच्चान्यद्वर्तते भुवि ।
तत्सर्वं विस्तरेण त्वं धर्मं व्याख्यातुमर्हसि ॥

Ch. XIII is noteworthy for its enumeration of the hundred and eight places sacred to Devī, the shrines where it is meritorious to worship Her. The list enumerates also the hundred and eight names by which She is known in those shrines.

Vārāṇasi-Viśālākṣi	Bilvala (Ka)-Bilvapatrikā
Naimiśa-Liṅgadhāriṇi	Śrīśaila-Mādhavi
Prayāga-Lalitā	Bhadreśvara-Bhadra
Gandhamādana-Kāmākṣi	Varāhaśaila-Jayā
(Kāmukā)	Kamalālaya-Kā (Ka) malā
Mānasa-Kumudā	Rudrakoṭi-Rudrāṇi
Ambara-Viśvakāyā	Kālāñjaragiri-Kāli
Gomanta-Gomatī	Mahāliṅga-Kapilā
Mandara-Kāmacāriṇi	Markoṭa-Mukuṭeśvari
Caitraratha-Madotkata	(Karkoṭa)
Hastināpura-Jayanti	Sāla (Śāli) grāma-Mahādevi
Kānyakubja-Gauri	Śivaliṅga-Jalapriyā (Janapriyā)
Malaya Parvata-Rambhā	Māyāpuri-Kumārī (Nīlotpalā)
Ekāmbha (ra)ka-Kīrtimatī	Santāna-Lalitā (Sannati)
Viśveśvara-Viśvā	(Lalitā)
Puškara-Puruhūtā (Sāvitri)	Sahasrākṣa-Utpalākṣi
(Karnika)	Kamalākṣa-Mahotpalā
Kedāra-Mārgadāyini	(Hiraṇyākṣha)
Himavatpṛṣṭha-Nandā	Gaṅgā (Gayā)-Maṅgalā
Gokarṇa-Bhadrakarnikā	Puruṣottama-Vimalā
(Bh. Kālikā)	Vipāśā-Amoghākṣi
Sthāneśvara-Bhavāni	Puṅḍravardhana-Pāṭalā
Supārśva-Nārāyaṇi	Payoṣṇi-Piṅgaleśvari
Vikūṭa-Bhadrasundari	Kṛtaśauca-Simhikā
(Trikuṭa) (Rudrasundari)	Kārtikeya-Yaśaskarī (Śaṅkarī)
Vipula-Vipulā	Utpalāvartaka-Lolā
Malayācala-Kalyāṇi	Śoṇa-saṅgama-Subhadrā
(repeated)	(Sindhu-saṅgama)
Koṭitīrtha-Koṭani	Siddhapura-Lakṣmimātā
Mādhavavana-Sugandhā	(Sindhuvana)
(Nāgabandhana)	Bharatāśrama-Aṅganā
Godāśrama-Trisandhyā	(Anantā or Anāṅgā)
(Kubjāmraka)	Jālandhara-Viśvamukhī
Gaṅgādvāra-Ratipriyā	Kiṣkindhā Mt.-Tārā
(Haripriyā)	Devadāruvana-Puṣṭi
Śivakuṇḍa-Śivānandā	Kāśmīra-maṅḍala-Medhā
(Sivacakra (Śubhācaṇḍā)	Himādri (repeated) Bhimā
Devikātaṭā-Nandinī	Viśveśvara-Puṣṭi
Dvāravatī-Rukmiṇi	(repeated) (repeated)
Vṛndāvanā-Rādā	(Vastreśvara) Tuṣṭi)

<i>Mathurā-Devakī</i>	Kapālamocana-Śuddhi (Śuddhā)
<i>Pātāla-Parameśvari</i>	Kāyāvarohaṇa-Mātā
<i>Citrakūṭā-Sītā</i>	Śaṅkhoddhāra-Dhvani
<i>Vindhya-Vindhyavāsini</i>	Piṅḍāraka-Dhṛti
<i>Sahyādri-Ekavirā</i>	(P. Vana)
<i>Hariścandra-Candrikā</i>	Candrabhāga-Kālā
<i>Rāmatīrtha-Ramaṇā</i>	Acchoda-Śivakāriṇī (Siddha(i)dāyini)
<i>Yamunā-Mṛgāvati</i>	Veṇā-Amṛtā
<i>Karavīra-Mahālakṣmī</i>	Badari-Urvasī
<i>Vināyaka-Umā</i>	Uttarakuru-Oṣadhī (Auśadhī)
<i>Vaidyanātha-Arogā</i>	<i>Kuśadvīpa</i> -Kuśodakā
<i>Mahākāla-Maheśvari</i>	Hemakūṭa-Manmathā
<i>Uṣṇa-tīrthas-Abhayā</i>	Mukuṭa-Satyavādini
<i>Vindhya-cave (repeated)-Amṛtā</i>	(Kumuda)
<i>Māṅḍavya-Māṅḍavī</i>	Aśvattha-Vandanīyā
<i>Maheśvarapura-Svāhā</i>	Vaiśravaṇālaya (i.e. Alakā) <i>Nidhi</i>
<i>Chāgalāṇḍa-Pracaṇḍā</i> (Vegala)	<i>Veda-mukha</i> (i.e. Vedas) <i>Gāyatrī</i> <i>Śiva's presence</i> -Pārvati
<i>Makaranda-Canḍikā</i> (Amarakaṅṭaka)	(Brahma's presence)-(Sāvitrī)
<i>Someśvara-Varārohā</i>	<i>Devaloka</i> (i.e. Svarga)-Indrāṇī
<i>Prabhāsa-Puṣkarāvati</i>	<i>Brahmāsya</i> (i.e. the mouth of
<i>Sarasvati-Devamātā</i> (Pārātaṭa) (Pārā) (additional)	Brahmā or of Brahmans)-Saras- vati
<i>Mahālaya-Mahābhāgā</i> (Mahāpadmā)	
<i>Sūryā's disc-Prabhā</i> (Viśvaprabhā)	<i>Among women-Tilottamā</i>
<i>Among the Mātṛs-Vaiṣṇavī</i>	<i>In mind—Brahmakalā</i>
<i>Among the Satis or Chaste women-</i> <i>Arundhatī</i>	<i>In all bodies—Śakti.</i>

It will be seen that in this list there are places in India, spots on Himalayas, whole divisions of the country (e. g. Kāśmīra), whole *dvīpas*, Mountains, Rivers, Forests, Heaven, Nether Regions etc. There are also repetitions. There are really 109 or 110 pairs of names. Towards the end, some of the forms of the Goddess and the shrines take the Vibhūtiyoga-form, i.e. the most eminent of a class. In some, She is identified with feminine personalities well-known at those places, like Indrāṇī in Svarga,

Tārā in Kiṣkindhā, Urvaśī in Badarī. Sometimes these become abstractions of physical objects *e. g.* Nidhi or trasure at Alakā, Herb or Oṣadhi in Uttarakuru. In some, She is identified with forms of divinity associated with other Gods like Viṣṇu or Kṛṣṇa and Brahmā. Especially to be noted is the reference to Kṛṣṇa's mother Devakī at Mathurā, his consort Rukmiṇī in Dvārakā and his beloved Rādhā in Bṛndāvana; the last is a rare reference, as even the Bhāgavata does not speak of Rādhā and among the Purāṇic references to her, only those in the Devībhāgavata, Padma, Varāha, and Linga,² as also in the Brahmavaivarta, have been so far noted.

The above section on the hundred and eight names and places of Devī is found also in the Padma Purāṇa ĀSS. V. xvii. 190-220) where it is given with reference to Sāvitrī. The square brackets in the above table show the variants of the Place-names and the deity-names as found in the Padma, the footnote readings agree with those of the Matsya. Sometimes the Mss. readings of the Matsya too agree with the Padma text readings. In one case, the Padma reverses the place-name and the deity-name, Lalitā as the place and Sannati for Santāna as the Deity. The Padma has a new place and Deity named, Pārātaṭa and Pārā appearing on the Matsya-expression Pārāvāra-taṭe matā.

Of the forms and names of Devī, the following appear again in the following places in the Matsya itself: Koṭavī LX. 20; Kumudā LX. 36; LXII. 19, 30; LXIII. 5, 21; Pāṭalā LXII. 18; LXIII. 9; Rambhā LXII. 30; LXIII. 9, 21; LXIV. 5.

In CCXLVIII. there is a series of etymological explanation (niruktis) of the names of Viṣṇu which may be compared with those in Mahābhārata, Udyoga LXIX; Śānti CCCL.

2. See Handiqui, Naiṣadhīya-carita, IInd edn., p. 544.

FURTHER GLEANINGS FROM THE MATSYA PURĀṆA

(1) Matsya ch. 24, śl. 47 : In the story of King Raji, third son of Āyus, the son of Purūravas, it is said that Indra became a son of Raji and that when between Indra as son of Raji and Raji's former sons who were a hundred, conflict arose, Indra sought Bṛhaspati's assistance, and Bṛhaspati confounded these hundred sons by propagating among them the non-Vedic Jina-dharma. The reference is to Buddhism or Jainism.

गत्वाथ मोहयामास रजिपूत्रान् वृहस्पतिः ।

जिनधर्मं समास्थाय वेदबाह्यं स वेदवित् ॥

वेदत्रयी-परिस्रष्टान् चकार विषणाधिपः ।

वेदबाह्यान् परिज्ञाय हेतुवादसमन्वितान् ॥

जघान शक्रो वज्रेण सर्वान् धर्मबहिष्कृतान् ॥ 24.47-9.

While the Bhāgavata (IX. 17.1, 12-15) makes a brief reference to Raji and his sons, and Indra destroying them after they had been made apostate through the the intervention of Bṛhaspati—

अवधीद् भ्रंशितान् मार्गान् न कञ्चिदवशेषितः,

the three Purāṇas, Vayu, Brahmāṇḍa and Viṣṇu have a detailed account of the Devāsura conflict at the time of Raji, of Raji's help to Indra, of Indra becoming his adopted son, of Raji's former sons opposing Indra and Bṛhaspati confounding Raji's sons and making them renegades. The account in the two former Purāṇas is in verse and in third in prose, and in all of them Raji's sons are five hundred and not just hundred as in the Matsya (ĀSS). None of the mss. of the Matsya collated by us, except only one which reads पञ्चशतं instead of पुत्रशतं has a reading mentioning them as five hundred, as other Purāṇas do. In none of these accounts however does the story say that these Vedic out-castes were made so by teaching them Jina-dharmā; this seems to be a further 'pariṣkāra' of the Matsya. Of the Matsya mss. collated by us fifteen read Jina-dharma and ten only 'adharmā' in general. The Vāyu (92.74-99) and the Brahmāṇḍa (67.80-105) have identical verses on this —

तेषां च बुद्धिसंमोहमकरोद् बुद्धिसत्तमः ।

ते यदा ससुता मूढा रोगान्मत्ता विधर्मिणः ।

ब्रह्मद्विषश्च संवृत्ताः—

॥ 97-98.

The Viṣṇu (IV. 9.20) says :

ते चापि तेन बुद्धिमोहेनाभिभूमयानाः ब्रह्मद्विषो धर्मत्यागिनो वेदवादपराङ्मुखा
बभूवुः ।

The Harivamśa's verses on this are such as to convey the idea that this wrong teaching given by Bṛhaspati is the well-known Cārvāka philosophy which has always been associated with him :

तेषां च बुद्धिसंमोहमकरोत् द्विजसत्तमः ।

नास्तिवादार्थशास्त्रं हि धर्मविद्वेषणं परम् ॥

परमं तर्कशास्त्राणामसतां तन्मनोऽनुगम् ।

×

×

×

ते तद् बृहस्पतिकृतं शास्त्रं श्रुत्वाल्पचेतसः ।

पूर्वोक्तधर्मशास्त्राणामभवन् द्वेषिणः सदा ॥

The Padma alone has verses close to those of the Matsya, specifically mentioning Jina-dharma. It is thus not conclusive that either Buddhism or Jainism is referred to here. The greatest common measure is represented by 'a path opposed to the Vedic' and 'Indra doing something against those opposed to the Vedic'. This of course is a very ancient idea having widespread occurrence in Vedic literature, Saṁhitā, Brāhmaṇa and Upaniṣad,¹—Indra giving away to Sālāvṛkas the Yatis described as Arunmagha or Aruṇmukha, the last obscure term being interpreted in a variety of ways.

(ii) There are, in the midst of the bewildering myths and stories in the epics and Purāṇas, some leading ideas which are like some basic synthesising schemes serving to interlink, co-ordi-

1. Rv. V. 34.4. Kr. Yv. II. iv. 9 2. VI. ii. 7.5. MS. I. 10.12. Kāṭhaka viii. 5 etc. Aitareya Brāh. vii. 28. Śatapatha I. 2. 13. Jaim. Brāh. ii. 134. Tāṇḍya M. B. viii. 1. 4, xiii. 4. 16 etc. Kaus. Up. III i. Śānk. Śr. Sū. XVI. 50. 2. See *Ind. Stud.* I pp. 410 ff. III. pp. 465-6; XIII. 191. *JAOS.* XIX ii. 128 ff. *Indrasya kilbiṣāṇi* § 3 esp. p. 123 ff. *SBE.* I. p. 293 fn. 2.

nate and supply the key to the motif, meaning and movement of some myth-cycles. The following is one such idea :

Towards the end of Ch. 47, the periodic divine manifestations and incarnations are described. In each case, it is to be noted that the Matsya Purāṇa mentions one or two as Purohita or Purassara, teacher, priest (or fore-runner ?). Śls. 237ff.

<i>Avatāra</i>	<i>Purassara or Purohita</i>
Nārāyaṇa	Brahmā
Narasimha	Rudra
Vāmana	Dharma

The following manifestations are, it is interesting to note, mentioned as seven manifestations of divinity among men (mānuṣa) and as being the result of some curse :

मानुषाः सप्त यान्यास्तु शापजास्तान्निबोधत ।

These seven are :

<i>Manifestation</i>	<i>Purohita</i>
Dattātreyā	Mārkaṇḍeya
Māndhātā	Uttāṅka (Tathya os Utathya in Vāyu)
Jāmadagnya	Viśvāmitra
Rāma	Vasiṣṭha
Vedavyāsa	Jātūkarṇya
<i>Buddha</i>	<i>Dvaipāyana</i>
Kalkin.	Pārāśarya and Yājñavalkya (Vāyu reads only the latter).

The whole scheme of pairing a Purohita as an adjunct of each Avatāra, the classification of the first three of these as full divine manifestations (divyāḥ sambhūṭayaḥ) and the rest as human and as associated with a curse, and some of the Purohitas, especially Dvaipāyana for Buddha are all extremely interesting. However, the above passage is not without its textual difficulty. It may be seen that the above list omits Kṛṣṇa, that two Purohitas are given to Kalkin and that Dvaipāyana is given as Purohita of the Buddha. In the reading recorded in ĀSS.

edn. itself, the line apparently difficult to be construed as going with the Buddha :

देवसुन्दररूपेण द्वैपायनपुरस्सरः ।

is given two variants, one making it more intelligible in its application to the Buddha : देवतासुररूपेण, and another introducing the missing Kṛṣṇa देवक्या वसुदेवेन, though this latter reading would make the seven manifestations into eight. The bulk (19) of the mss. of Matsya collated by us have the reading देवक्यां वसुदेवेन. Fourteen mss., though not all of them among the nineteen mentioned above, read विष्णौ नवमके instead of बुद्धौ नवमके, thus eliminating the Buddha altogether and keeping the number seven. In Vāyu too, whose ch. 98 corresponds exactly to the latter part of this ch. (47th) of Matsya, the difficulty is got over by omitting the Buddha altogether and reading instead several verses on Kṛṣṇa. The difficulty of two Purohitas for Kalkin found in Matsya is also absent from Vāyu which reads पाराशर्यपुरस्सरः of the Matsya (verse 248) as पाराशर्यः प्रतापवान् and having only Yājñavalkya for Kalkin.

(iii) The conception of *Pañcavīras* was once prominent in ancient Indian religion, and among the rather scanty references to it are those found in the Purāṇas. The Matsya has a reference to the *Pañcavīras* in 47. 23-4 :

प्रद्युम्नस्य तु दायादो वैदभ्यां बुद्धिसत्तमः ।
 अनिरुद्धो रणेऽरुद्धो जज्ञेऽस्य मृगकेतनः ॥
 काश्या सुपार्श्वतनया साम्बाल्लेभे तरस्विनः ।
 सत्यप्रकृतयो देवाः पञ्चवीराः प्रकीर्तिताः ॥

Here in line 3, the text should read साम्बं लेभे तरस्विनम्, for Sāmba is one of the *Pañca-Vīras* or the five Vṛṣṇi heroes. Lines 1 and 2 mention two others, Pradyumna and Aniruddha. The two others are the two brothers Kṛṣṇa or Vāsudeva and Balarāma or Saṅkarṣaṇa. These five Vṛṣṇi-heroes were deified and worshipped in a group and there are epigraphical and literary references to shrines dedicated to them. To those mentioned by Dr. J. N. Banerji in his paper 'The holy Pañcavīras of the Vṛṣṇis' in the *Journal of the Indian Society of Oriental Art*, X. 1942, pp. 65 ff., may be added the reference to a Pañcavīrakoṣṭha or a temple dedi-

cated to them and a dance recital there found in Daṇḍin's Daśa-kumāracarita, II, Apahāravarman story. In the last line also of the Matsya text quoted above, there is a corruption; सत्यप्रकृतयो देवाः must be मर्त्यप्रकृतयो देवाः, for all the Purāṇas referring to them mention them as 'human manifestations raised to divinity'. See Vāyu whose ch. 97 corresponds exactly to Matsya, ch. 47, former part—

मनुष्यप्रकृतीन् देवान् कीर्त्यमानान् निबोधत ।

सङ्क्षर्षणो वासुदेवः प्रद्युम्नः साम्ब एव च ॥

अनिरुद्धश्च पञ्चैते वंशवीराः प्रकीर्तिताः । 1-2

(iv) In the first paper (pp. 26-27), I drew attention to the mention of the Vālmiki Rāmāyaṇa in the Matsya-text and the passages in Matsya bearing the impress of Vālmiki's epic. The description of the burning of Tripura and its similarity to the burning of Laṅkā by Hanumān was mentioned (Matsya 188 and Sundara 53). An earlier context describing fire in a similar manner is Matsya 140.58ff. which too can be compared with Sundara 53 and Yuddha 75. But a long passage in the Matsya bearing palpably the impress of Vālmiki should be specially mentioned, viz. the context in Matsya where the Purāṇa described Moon-Light and the sights and scenes in Tripura-city at that time (ch. 139, verses 15ff.), which has close parallels with and reproductions of expressions from the description of Moon-light in Laṅkā when Hanumān entered it, in the beginning of the Sundarakāṇḍa of the Vālmiki Rāmāyaṇa. The same metre as used in Vālmiki, and the rhymes at ends of the feet, are employed in Matsya also. While the whole sequence is modelled on Vālmiki, the following striking parallels and reproductions may be specially cited.

Matsya

V. R. Sundarakāṇḍa Kumbh. edn.

ch. 139. śl. 16. कुमुदालङ्कृते हंसो
यथा सरसि विस्तृते ।

Canto 2. śl. 58. ददर्श चन्द्रं स हरिप्रवीरः

पोप्लूयमानं सरसीव हंसम् ।

17.1 ततः कुमुदषण्डाभो

निर्मलो निर्मलं स्वयम् ।

प्रजगाम नभश्चन्द्रो

हंसो नीलमिवोदकम् ॥

Goressio 11.60 } हंसो यथा राजति
N.W. 3.4 } पुष्करस्थः

„	„	सिंहो यथा चोपविष्टो वैदूर्यशिखरे महान् ।	Kumbh. 54. सिंहो यथा मन्दर- कन्दरस्थः ।
24.	23.	वीणा प्रलापेषु च मूर्च्छितेषु तन्त्री प्रलापाः त्रिपुरेषु रक्ताः }	9. तन्त्रीस्वनाः कर्णमुखाः प्रवृत्ताः ।
24.		मत्तप्रलापेषु	11. मत्तप्रलापान्
25.		ज्योत्स्नावितानेन जगद्वितत्य	2.57. ज्योत्स्नावितानेन वितत्य लोकम्

Compare also Matsya 161.89, the expression कनकविमलहारभूषिताङ्गम् and Sundara 20.36 : कनकविमलहारभूषिताङ्गी.

(v) Echoes of the Bhagavadgītā have already been pointed out (See p. 25). Here is one clear echo of the Gītā verse या निशा सर्वभूतानाम् etc.—

रात्र्या यया चाभिरताश्च लोका
भवन्ति कामाभिजिताः सुखेन च ।
तामेव रात्रिं प्रयतेत विद्वान्
अरण्यसंस्थो भवितुं यतात्मा ॥ 40.6

(vi) In the previous article (p. 28), it was pointed out that the Matsya mentioned sage Bharata, author of the Nāṭya Śāstra and his production of the play Lakṣmīsvayamvara. There is another reference to this Bharata as Brahmā's son, one born of Brahmā's hand. Matsya III. 11 :

भरतः करमध्यात्तु ब्रह्मसूनु रभूततः ।

The description of Bharata as born of Brahmā's hand is significant as *Kara* or *Hasta* is most prominently associated with sage Bharata and his art of *abhinaya*.

(vii) In the previous paper, the likelihood of the Matsya text having known classical Nāṭakas and Kāvya like those of Kālidāsa (especially his Kumārasambhava), Amaru and even Somadeva was shown. It would appear that the text knew also Jayadeva's Gitagovinda. In 154. 464 ff. the Purāṇa describes in the style of the Raghuvamśa and the Kumārasambhava, the coming out of Śiva for the marriage and the women in diverse activities looking on Śiva. Strangely the text here closely echoes the description of Jayadeva's description of the *lilās* and *ceṣṭās*

of the different Gopīs who were enjoying Kṛṣṇa's company in the Rāsaliḷā, I, (Candanacarcita etc.) Not only is the series काचित् or कापि reminiscent of the lines in the Gītagovinda but the rhythm of the metrical pattern too. The Purāṇa-line सप्रणयं करघट्टितवक्त्रः किञ्चिदुवाच मितं श्रुतिमूले (477) recalls at once Jayadeva's कापि कपोलतले मिलिता लपितुं किमपि श्रुतिमूले.

The further description of Śiva's marriage (śls. 479 ff) is patterned after the Kumārasambhava pretty closely. e. g. the following may be compared :

Matsya :	Kumārasambhava
151.480 : ज्वलितौषधि-दीपितम् (Himavān's city)	VI. 38 : वप्रान्तज्वलितौषधि
484 : दाता महीभृतां नाथः होता देवश्चतुर्मुखः । वरः पशुपतिः साक्षात् कन्या विश्वारणिस्तथा ॥	VI. 1 : दाता मे भूभृतां नाथः 82 : उमा वधूर्भवान् दाता याचितार इमे वयम् । वरः शम्भुरलं ह्येष त्वत्कुलोद्भूतये विधिः ॥

That it was the Kumārasambhava that was kept in mind all through the course of this narrative of the marriage of Śiva and Pārvati in this long chapter 154th is clear when we compare section after section. To begin with, the gods waiting upon Brahmā and petitioning to him and then Brahmā's enquiry of the Dikpālas (śls. 19-24) which is fashioned just as in Kālidāsa's poem, though the fancies here are different; then Brahmā prophesying the appearance of the destroyer of Tāraka as the young son of Śiva on the latter marrying Pārvati. Indra thinks of the God of love—चूताङ्कुरास्त्रं सस्मार (śl. 208), cf. K. S. II. 64. सहचरमधुहस्तन्यस्तचूताङ्कुरास्त्रः । Matsya 209 : उपतस्थे रतिपतिः cf. K S II. 64 : शतमखमुपतस्थे । Then in the context of Śiva being disturbed by Kāma's presence and controlling himself वशित्वेन बुबोधेशो विकृति (śl. 239) where the underlined words are from K. S. III. 69 : पुनर्वशित्वाद् बलवन्निगृह्य । हेतुं स्वचेतो विकृतेदिद्भुः. After the burning of Kāma, Himavān tries to go to his abode, carrying Pārvati on his arms पाणावादाय हि सुतां गन्तुमैच्छस्वकं पुरम् (śl. 287) which echoes K. S.

III. 76 : अद्विरादाय दोभ्याम्. In śls. 294 and 298-9, the Matsya dwell on the way the name U-Mā came to be attached to Pārvati which can be compared with K. S. I. 26. उमेति मात्रा तपसो निषिद्धा पश्चादुमाख्याम् सुमुखी जगाम । In the description of Pārvati's sports after marriage we have in the Purāṇa—क्रीडां चक्रे कृत्रिमपुत्रकैः (śl. 501) which is from K. S. I. 29, Pārvati playing as a young girl. There are transpositions and innovations like the sages testing Pārvati's penance, instead of Śiva in disguise; but all through, the words and ideas of K. S. are before the Purāṇa.

Indeed the poetic style of the Purāṇa and the influence of later Kāvya literature grows in several of the descriptive contexts like the description of the garden in 180.24 ff. in diverse metres, where in verse 36, the striking device by antādi or gṛhīta-mukta, starting a line on the word ending the previous line, is employed and in verse 43, the name of the metre (Bhramaravilasita) is worked in.

(viii) References in the Matsya to different Śāstras were brought together in the previous article. The following are additional references in Matsya to different branches of Sanskrit literature and various Śāstras.

Sāṃkhya-Yoga is mentioned also in 13.5; 47. 140, 163. Nyāya is mentioned in 53.5. On p. 24 of the previous article, an out-of-the way information on the Sāmaveda furnished by the Matsya was discussed in detail. Sāmaveda is also mentioned in Matsya as the foremost of the Vedas in 85.5. In 93. 99, Garuḍa, Viṣṇu's conveyance is described as an embodiment of the Sāmaveda. सामध्वनिशरीरस्त्वं वाहनं परमेष्ठिनः । The four Vedas are mentioned in 93. 128-9, and in 93. 130, the Veda and Vedāṅgas. The expression 'Vedavādin' occurs in 77.5. One devoted to cultivation of Vedas, Vedavrata-para, and one who knows the Jyeṣṭha-sāman are mentioned among meritorious Brāhmaṇas in 95.30. Itihāsa-śravaṇa as an act of piety is mentioned in 57.15.

(ix) Followers of the diverse paths Bhāgavatas, Sauras, Vaiṣṇavas and Yogins are spoken of in 96.21. Māheśvara Vrata and Māheśvara dharmas as expounded by Nandikeśvara are found in ch. 95. The mention of Agastya as *Laṅkāvasin* in 61. 51 is noteworthy.

(x) Among other interesting data are :—The derivation of the South Indian Pāndya, Kerala and Cola from Āṇḍira of the lunar race (48.5); the mention of the rivers *Kāveri*, *Kṛṣṇaveṇī* and *Godāvari* in 51.13; the references to the nine gems—Navaratnas—in connection with *Ratnācala-dāna* in ch. 90 and the mention of *Maṭhas* in 139.20. The *Kāveri* noted above as mentioned in 51.13 along with *Kṛṣṇaveṇī* and *Godāvari* is clearly the southern river of that name, and in addition to this, the *Matsya* mentions also in ch. 189 the *Kāveri* falling into the *Narmadā*.

A SAMPLE EDITION OF THE MATSYA PURĀṆA

Abbreviations used :

(A) Printed Editions.

आ. = आनन्दाश्रम edition of the Matsya Purāṇa

वे. = वेङ्कटेश्वर " " " "

मुक. = कन्नड " " " "

मुते. = तेलुगु " " " "

मुव. = वङ्ग " " " "

शब्द. = शब्दकल्पद्रुम कोश

(मु. = मुद्रित, printed)

(B) Manuscripts.

ओ. = Oriyā (ओड़िया) MS., Utkal University, Cuttack.

ने. = Nevāri (नेवारी) Ms., No. 41/182 of Sarasvatī Bhaṇḍāra Library, Fort Ramnagar (Varanasi).

म. = Malayālam (मलयालम) MS., No. K. 6749 of India office Library, London.

शा. = Śārādā (शारदा) MS., No. 4481 of Scindhia Oriental Institute, Ujjain.

दे १ = Devanāgarī (D. देवनागरी), MS., No. 4646 of Scindhia Oriental Institute, Ujjain.

दे २ = D. MS., No. 4146 of University Library, Bombay.

दे ३ = D. MS., No. 124 of Chunnilal Gandhi Vidyā Bhavana, Surat.

दे ४ = D. MS., No. 108 of British Museum, London.

दे ५ = D. MS., No. E 3549 of IO Library, London.

दे ६ = D. MS., No. 226 of Bhandarkar Oriental Research Institute, Poona.

दे ७ = D. MS., No. 28 of 1871-72, New No. 2, BORI, Poona.

दे ८ = D. MS., No. 119 of 1884-87, New No. 9 of BORI Poona.

दे ९ = D. MS., No. E 3548 of IO Library, London.

दे १० = D. MS., No. 340; New No. 35 of BORI, Poona.

- दे ११ = D. MS., No. 1306 of University Library, Bombay.
 दे १२ = D. MS., No. 38/182 of Sarasvatī Bhaṇḍāra, Fort
 Ramnagar.
 दे १३ = D. MS., No. 2288 of Deccan College Post-Graduate
 and Research Institute, Poona.
 दे १४ = D. MS., No. E 3550 of IO Library, London.
 दे १५ = D. MS., No. 10443 of New Des. Cat., Sarasvatī
 Mahal Library, Tanjore.
 दे १६ = D. MS., No. 10442 of New Des. Cat., S.M.L., Tanjore
 दे १७ = D. MS., No. 10440 of New Des. Cat., S.M.L., Tanjore
 दे १८ = D. MS., No. 10445 of New Des. Cat., S.M.L., Tanjore
 दे १९ = D. MS., No. D. 2254 of Govt. Oriental Manuscripts
 Library, Madras.
 दे २० = D. MS., No. 10441 of New Des. Cat., S.M.L., Tanjore
 दे २१ = D. MS., No. 10444 of New Des. Cat., S.M.L., Tanjore
 दे २२ = D. MS., No. 10446 of New Des. Cat., S.M.L., Tanjore
 दे २३ = D. MS., No. 10447 of New Des. Cat., S.M.L., Tanjore
 दे २४ = D. MS., No. 10449 of New Des. Cat., S.M.L., Tanjore
 दे २५ = D. MS., No. 10448 of New Des. Cat., S.M.L., Tanjore
 ग १ = Grantha (ग्रन्थ) MS., No. 402 of Palace Library, Trive-
 drum.

[N. B. These abbreviations for the above-mentioned MSS. are those given by Sri A. S. Gupta in his article 'The Manuscripts of the Matsya Purāṇa collated for its projected Critical Edition', published in '*Purāṇa*' Vol. I (1959) pp. 101-111. For the detailed description of these MSS. see the article.*]

The additional MSS, referred to, not noticed in Sri Gupta's article, are given below—

- दे २६ = Devanāgarī MS. of Oriental Research Institute, Mysore
 ग २ = Grantha MS., No. 2166 of O. R. I., Mysore
 ते १ = Telugu (तेलुगु) MS., No. 1791 " "
 ते १ = Telugu MS., No. 369 " "

* In the article, referred to, these manuscripts have been arranged and grouped according to their similarity and mutual alliance. The abbreviations are given in Roman letters; e.g. D for Devanāgarī, G for Grantha, M for Malayālam, N for Nevāri, O for Oriyā and Ś for Śaradā Manuscript.

॥ श्रीमद्द्वैपायनमहर्षिप्रणीतम्

मत्स्यपुराणम् ॥

॥ अथ प्रथमोऽध्यायः ॥

❀ पातालाद्दुत्पतिष्णोर्मकरवसतयो यस्य पुच्छाभि^१घाताद्
ऊर्ध्वं ब्रह्माण्डखण्डव्यतिकरविहित^२व्यत्ययेनापतन्ति^३ ।
^४विष्णोर्मत्स्यावतारे^५ सकलवसुमतीमण्डलं^६ व्यश्नुवानः^७
तस्यास्योदीरितानां^८ ^९ध्वनिरपहरताद्^{१०} अश्रियं^{११} वः श्रुतीनाम्^{१२} ॥
नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं चैव^{१३} ततो जय^{१४}मुदीरयेत् ॥
अजोऽपि यः^{१५} ^{१६}क्रियायोगान्नारायण इति स्मृतः ।

❀ प्रचण्डताण्डवाटोप^१प्रक्षिप्तो^२त्क्षिप्त^३दिग्गजाः । भवन्तु विघ्नभङ्गाय
भवस्य भवतां भुजाः^४ ॥ [१पे. २सा. ३येन. ४चरणाम्बुजाः । विविधाकारा विघ्नोव-
परिशान्तये । हरेः विघ्नोवशान्तये] अयमधिकः श्लोकः आ., वे., पुस्तकयोः, मुव., मुक.
पुस्तकयोः दशमातृकामु च दृश्यते । म. प्रचण्डेत्यस्य स्थानेऽत्र दृश्यते एष श्लोकः—
गीर्वाणस्यारिजातो हरितवुरथो वर्णधृग्गोलपाणि क्षमा... नोर्देहहन्ता-रजनिकर-
रिपोर्देहभिर्नीरशायी । आग्नेयतां वरोऽसौ हरितनयसुहृत्सर्वभूताधिवासो हंसो
वः पातु युष्मन्नवजलदवपुः पङ्कजावासवक्षाः ॥ मुते. प्रचण्डेत्यस्य स्थाने
'शुक्लाम्बरधरम्' इति प्रसिद्धः श्लोकः, पातालादित्यस्य स्थाने 'यस्याज्ञया जगत्स्रष्टा
विरिञ्चिः पालको हरिः । संहर्ता कालरुद्राख्यो नमस्तस्मै पिनाकिने ॥'
इति श्लोकश्च दृश्यते । यस्याज्ञयेतिश्लोकस्य पूर्वार्धमात्रं ग्र२. दृश्यते । एष
श्लोकः आ. मुद्रितसौरपुराणप्रारम्भे च दृश्यते । पातालादित्यस्य श्लोकः दे ३-५;
७; १९-२०; ग्र २; ते १; मुते. नास्ति ।

१. दे१३-१४; २६; शा. ०वघातात् । २. दे१३; ०विहित । दे१; शा. ०मभवन् ।
ग्र१. ०करण । म. ०करणप्र । ३. दे१. ०पराध । शा. ०पराद्धाः । ४. दे१. ०सोऽयं ।
शा. ०सोऽव्यात् । ५. दे१; ग्र१; म; शा. ०तारः । ६. दे१६-१७. सकलवसुमतिस्नमङ्गलं ।
दे१०; २६. ०मङ्गलं । ७. दे१; शा. ०व्यादधानः । ओ. ०व्याप्नु० । म. ०व्याश्नु० ।
आ, ०वानाः । ८. ग्र१. ०द्रीरितानां । ०द्रीरितान । ९. ग्र१. ०धुनिभि । म. ०ध्वनिभि ।
१०. ग्र१. ०रपहतात् । म. ०रपहताय । ११. ओ. ०अप्रियं । १२. ग्र१; म. ०श्रुतानाम् ।
१३. दे१; ७; ९; शा. ०व्यासं । १४. ग्र१; म. ०ग्रन्थ । १५. म. ०यत् । १६. ग्र१. ०त्वया ।

त्रिगुणाय त्रिवेदाय¹ नमस्तस्मै स्वयंभुवे ॥
 सूतमेकाग्र²मासीनं नैमिषारण्यवासिनः ।
 मुनयो दीर्घसत्रान्ते³ पप्रच्छुः⁴ दिव्यसंहिताम्⁵ ॥
 प्रवृत्तासु पुराणीषु⁶ धर्म्यासु ललितासु च⁷ ।
 कथासु शौनकाद्यास्तम्⁸ अभिनन्द्य⁹ मुहुर्मुहुः ॥
 कथितानि पुराणानि यान्यस्माकं त्वयानघ ।
 तान्येवामृतकल्पानि श्रोतुमिच्छामहे¹⁰ पुनः ॥
 कथं ससर्ज भगवान् ऋलोकनाथश्चराचरम्¹¹ ।
 कस्माच्च भगवान् विष्णुः मत्स्यरूपत्वम्¹² आश्रितः¹³ ॥
 † भैरवत्वं भवस्यापि पुरारित्वं¹⁴ च गद्यते¹⁵ ।
¹⁶कस्य हेतोः कपालित्वं जगाम ¹⁷वृषभध्वजः ॥

ॐ दे २०; २१; ते १; मुते. पुस्तकेषु द्वितीयतृतीयपादौ न स्तः । †अत्र ग्र १. अधिकः श्लोकः दृश्यते—केन वा हेतुना सूत विष्णुः सर्वजगन्मयः । नारसिंहं वपुर्धृत्वा कं वारक्षज्जगत्प्रभुः ॥ एष च ग्र १. मातृकायां तथा द्रविडानुवादे च विस्तरतः, अन्यासु मातृकासु संग्रहतश्च दृश्यमानां नारसिंहकथां परामृशति । § अत्र ग्र १. “कस्माच्च देवदेवेश सच्चिदानन्दलक्षणः । धृत्वा लोके वपुर्दिव्यं कुमार इति विश्रुतः ॥” इत्यधिको दृश्यते । कुमारकथा च ग्र १ द्रविडानुवादयोः विस्तरेण वर्तते, अन्यत्र संग्रहेण ।

1. दे१; शा; ०त्रिवर्गा । ओ. ०आदिदेवा । 2. ग्र२; मुते ०कान्त० । 3. म. ०अपृच्छत् । 4. मुक; मुव; आ; वे. ०दीर्घ । 5. ते१. ०ताः ।

6. दे १; ३; ४-५; ७; ९; १६-२०; ग्र १; ते १; म; ओ. ०णामु । मुते ०णानां । 7. दे १; शा. ०च बलासु हि । दे ३. ताय च । 8. दे १७-१८; २०. ०द्यासु । दे १; ३-५; ७; ९; १०-११; १९; २६; ने; शा; ओ; मुक; मुव; आ; वे. ०द्यास्तु । 9. दे ४-५; १६; १८; २०; म, ०चाभि । दे ३; १९; ०वाभि । ओ. ०ताभिर्वन्द्य । दे २३ ०अभिनन्द्युः । 10. दे ३-५; ७; १९ : ०म ते । दे १६-१८; २०; ०मि ते । 11. दे ३. ०श्ररेश्वरम् । ग्र. १; म. ०चरान् । ओ. ०चरः । 12. दे १६-१८; १९. ०रूपमुपा । मुतेः ०रूपित्व । 13. दे ४; ११-१२; १४-१५; २६. ०मागतः । मुते. ०माश्रितम् । 14. दे१. ०पुरारि । 15. दे ३-५; ७; १३; १५-२१; २६; मुते. ०निगद्यते । म. ०गम्यते । दे१४; मुक; मुव; आ; वे. ०च केन हि । 16. दे३-५; ७; १३; १५-१९; २६; मुते, ०कुतो । ग्र १; म. ०केन । दे२०-२१; ग्र २; ते१; मुते. (पाठान्तरं) ०कथं च लोकपालत्वं । ग्र १; म. ०केन । 17. दे३; ७; १८-१९; मुते, ०स वृषध्व ।

§ ¹सर्वमेतत् समाक्ष्व सूतविस्तरतः² क्रमात् ।
³त्वद्वाक्यस्यामृतस्येव⁴ न तृप्तिरिह⁵ जायते⁶ ॥

सूत उवाच—

पुण्यं पवित्रम्⁷ आयुष्यमिदानीं शृणुत द्विजाः ।
 मात्स्यं पुराणमखिलं यज्जगाद् गदाधरः ॥❧
 पुरा राजा मनुर्नाम चीर्णवान्⁸ विपुलं⁹ तपः¹⁰ ।
 पुत्रे राज्यं¹¹ समारोप्य क्षमावान् रविनन्दनः ॥
 मलयस्यैकदेशे तु सर्वात्म¹² गुणसंयुतः ।
 समदुःखसुखो धीरः¹³ प्राप्तवान्¹⁴ योगमुत्तमम् ॥
 बभूव¹⁵ वरदश्चास्य वर्षायुत¹⁶ शते गते¹⁷ ।
 वरं वृणीष्व प्रोवाच¹⁸ प्रीतः स¹⁹ कमलासनः ॥
 एवमुक्तोऽब्रवीद्राजा प्रणम्य स पितामहम् ।
²⁰एकमेवाहमिच्छामि त्वत्तो वरमनुत्तमम्²¹ ॥

❧ अनन्तरं ग्र १. श्लोकद्वयमधिकं दृश्यते—खण्डद्वयात्मकं तच्च पूर्वोत्तर-
 विधानतः । उक्तवान् ग्रन्थसङ्घायास्त्रयोदशसहस्रकम् ॥ अध्यायानां शताद्दुर्ध्वं
 द्विसप्तति मुनीश्वराः । तद्वर्णयामि भवतामग्रे धृत्वा यथामति ॥

1. दे२१; ग्र २; ते १. एतत्सर्वं समा । 2. दे १-३; ९; ११-१३; १५;
 २६; ग्र १; ने; शा; ओ; मुक; मुव; आ; वे. ०रशः । 3. दे १३. ०त्वद्वाक्यममृत ।
 ग्र १ ०त्वद्वाक्यामृतपाने तु । आ; मुक; मुव. ०त्वद्वाक्येनामृत । म. ०त्वद्वाक्य । ते १
 ०मद्वाक्य । 4. दे २६ ०स्येह । दे ३; ५; १८-१९; २६; ते १; म; ने; ओ; मुते.
 ०स्यैव । 5. दे १६; १७; शा. ०रुप । 6. ओ. विद्यते ।
 7. दे२०-२१. ०यशस्यं । 8. ने. ०वीर्यवान् । दे२०-२१; ते१; ग्र२. ०चीर्णपाणिः परं ।
 9. दे४-५; ७; १६-१९. ०अखिलं । दे१०; मुते. ०परमं । 10. दे१७-१८. ०परः ।
 11. ते१ ०पुत्रं राज्ये । 12. दे३-५; ७; १८; म ०त्मा । 13. दे१; ३-४; ९-११;
 १५-२१; ग्र१; म; ते१; ओ; मुक; मुते; मु व; आ. ०वीरः । ग्र२;—दुःखसुखं चैव ।
 14. ओ ०तप्तवान् । 15. दे३-५; ७; १६-१९; ०वचनं । 16. दे२ वर्षाणां च । 17. ने.
 तं गतम् । 18. ग्र१; म. ०वृणोति हो । दे१. ०वृणेषु प्रो । दे२०-२१; मुते. ०वृणीष्वेत्यु-
 वाच । दे३-५; ७. ०ओवाच । 19. ग्र१ ०प्रीतस्सन् । दे२-७; १३-१९; २१; २६; ग्र२;
 ते१ ०प्रीतात्मा । 20. म ०ण्वम् । 21. दे२. ०वै सुरसत्तमः ।

¹भूतग्रामस्य सर्वस्य स्थावरस्य चरस्य च² ।
 भवेयं³ रक्षणायालं⁴ प्रलये⁵ समुपस्थिते⁶ ॥
 एवमस्त्विति विश्वात्मा⁷ तत्रैवान्तरधीयत ।
 पुष्पवृष्टिः⁸ सुमहती खात्पपात सुरार्पिता⁹ ॥
 कदाचिदाश्रमे¹⁰ तस्य कुर्वतः पितृतर्पणम् ।
 पपात ¹¹पाण्योरुपरि शफरी जलसंयुता¹² ॥
¹³दृष्ट्वा तच्छफरी¹⁴रूपं स दयालुः¹⁵ महीपतिः¹⁶ ।
 रक्षणायाकरोद्यत्नं¹⁷ स तस्मिन्¹⁸ करकोदरे¹⁹ ॥
 अहोरात्रेण चैकेन षोडशाङ्गुल²⁰विस्तृतः ।
 सोऽभवन्मत्स्यरूपेण²¹ पाहि पाहीति²² चाब्रवीत् ॥
 स तमादाय मणिके प्राक्षिपद्²³ जलचारिणम् ।
 तत्रापि चैक²⁴रात्रेण हस्तत्रय²⁵मवर्धत²⁶ ॥

❀ दे २०-२१. अत्र 'सूत उवाच' इति वर्तते ॥

1. दे१; शा. ०अस्य मत्स्यस्य । 2. दे५. ०चरस्य अचरस्य च । भूतानां च
 गणस्य च । 3. दे१६-१९; ग्र १; म. ०भविता । दे७ ०भवता । 4. शब्द, ०णे यानं ।
 दे७. ०णीयोऽहं । दे३-६; १०; १६-१९; ओ. ०णीयोऽहं । ग्र१. ०णीयाथ । 5. ने.
 ०यं । 6. ने. ०तं । 7. दे२; १४-१५; २६. ०भूतात्मा । 8. दे१५-२१; २६; ग्र२;
 ते१; मुते ०च । 9. ग्र१; मुते. चिता । 10. ने. ०मं । 11. ग्र२; मुते. (पाठान्तरं)
 ०पाणे । 12. मुते. (पाठान्तरं) ०बलसंयुता । दे५; ७; १०; १७-१८. प्लुता । 13.
 दे१४. ०तं दृष्ट्वा शफरी । 14. ग्र१. शापरी । दे; ५ ०सफरी । 15. दे१० ०दयालुसस ।
 ग्र२; मुते. सदयोऽयं । 16. दे२०-२१. ०मुदान्वितः । 17. दे२०-२१; ते१; ग्र२; मुते.
 ०मत्स्यं । 18. दे२-३; ५७; १०-१९; म. ०स तस्मै । ग्र१ ०स तस्य । दे२०; ते१. ०स
 कस्मिन् । दे४; १४-१५; २६. ०मत्स्यस्य । 19. दे४; १४-१५; २६. कलशोदरे ।
 दे२०-२१ मुते. (पाठान्तरं) सरसोदरे । दे२-३; ५-७; १६-१७; १९; मुते ०दके । 20.
 दे१७; २०-२१. ०लि । 21. दे२०-२१; ते१. ०सरस्स्थो मनुमुद्वीक्ष्य । ग्र१; म.
 ०सस्वनं स मनुं मत्स्यः । मुते. ०को भवान् मनुमुद्वीक्ष्य । ग्र२. ०—वान् मनुमुद्वीक्ष्य ।
 22. दे५-७; १६-१८. ०पाहि पाहीति ।

23. दे२०-२१; ते१; ग्र२. ०प्राहिणोद् । दे९. ०प्राक्षिपद् । 24. ग्र२ ०सर्वरा ।
 25. दे२-७; १७-१९; ०मात्र । 26. दे२०-२१. ०षोडशाङ्गुलविस्तृतः । ते१. ०षोडशां-
 गुलमुद्यतः ।

¹पुनः प्राहार्तनादेन सहस्रकिरणात्मजम्² ।
 स मत्स्यः पाहि पाहीति³ त्वामहं शरणं गतः⁴ ॥
⁵ततः स कूपे तं मत्स्यं प्राहिणोद्रविनन्दनः ।
 यदा न माति⁶ तत्रापि⁷ कूपे⁸ मत्स्यः सरोवरे ॥
 क्षिप्तोऽसौ⁹ पृथुतामागात्¹⁰ पुनर्योजनसंमिताम्¹¹ ।
¹²तत्राप्याह पुनर्दीनः पाहि¹³ पाहि¹⁴ नृपोत्तम्¹⁵ ॥
 ततः स मनुना क्षिप्तो गङ्गायामप्य¹⁶ वर्धत¹⁷ ।
¹⁸यदा तदा समुद्रे तं प्राक्षिपन्मेदिनी¹⁹ पतिः²⁰ ॥
²¹यदा ²²समुद्रमखिलं ²³व्याप्यासौ ²⁴समुपस्थितः ।
 तदा प्राह²⁵ मनुर्भीतः²⁶ कोऽपि²⁷ त्वमसुरेश्वरः²⁸ ॥
 अथवा वामुदेवस्त्वमन्य ईदृक्²⁹ कथं भवेत् ।
 योजनायुत³⁰ विशत्या कस्य तुल्यं भवेद्दुः³¹ ॥

1. ग्र१ एवमाहा । म. एव मां । दे२०-२१. ०प्राहार्तनादेन पुनः । ग्र२
 तं तु दीन । 2. ग्र१. ०णप्रजम् । 3. दे५-७; १७-१८; २३. ०त्राहि त्राहीति । 4.
 दे५-६. ०गतम् । 5. दे१०; १७. ०ततः कूपे स तं । 6. ते१. ०ररास । 7. मुते.
 ०चक्रन्द । ते१ ०स क्रन्दः । दे१३-१४; २६. ०तत्रैव । 8. ग्र१; म; दे१०; १२;
 १४-१५; २०-२१; २६. ०क्रन्दन् । दे३-७; १३; १६-१८; १९; मुते. ०तदा । ते१.
 ०कीडन् । ग्र२ ०स तं । 9. दे२-४; ६-७; १०; १६-१९; २६; ग्र१; म. ०सस्स ।
 ते१; ग्र२; दे२०-२१. ०सस्सन् । दे१४-१६; ०ततस्स । 10. दे१०. ०आयात् । 11.
 दे१०; १३; १५-१६. ०तः । दे१; ९; ११; शा. ०तम् । दे२ ०संमिताम् । दे१२.
 ०विस्तृतः । 12. दे१९; ०तत्राप्याप्य हि पुनः । दे१६-१८. ०दीनः; दे२०-२१. ०वीर ।
 ग्र१; म. ०वीरं । 13. दे१९. ०दीनं । 14. दे३-७; १६-१८. ०त्राहि त्राहि । 15.
 दे१; ११; ने; शा; ओ. ०मम् । दे३-४; १६-१९. ०नृपात्मज । दे२; ७. ०नृपात्मजम् ।
 दे२६; मुते. ०हीति तं नृपम् । दे२०-२१. । 16. मुते; ग्र२. ०न्य । दे२६ ०न्य । 17.
 दे५. ०नः । 19. दे२०. ०यदा यदा । दे७. ततो यदा । मुते; ग्र२. यदा तामखिलां तद्वत् ।
 19. ओ. ०चावनी । मुते; ग्र२. ०तदाब्धौ प्राक्षिपन् । 20. मुते. ०नृप । ग्र२. नृपः ।
 21. दे३-७; १६-२१; ते१. ०तदा । 22. दे२. ०समूद्रे सलिलं । 23. दे११ ०प्राप्य ।
 24. दे३.७; ९-१०; १३-१९; २६. ०समवस्थितः । 25. ग्र१; म. ०प्याह । 26. दे१८
 ०मुनिर्भीतः ते१ ०र्नीतः । 27. दे२५; ते१. ०कोहि । ग्र१; मुते; ०कोऽसि । मुते.
 (पाठात्तरं) ०रोहिन् । 28. दे१३-१५; ग्र. ०ममरेश्वरः । दे२-६; ७; ९-११; १६-१९;
 २५; ०मसुरेतरः । दे१; शा; ०मसुरोत्तमः । 29. दे; शा. ०न्यदीदृक् । मुते; दे१०.
 ०न्यथेदृक् । ग्र१; म. ०न्यो हीदृक् । 30. दे१ ०यत । 31. दे२०-२१. कस्येदं रूप-
 मुत्तमम् ।

¹ज्ञातस्त्वं मत्स्यरूपेण² मां³ खेदयसि केशव ।
 हृषीकेश जगन्नाथ जगद्धामन्⁴ नमोऽस्तु ते ॥
 एवमुक्तः⁵ स भगवान् मत्स्यरूपी⁶ जनार्दनः ।
 साधु साध्विति चोवाच⁷ सम्यग्⁸ ज्ञातं⁹ त्वयानघ ॥
 अचिरेणैव कालेन मेदिनी मेदिनीपते ।
 ॐ भविष्यति जले मग्ना सशैलवनकानना ॥
 ॐ नौरियं सर्वदेवानां¹⁰ निकायेन विनिर्मिता ।
¹¹मया जीवनिकायस्य रक्षणार्थं¹² महीपते ॥
¹³स्वेदाण्डजोद्भिदो ये वै¹⁴ जीवा ये च¹⁵ जरायुजाः¹⁶ । ≠
 अस्यां निधाय सर्वास्तान्¹⁷ अनाथान्¹⁸ पाहि सुव्रत ॥
 युगान्तवाताभि¹⁹ हता यदा चलति²⁰ नौनृप ।
 शृङ्गेऽस्मिन् मम राजेन्द्र तदेमां²¹ संयमिष्यसि²² ॥
²³ततो लयान्ते सर्वस्य स्थावरस्य चरस्य च ।
 प्रजापतिस्त्वं भविता जगतः²⁴ पृथिवीपते ॥

ॐ ग्र १; म. उत्तरार्धं न दृश्यते ।

1. दे१४-१५; १९; २६; मुते; म; ग्र २. ०जात । ते१ ०जातस्य । दे२०-
 २१. ०त्वं तस्य । 2. दे२०-२१; ते१. ०स्य । 3. ते?; मुव. ०मा । 4. दे२-६;
 ९-१५; १८-१९; ग्र १; म; मुते; मुव; मुक; ते१; ने; ओ. ०द्धाम । 5. दे१९. ०मुक्तं ।
 6. ग्र २ ०रूपो । 7. दे२; २०-२१; ते१. ०होवाच । 8. मुते. ०सत्यं ।
 9. ते१. ०जातं । दे१; ५-६; ११-१२; ने; शा; आ; मुक; मुव. ०ज्ञातः । 10. दे१५
 ०जीवानां । दे?; शा. वेदानां । 11. दे९; ११; १२-१५; २१; २६; ने; मुक; मुव;
 आ. ०महा । 12. दे२ ०र्थे । शा. ०णं तु । ओ. ०र्थं च मही । 13. दे१; शा. ०स्वेदजा
 जलजा । दे२ ०स्वेदजाण्डोद्भिजा । दे१; १२ ०द्भिजा । 14. शा० ०श्चैव । दे३-६;
 १६ ०जीवा । 15. दे१०; ओ. ०व्येऽपि जीवा । 16. दे२. ०ताः । 17. ओ. ०तान्
 सर्वान् । 18. दे२-७; १२; १४; १९; मुते. ०अनर्थात् । 19. दे५. ०लि । 20. दे१; ९-
 १०; १५; २०; शा; ने; ओ; मुक; मुव; आ. ०भवति । 21. दे१६-१७; ०तदिमां । म.
 ०तटे मां । 22. दे१ ०संगमिष्यसि । मुते; ग्र २. ०निधेहि त्वं च मान्यथा । 23. दे२.
 ०अत्रो । 24. ग्र २. ०जगतां ।

एवं कृत¹ युगस्यादौ² सर्वज्ञो³ धृतिमान् ऋषिः⁴ ।
⁵मन्वन्तराधिपश्चापि⁶ देवपूज्यो भविष्यसि ॥

॥ इति श्री ⁷मत्स्यपुराणे⁸ ⁹मनुमत्स्यसंवादे ¹⁰प्रथमसर्गे ¹⁰†मत्स्यरूपदर्शनं
 नाम प्रथमोऽध्यायः ॥

ॐ ग्र १; म. अयं श्लोकः नास्ति । ≠ दे २१. अत्र अध्यायः समाप्तः । § अत्र
 आ; वे; मुक. पुस्तकेषु आदिसर्गे इति वर्तते । † इदं दे २०-२१ पुस्तकयोरेव दृश्यते,
 इतरत्र नास्ति ।

1. दे३-६; ७; १६-१७; १९. ०कृते । दे२ ०कृत्वा । 2. दे३-७; १६-१७;
 १९. ०महाराज । दे१; शा. ०युगस्यास्य । 3. दे२ ०सर्वजित् । 4. दे११; आ; मुक;
 मुव; ०नृपः म. ०असि । दे१२ ०अद्भुतमानुषः । 5. ग्र९ ०पुनश्च त्वं विप्रशब्दात् ।
 म. ०पुंसस्त्वं विप्रशब्दात् । 6. दे१ ०श्चासि । 7. आ; वे; मुक; ०मात्स्ये महापुराणे ।
 8. आ; वे; मुक; दे१; १०-१३; १५; २६; ग्र०१; २; म; ने. ०मनुविष्णुसंवादे ।
 दे२ ०मनुपितामहमत्स्यसंवादे । 9. दे३-४; १२; १५-१६; मुव; ओ. ०प्रथमे । 10. शा.
 ०मनुवरलाभो नाम ।

THE VIṢṆUPURĀṆA AND ADVAITA

In *The Adyar Library Bulletin*, 19.1-2, pages 3-19, Dr. J.A.B. van Buitenen dealt with a particular context towards the end of the *Viṣṇupurāṇa* (Amśa 6, ch. 7, verses 51 ff.) where the personal form of the Lord, Viṣṇu, is described with all auspicious attributes so as to provide an auspicious support (*ālambana* or *āśraya*) for contemplation (*yoga*). After an introductory consideration of the text of the Purāṇa in this section, he proceeded to deal with Rāmānuja's use and elucidation of this section (the Śubhāśraya-prakaraṇa) in his *Śrībhāṣya* 1.1.1.

In his preliminary remarks on the *Viṣṇupurāṇa*, the writer said with reference to the passage mentioning *pratyastamita-bheda*—on which Rāmānuja introduces the Advaitin as the *pūrvapakṣin*—that it was 'very unlikely that a convinced Advaitin would ever quote the *Viṣṇupurāṇa* as an authority to be reckoned with'. On this I had drawn his attention, as noted by him in the footnote here, that Śaṅkara had quoted the *Viṣṇupurāṇa* 1.5.59-60 in his *Brahmasūtra Bhāṣya* 1.3.30. A little later, under the same *sūtra*, Śaṅkara quotes three more verses from Smṛti, *ṛṣiṇām nāmadheyani*, *yathartuṣṣṛtuliṅgāni* and *yathābhimāniṅḥ*; the first two of these occur in *Viṣṇupurāṇa*, 1.5.63-4. Earlier, under 1.3.28, Śaṅkara quotes *nāma rūpaṁ ca bhūtānām* which is *Viṣṇupurāṇa* I. 5. 62. These verses in all these three quotations of Śaṅkara occur also in the Śukānuśāsana section of the Mokṣadharmā, Śāntiparvan, *Mahābhārata*.¹

There is no prima facie or automatic reason why a text bearing the name *Viṣṇu* could not be Advaitic or an authority for Advaita. On page 6 of his article the writer himself says that two stanzas in this context in the *Viṣṇupurāṇa* (52, 53) are definitely Advaitic in tone. We may quote also 54.

अक्षीणेषु समस्तेषु विशेषज्ञानकर्मसु ।

विश्वमेतत् परं चान्यद् भेदमित्यदृशां नृप ॥

1. See Mokṣa, critical edn. 224. 47-8; 224. 70 (only one verse in this context); and 232. 25-6 (the first verse only; see Gorakhpur text 232. 25-6; absent from critical edn.).

प्रत्यस्तमितभेदं यत्सत्तामात्रमगोचरम् ।
 वचसाम्, आत्मसंवेद्यं तज्ज्ञानं ब्रह्मसंज्ञितम् ॥
 यत्र विष्णोः परं रूपमरूपस्याजमक्षरम् ।
 विश्वस्वरूपवैरूप्यलक्षणं परमात्मनः ॥

This particular section, the Śubhāśrayaprakaraṇa, reads smoothly so far as Advaita goes; first the impersonal Brahman is mentioned and as it is very difficult to contemplate on it, a gross (*sthūla*) form with auspicious attributes is then described to provide a hold (*āśraya*) for meditation. Advaitin-s have also written commentaries on the *Viṣṇupurāṇa*.

In some crucial lines, the Viśiṣṭādvaitic commentator would adopt a different reading. We may point out one example from this same section. Towards the end of the section there is the following verse which is read by the commentator Viṣṇucitta as follows :

तद्भावभावमापन्नस्ततोऽसौ परमात्मना ।
 भवत्यभेदी भेदश्च तस्याज्ञानकृतो भवेत् ॥ 95 ॥

After interpreting this verse in accordance with the Viśiṣṭādvaitic view, Viṣṇucitta adds :

स्वरूपैक्यपक्षे तु द्वितीयो भावशब्दो निरर्थकः । अभेदी भवतीत्यस्य च
 पुनरुक्तिः—

by way of reply to the Advaitin. But the correct reading of text here as read by the commentator Ratnagarbha is

तद्भावभावनापन्नः

and not

तद्भावभावम् आपन्नः

and there is therefore no question of redundance of either the word *bhāva* used a second time or the expression *abhedī*. That *bhāva-bhāvanā* is the legitimate reading here is proved also by its repeated occurrence in the beginning of this section, verse 49-51 and Viṣṇucitta also reads here *bhāva-bhāvanā*.

In fact, the Advaitic tenor of the *Viṣṇupurāṇa* is obvious in several contexts in its different parts. We may draw attention to one, the most conspicuous, among them, namely the story of the enlightened Jaḍabharata who is made to bear the palanquin of

the king, his discourse to the king and the *R̥bhugītā* that follows, 2, 13 ff. Explaining the nature of the body and the Soul or Self, Jaḍabharata says :

आत्मा शुद्धोऽक्षरः शान्तो निर्गुणः प्रकृतेः परः ।
 प्रबृद्धचपचयी नास्य एकस्याखिलजन्तुषु ॥ 13.67
 भेदकारि परेभ्यस्तत् परमार्थो न भेदवान् ।
 परमात्मात्मनोर्योगः परमार्थ इतीष्यते ॥ 14.26
 × × ×
 परमार्थस्तु भूपाल संक्षेपाच्छ्रूयतां मम ।
 एको व्यापी समः शुद्धो निर्गुणः प्रकृतेः परः ॥ 14.28
 तस्यात्मपरदेहेषु सतोऽप्येकमयं हि तत् ।
 विज्ञानं परमार्थो यद् द्वैतिनोऽतथ्यदशिनः ॥ 14.31
 वेणुरन्ध्रादिभेदेन भेदः षड्जादिसंज्ञितः ।
 अभेदव्यापिनो वायोस्तथा तस्य महात्मनः ॥ 14.32

Jaḍabharata continues his discourse by narrating the story of *R̥bhu* which he introduces as being 'part of Advaita' :

प्रत्युवाचाथ विप्रोऽसौ अद्वैतान्तर्गतां कथाम् । 15.1

R̥bhu's pupil was *Nidāgha* who had learnt everything but had not developed the sense of Advaita (15.5) and the teacher *R̥bhu* saw this and wanted to teach him further. At the conclusion of the *R̥bhu-Nidāgha* dialogues, *Nidāgha* says that he recognizes his teacher *R̥bhu* in the visitor, for none else has a mind so mature with Advaita;¹ *Nidāgha* hails the teaching of *R̥bhu* as Advaita and the essence of Truth² and then he himself realizes this Advaita.³ Summing up his teaching, *R̥bhu* again exhorts *Nidāgha* to give up the delusion of difference and see that Self is one, not several, and everything is of the form of the Self.⁴ And on hearing all this from Jaḍabharata, the king in the palanquin gave up the sense of difference.⁵

1. नान्यस्याद्वैतसंस्कारसंस्कृतं मानसं तथा । 16.16
2. परमार्थसारभूतं यद् तदद्वैतमशेषतः । 16.18
3. निदाघोऽप्युपदेशेन तेनाद्वैतपरोऽभवत् ॥ 16.19
सर्वभूतान्यभेदेन ददृशे स तदात्मनः । 16.20
4. सोऽहं स च त्वं स च सर्वमेतद् आत्मस्वरूपं त्यज भेदमोहम् ॥
16.23
5. इतीरितस्तेन स राजवर्यस्तज्याज भेदं परमार्थदृष्टिः । 16.22

A few more passages of pronounced Advaitic character may also be quoted. At the beginning (1.2.10-11), we have the following on the nature of the supreme Being, devoid of attributes, and of whom it can only be said 'He is'.

परः पराणां पुरुषः परमात्मात्मसंस्थितः ।
 रूपवर्णादिनिर्देशविशेषणविवर्जितः ॥
 अपक्षयविनाशाभ्यां परिणामद्विजन्मभिः ।
 वर्जितः शक्यते वक्तुं यं सदास्तीति केवलम् ॥

In a hymn on the Lord in l. 14, we read :

शुद्धः संलक्ष्यते भ्रान्त्या गुणवानिव योऽगुणः ।
 तमात्मरूपिणं देवं नताः स्म पुरुषोत्तमम् ॥

Prahlāda contemplated upon the Lord as not being different from himself :

सर्वगत्वादनन्तस्य स एवाहमवस्थितः ।
 अहमेवाक्षयो नित्यः परमात्मात्मसंश्रयः ।
 ब्रह्मसंज्ञोऽममेवाग्रे तथान्ते च परः पुमान् ॥ 2,19.85-61

THE VĀMANA PURĀṆA

The Vāmana Purāṇa called for examination, as during the course of the study of Matsya Purāṇa and its problems, it was found that the Vāmana called the Matsya the foremost among the Purāṇas. While praising the best in different classes of things, the Vāmana says :

मुख्यं पुराणेषु यथैव मात्स्यम् ॥ 12.18.

The textual problems of this comparatively short Purāṇa are not less complicated than those of the larger Purāṇas. We have the printed text of the Venkateswara Press, Bombay (1903-4), which is in 95 chapters; it deals, of course, with the Vāmana-story, but that story is submerged in the stories of Śiva, Pārvatī and Kumāra. In this connection we may consider the manuscript-position of this Purāṇa to have a full picture of its textual problems.

The following manuscripts of the Vāmana are known from the Catalogues at my disposal for the *New Catalogus Catalogorum*¹ work.

Vāmana-Purāṇa

Adyar I p. 155a (Chs. 1 to 66)....(Dn pp. 269).

Alph. List. Beng. Govt. p. 104 (No. 844)

Alwar 868.

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Ānandāśrama 1384. 7635. 7865.

Āṇi. (Purāṇa) 31

AS. p. 172 (inc)

B. II. 28. 30.

Bharatpur II. 48

Bhk. 13

1. For the abbreviations of Catalogues used here, see *New Catalogus Catalogorum*, Vol. I. (Also see 'Purāṇā' Vol. I, No. 2. pp. 225ff.)

Bhor 117

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Nagpur)

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Jubbulpore)

Cs. IV. 196 (inc) Dn ff. 251. 199 Dn, ff. 222.200 Dn, ff. 57

Dacca 1680....(Ben ff. 193). 2557 (Ben ff. 143) 3391....(Ben.
ff. 197) 4271

Gov. Or. Libr. Madras. 83

IO. 3584....(Dn. ff. 170). 3585....(Dn. ff. 208). 3586 (3chs.
Extract. S. Ind.) 6816 (Dn. ff. 329) 6816 (Vāmana-
purāṇasūcikā)....Tel. pp. 28)

Jaipur Palace, Almirah 45. XLVI. 9; XVIII. 68.

Jodhpur 758 (Chs. 192).

K. 30

Katm. 2

Kh. 32

Kotah. 630....(pp. 160).

L. 1264.

Mandlik BH. 44 (p. 67) ff. 190. Śaka. 1775.

MD, 2263 (Chs. 6 to 90)....Tel. pp. 304). 2335 (purāṇa-
tantrasūci.....(Tel. ff. 44.52). 2336 (purāṇasūci).....
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Nabadwip 71, 72.

NP. V, 10.

Oppert II 4923. 6952. 7739.

Oudh. XI, 6. XIX, 36.

Oudh. 1875.8.

- Oxf. 45 b.
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 Bodl. Cat. pp. 45 ff.
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 (Tel. pl. gr. 900) 10425-6 (*Veṅkaṭagirimāhātmya* from
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 — *Kapālamocanamāhātmya* from. IM. 1726.
 — *Kṛṣṇakavaca* from. IM. 9787.
 — *Dadhivāmanastotra* from. IM. 6930. 8844.

Bṛhad-Vāmana

—*Kiṣoramahimā* from. Jaipur Palace, Almirah 38,
 XI VIII (9) (inc)

Whether the *Vāmana* now in print is the *Mahāpurāṇa* or the *Upapurāṇa* has been discussed, and it has been pointed out that although some portions of the printed text may be old, it may on the whole be a later redaction, but not later than the 9th century.

While in its original form its Vaiṣṇava character was perhaps most prominent, in its present form, the Vāmana shows prominent Śaiva influence, but it must be conceded that there is no sectarian bias here towards any one deity. According to the description in the Nāradiya-purāṇa, ch. 105, the Vāmana consisted of a Pūrva and an Uttara Bhāga and the latter, in one thousand granthas, comprised four Saṁhitās—Māheśvarī devoted to Kṛṣṇa, Bhāgavati devoted to Devī, Saurī devoted to the Sun and Gaṇeśvarī devoted to Gaṇeśa. The list of topics given in the Nāradiya for the Pūrvabhāga agrees with the printed text, but the Uttarabhāga is not represented in the present text, although stories of Devī and a brief account of Gaṇeśa are part of the printed text. What is interesting is that the Nāradiya calls the Uttara-bhāga *Bṛhad-Vāmana* (śl. 13—शृणुतास्योत्तरं भागं बृहद्दामनसंज्ञकम्). Hazra has noted in his *Studies in the Upapurāṇas* (Vol.) that the Laghu-Bhāgavatāmṛta quotes six verses from the *Bṛhad-Vāmana*. Here, he takes *Bṛhad-Vāmana* as a separate Vaiṣṇava-upapurāṇa, distinct from a Vāmana Upapurāṇa, if such a text ever existed. But as we have seen, according to the Nāradiya, *Bṛhad-Vāmana* is the latter part of the Vāmana, and the Vaiṣṇava-material associated with Vāmana might belong to the first Saṁhitā of the Uttara-bhāga of Vāmana, designated *Bṛhad-Vāmana*.

Now in the manuscripts recorded above, there are some evidences to support a text of Vāmana which once existed in two Bhāgas. In 10.3686 (a Mackenzie manuscript), we have three chapters (31-34) on the greatness of a shrine Tiruvoondi of Kalyānapurī in the South,—which includes a Varāhamāhātmya—described as part of the *Uttarabhāga* of the Vāmana. 10.6816 is a concordance of the Vāmana-contents, (a South Indian ms.), and here the *Pūrvabhāga* of the Purāṇa is referred to. In the Jaipur palace collection (Almirah 38, ms. bundle 48 (9), there is a *Kiśoramahimā* which mentions its source actually as *Bṛhad-Vāmana*.

In the Bikaner catalogue, we have in No 466 a manuscript of the Vāmana, and from Mitra's detailed description under this one would be tempted to suppose that here is a manuscript of the Purāṇa in two Bhāgas. There is nothing like that. The text in this manuscript is just the same as in the printed text.

The descriptive note by Mitra is wholly based on the description of the Vāmana in the Nāradya.

Similarly the manuscripts analysed in detail in L. 1264 agrees in contents with the printed text. But a tallying of the chapters here, as well as in RASB. V. 3989, with the printed text shows that although the topics are the same in these manuscripts and the printed text, there is a different order of the chapters, as also a difference in the opening verses, in both these manuscripts as contrasted with the printed text. This difference in chapter-order, as also in the verses in the beginning, may itself be some evidence of the process of textual change from the old Vāmana to the new.

In the Sarasvatī Mahal, Tanjore, there are five Vāmana mss. (10419-23) having a portion dealing with Vaiṣṇava-worship—*Viṣṇu-pūjya-vastu-kathana* which might go the older version.

In the same Library, there are three mss. containing a Veṅkaṭagirimāhātmya (1142-6), described as part of the Vāmana; this ascription too may be explained by the Vaiṣṇava-character of the earlier version or at least of the Uttarabhāga which had a specific section devoted to Kṛṣṇa.

One may not agree with every argument advanced by H. P. Sastri¹ to show the early date of the Vāmana, but the Purāṇa does have an older air about it, not found in the later redactions of the other Purāṇas. Also we can accept that, as it is, the text was produced in Kurukṣetra region, for in a series of verses praising the best of each class, already referred to, the Vāmana speaks of Kurukṣetra and its Tirthas like Pṛthūdaka as the most sacred. (ch. 12, śls. 44-57) :

क्षेत्रेषु यद्वत्कुरुजाङ्गलं वरं
तीर्थेषु यद्वत् प्रवरं पृथूदकम् । 45.

The Vāmana text, as at present available, shows a considerable amount of literary polish, and the influence on it of Kālidāsa² in

1. ASB. Cat. V. Introduction, pp. 182-4.
2. On Kālidāsa's influence on some other Pūrāṇas, see 'The Kālikā Purāṇa, Kālidāsa and Māgha', 'Gleanings from the Matsya Purāṇa', and 'Further Gleanings from the Matsya Purāṇa, (All published in this volume—Ed.) :

particular is patent.

Vāmana.

K. S.

51.38 : न युक्तं चैवमुक्त्वाथ
सगणोऽन्तर्दधे ततः ।

„ 58 : तपसा वाञ्छयन्तीह
गिरिजे सचराचराः ।
रूपाभिजनमैश्वर्य-
मेतत्ते वर्तते बहु ॥

„ 59 : तत्किमर्थमपास्यैतान्
अलङ्कारान् जटा धृताः ।

III. 74 :

अन्तर्दधे भूतपतिः सभूतः ॥

V. 41. कुले प्रसूतिः प्रथमस्य वेधसः
त्रिलोकसौन्दर्यमिवोदितं वयः ।
अमृग्यमैश्वर्यसुखं नवं वयः
तपः फलं स्यात् किमतः परं वद ॥

V. 41. किमित्यपास्याभरणानि यौवने
धृतं त्वया वार्धकशोभि वल्कलम् ।

In the further conversation between Śiva in the form of the Vaṭu, the metre too approximates to that of the K. S.

51.63 : कथं करः पल्लवकोमलस्ते
समेष्यते शार्वकरं ससर्पम् ।

64 : तथा दुकूलाम्बरशालिनी त्वं
मृगारिचर्माभिवृतस्तु रुद्रः ।

„ त्वं चन्दनावता स च भस्म भू(रू)षितः 69 : स्तनद्वयेऽस्मिन् हरिचन्दनास्पदे
पदं चिताभस्मरजः करिष्यति ।

„ न युक्तरूपं प्रतिभाति मे त्विदम् 69 : अयुक्तरूपं किमतः परं वद ।

65 : एवं वादिनि विप्रेन्द्रे

VI. 84 : एवं वादिनि देवर्षीं

Pārvati's reply—

66 : शिवो वाप्यथवा भीमः
सघनो निर्धनोऽपि वा ।
अलङ्कृतो वा देवेशः
तथा वाप्यनलङ्कृतः ।

„ 67 : निवार्यतामयं भिक्षुः
विवक्षुः स्फुरिताघरः ।
न तथा निन्दकः पापी
यथा श्रीता— ॥

V. 77 : न भीमरूपः शिव इत्युदीर्यते
„ „ अकिञ्चनस्सन् प्रभवः स संपदाम्
„ „ विभूषणोद्भासि पिनद्धभोगि वा

„ 83 : निवार्यतामालि किमप्ययं बटुः
पुनर्विवक्षुः स्फुरितोत्तराघरः ।
„ „ न केवलं यो महतोऽपभाषते
शृणोति तस्मादपि यः स पापभाक् ।

„ 68 : ततोऽत्यजद् भिक्षुरूपं
स्वरूपस्थोऽभवच्छिवः ।

„ 84 : स्वरूपमास्थाय च तां कृतस्मितः

Ch. 52 Marriage.

Śl. 1 : ततः संपूजितो रुद्रः
सस्मार च महर्षीस्तु
अरुन्धत्या समं ततः ॥

VI. 3 : ऋषीन् ज्योतिर्मयान् सप्त
सस्मार स्मरशासनः ।

4 : सारुन्धतीकाः सपदि
प्रादुरासन् पुरः प्रभोः ।

„ 11 : तां मदर्थाय शैलेन्द्रो
याच्यतां द्विजसत्तमाः ।

29 : तामस्मदर्थे युष्माभिः
याचितव्यो हिमालयः ।

13. Śiva to Arundhati
पुरन्ध्रचो हि पुरन्ध्रीणां
गीतां घर्मस्य वै विदुः ।

32 : प्रायेणैवं विधे कार्यं
पुरन्ध्रीणां प्रगल्भता ।
cf. also :
क्रियाणां खलु घर्म्याणां
सत्पत्न्यो मूलकारणम् ।

26 : Himavān to the sages :
अनभ्रवृष्टिः किमियम्
उताहोऽकुसुमं फलम् ।
अप्रतर्क्यमचिन्त्यं च
भवदागमनं त्विदम् ॥

54 :
अपमेधोदयं वर्षम्
अदृष्टकुसुमं फलम् ।
अतर्कितोपपन्नं वो
दर्शनं प्रतिभाति मे ॥

28 : दृष्टिपूतं पदक्रान्तं
तीर्थं सारस्वतं यथा ।

56 : यदध्यासितमर्हद्भिः
तद्वि तीर्थं प्रचक्षते ।

29, 30 : दासोऽहं भवतां विप्राः ।
किंकरोऽस्मि—

58 : जङ्गमं प्रेष्यभावे वः ।

स्थितो युष्मदाज्ञाकारी तदुच्यताम् ।
सदारोऽहं समं पुत्रैः ।

62 : आज्ञां मे दातुमर्हथ ।

63 : एते वयममी दाराः
कन्येयं कुलजीवितम् ।
ब्रूत येनात्र वः कार्यम् ।

31 : ऊचुरङ्गिरसं वृद्धं
कार्यमद्रौ निवेदय ।

65 : अथाङ्गिरसमग्रण्यं × ×
ऋषयो नोदयामासुः ।

- 39 : यावन्तो जङ्गमा गम्या
भूताः शैल चतुर्विधाः ।
तेषां माता त्वियं देवी
यतः प्रोक्तः पिता हरः ॥
- 41 : याचितारो वयं शर्वो
वरो दाता त्वमप्युमा ।
वधूः सर्वजगन्माता
कुरु यच्छ्रेयसे तव ॥
- 59 : ततोऽप्यरुन्धती काली-
मङ्कमारोप्य चाटुकैः ।
विलज्जमानामाश्वास्य
हरनामोचितैः शुभैः ॥
- 60 : जामित्रगुणसंयुक्तां
तिथिं पुण्यां सुमङ्गलाम् ।
- 61 : उत्तराफल्गुनी योगं
तृतीयेऽह्नि हिमांशुमान् ।
गमिष्यति च तत्रोक्तो
मुहूर्तो मंत्रनामकः ॥
- Ch. 53. śl. 11 : यमुना सरितां श्रेष्ठा
वालव्यजनमुत्तमम् ।
23. The acts of the city-ladies
on seeing Śiva coming :
जीमूतकेतुरायात
इत्येवं नगरस्त्रियः ।
निजकर्म परित्यज्य
दर्शनायादृता भवन् ॥
- 24 : माल्यदाम समादाय
करेणैकेन भामिनी ।
केशपाशं द्वितीयेन
शङ्कराभिमुखी गता ॥
- 25 : अन्यालक्तकरागाढ्यं
पादं कृत्वाकुलेक्षणा ।
अनलक्तकमेकं हि
× ×
- 80 : यावन्त्येतानि भूतानि
स्थावराणि चराणि च ।
मातरं कल्पयन्त्वनाम्
ईशो हि जगतः पिता ॥
- 82 : उमा वधूभवान् दाता
याचितार इमे वयम् ।
वरः शम्भुरलं ह्येष
त्वकुलोद्भूतये विधिः ॥
- 91 : तां प्रणामादर × ×
अङ्कमारोपयामास
लज्जमानामरुन्धती ॥
- VII. 1 : तिथौ तु जामित्रगुणान्वितायाम् ।
- 6 : मैत्रे मुहूर्ते शशलाञ्छनेन
योगं गतापूत्तरफल्गुनीषु ।
- VI. 93 : वैवाहिकीं तिथिं पृष्ठाः
ते त्र्यहादूर्ध्वमाख्याय
- VII. 12 : मूर्ते च गङ्गायमुने तदानीं
सचामरे देवमसेविषाताम् ।
- 53 : तस्मिन् मुहूर्ते पुरसुन्दरीणा-
मीशानसंदर्शनलालसानाम् ।
प्रासादमालासु बभूवुरित्थं
त्यक्तान्यकार्याणि विचेष्टितानि ॥
- 57 : × × ×
कयाचिदुद्वेष्टनवान्तमालयः ।
बद्धं न सम्भावित एव तावत्
करेण रुद्धोऽपि च केशपाशः ॥
- Cf. 58 : × × अग्रपाद-
माक्षिप्य काचिद् द्रवरागमेव
etc.

- 26 : एकेनाक्षणाञ्जितेनैव
श्रुत्वा भीममुपागतम्
साञ्जनां च प्रगृह्यान्या
शलाकां सुष्ठु धावति ॥
- 27 : अन्या सरसनं वासः
पाणिनादाय सुन्दरी ।
- 30 : × × अबला ब्रुवन्ति ।
स्थाने तपो दुश्चरमम्बिकायाः
- 59 : विलोचनं दक्षिणमञ्जनेन
संभाव्य तद्वञ्चितवामनेत्रा ।
तथैव वातायनसन्निकर्षं
ययौ शलाकामपरा वहन्ती ॥
- 60 : × अन्या प्रस्थानभिन्नां न
बबन्ध नीवीम् ।
× हस्तेन तस्थौ अव-
लम्ब्य वासः ॥
- 65 : स्थाने तपो दुश्चरमेतदर्थ-
मपर्णया पेलवयापि तप्तम् ।

Towards the end, in the chapters dealing with Vāmana-
avatāra story, the Vāmanapurāṇa devotes a chapter (94th) to a
conversation between Bali and Prahlāda and the latter speaking
to the former on the greatness of devotion to Hari. Here almost
the first verse in Prahlāda's teaching—'भवजलधिगतानां द्वन्द्ववाताहतानां
सुतदुहितृकलत्राणभारार्दितानाम् । विषयविषमतोये मज्जतामप्लवानां भवति शरणमेको
विष्णुपोतो नराणाम् ॥' is identical with verse 11 of the famous hymn
Mukundamālā of Kulaśekhara. Verse 31 स्वपुरुषमभिवीक्ष्य पाशहस्तं
here is Visnu Purāṇa III. 7. 14.

THE DATE OF THE NARSIMHA PURĀṆA

In his *Studies in the Upapurāṇas*, Vol. I., (Calcutta Sansrit College Research Series No. II), Dr. R. C. Hazra analyses the *Narsimha Purāṇa* and discusses its date. In addition to the published text (Gopal Narayan and Co., Bombay, 2nd edn. 1911), he uses a number of manuscripts of the Purāṇa. The Bombay edition is based only on three manuscripts and there is a clear case for a critical edition of the Purāṇa.

For arriving at a date for this Purāṇa, Hazra takes into account the contents of the Purāṇa, its indebtedness to some texts, its citation in Smṛti-nibandhas and its mention by Alberuni. He holds it to be one of the oldest and most important of the extant Vaiṣṇava Purāṇas (pp. 219, 235). It¹ has been cited by a number of Nibandha writers which shows that it must have been well known by the first half of the 11th cent. A.D. (pp. 235-7). The absence from it of Tantric orientation makes him take its date up to 700 A.D. and the absence of a regular account of the Buddha among the ten incarnations of Viṣṇu to a date not later than about 500 A.D. (pp. 238-9). He considers the Purāṇa also to be earlier than the Bhāgavata which he dates as early as the 6th cen. A.D.² (pp. 239-40) and later than the Viṣṇu and Vāyu (pp. 241-2), and concludes that the Narasimha was written in the latter part of the 5th cen. A.D. (p. 242).

Hazra, however, points out (p. 243) that this date does not apply to all parts of the Purāṇa and that there are later interpolations in its text; and he proceeds to set forth a series of passages or sections of the Purāṇa not found in all the manuscripts of the Purāṇa.

1. Hazra mentions that the Purāṇa was translated into Telugu c. 1300 A.D. but it has been pointed out that this Telugu translation has nothing to do with our Purāṇa as such or its text in its Bombay edn. See Puṇa IV. 2. (1962 July) pp. 388-9.
2. See his *Studies in the Purāṇic Records*, Dacca, 1940, pp. 52-55.

I may draw attention here to some passages in the Purāṇa as presented in its Bombay edition mentioned above, which have a bearing on the date of the Purāṇa in that edition, which would go down very much from the date Hazra has shown. I will take the chapter narrating the manifestation of Viṣṇu as Rāma (*Rāma-Prādurbhāva*), beginning with ch. 47.

Ch. 47, v. 82 in a longer metre : ‘*Udyataika-bhuja-yaṣṭim āyatīm*’ etc. is taken from Kālidāsa’s *Raghuvamśa*, IX. 17. One of three manuscripts used by the Bombay edition does not have this verse.

Ch. 49, v. 40 Rāma’s words to Śūrpaṅkhā, ‘*Kalatravān aham bāle Kanīyāmsam bhajasva me*’ is also from the *Raghuvamśa*, canto XII. v. 34.

Hazra notes that the *Narasimha* has some portions in prose. It has also a portion which is in the drama-style. This is in ch. 52 where Rāma sends Aṅgada as a last minute messenger to Rāvaṇa. The lines here numbered 21-32 occur in the same sequence in the one-Act Rāma-play called *Dūtāṅgada* by poet Subhaṭa, published in *Kāvya-mālā* 28. Subhaṭa, of course, says expressly in the concluding verse (v. 56) that he has used in his play some verses of earlier poets, but even there the link-passages in prose are his own; and together with all these and in the same sequence as these prose and verse speeches are seen in Subhaṭa’s play, they are seen in the Purāṇa. See the play, p. 3 v. 4, *Tirṇo’r ṇavaḥ* etc. up to p. 4 v. 10 : *Sandhau vā vīgrāhe vāpi* etc. Even the Stage-directions in the play are reproduced in the Purāṇa and there is no doubt that this portion is directly taken from Subhaṭa’s play. All the three mss. used by the Bombay edition have this portion, but it remains to be seen if other mss. have it.

Now, as has been pointed out,¹ the *Dūtāṅgada* was staged in 1243 A.D. at the court of Cālukya Tribhuvanapāla, in the celebration in honour of the former king Kumārapāla; also in the same period, the former part of the 13th cent. A.D., Someśvara praised poet Subhaṭa in his *Kīrti-Kaumudī*.

Assimilation of passages from the *Bhāgavata*, which is usually not assigned to the high date that Hazra gives it, could also be shown, but this may be taken up on another occasion.

1. Keith, *Sanskrit Drama*, p. 262.

THE BHĀGAVATA

निगमकल्पतरोर्गलितं फलं शुक्रमुखादमृतद्रवसंयुक्तम् ।
पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ॥

“O ye men of taste in this world ! A fruit has dropped from the celestial wishfulfilling tree of the Vedas. The parrot (Sage Śuka) has had a peck at it and found it dripping with the juice of immortality. It is the *Bhāgavata* ! Go on drinking its juice till you become liberated completely.”

धर्मः प्रोज्झतकैतवोऽत्र विषयो निमत्सराणां सतां
वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।
श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः
सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिः तत्क्षणात् ।

“Unadulterated Dharma is its theme; it is for those good souls free from intolerance; what is to be known here is the supreme Truth, the bestower of supreme welfare which is the end of all misery; the Lord is captured immediately in the hearts of those who listen to the *Bhāgavata* composed by the great sage.”

Although the latest of the Purāṇa, the *Bhāgavata* became the greatest, and indeed eclipsed all the other Purāṇas including the Viṣṇu Purāṇa on which it is mostly modelled. A book of devout reading and exposition, *pārāyaṇa* and *pravacana*, it ranks with and even contends with the *Rāmāyaṇa* in popularity and appeal. Like the works of the three great Ācharyas, the *Bhāgavata*, a product of the South, gained wide sway all over North India where it became the inspiration and the Bible of schools of ecstatic devotion to Kṛṣṇa, from Maharashtra and Gujarat, across Mathura, to Bengal and Assam, of the Bhakti-mārgas of Vallabha, Nimbārka, Śaṅkaradeva and Caitanya. It gave birth to an efflorescence of the music of devotion, in Narasimha Mehta, Mira, Surdas and others and to the birth of a vernacular literature and drama in Assam and a similar literature of Kṛṣṇa-bhakti in Sanskrit and the local languages—hymn, song, poem, drama and treatises on the doctrines of devotion in Bengal and Orissa. Several commentaries were written on the *Bhāgavata* to explain its meaning, including the esoteric,

adopting the ideologies of the different schools of the thought, not excluding the Advaitic. In fact, the Advaitins, who practised devotions as an accessory to their path of knowledge, contributed perhaps the most important exegesis of the *Bhāgavata*—for example the great commentator Śrīdhara, as also Bopadeva in Maharashtra, the pioneer to analyse, index, and work out a scheme for understanding the unity, plan and purpose of the *Bhāgavata*. Bopadeva's *Bhāgavata-muktāphala* is an invaluable aid to the study and enjoyment of this Purāṇa.

For the *Bhāgavata*, we have a *māhātmya* in 6 chapters given in the *Padmapurāṇa*, which furnishes us the key to the Purāṇa. *Bhakti* of *devotion* is introduced here as a young wandering lady, accompanied by two old sons, *Jñāna* and *Vairāgya*, *Knowledge* and *Detachment*. She tells Nārada that she was born in Tamil country, grown in Karnataka, and in a few places in Maharashtra and became shattered in Gujarat. Unbelievers had attacked her there, but on reaching Brindavana (Mathura), she gained her youth but her two sons continued to be in their shrivelled up condition. On behalf of these three, Nārada asks of the four eternally young divine sages, Sanatkumāra and others the way and they assure him : 'Let the *Bhāgavata* be read aloud to them : that great book will revive all the three of them.' Nārada submits : 'But the Vedas, the Vedānta and the Gita had already been blown loud at their ears and all that had not been able to rouse them from their prostrate condition.' The four Kumāras explain : 'Well, the *Bhāgavata* is born of the essence of Vedas and Upaniṣads. In a tree, no doubt, the juice is present all over, but cannot be relished; when it gets concentrated into the fruit, it is enjoyed. It is even as butter which has to be churned out of milk and sugar from the cane. Such is the *Bhāgavata*, composed by Vyāsa, especially for the resuscitation of *Bhakti*, *Jñāna* and *Vairāgya*.'

In the opening chapters of the *Bhāgavata* we are told of how Vyāsa came to compose this Purāṇa *par excellence* of the Lord, as it is called. Vyāsa had already codified the Vedas, distilled the Upaniṣads into the Vedānta Sūtras, composed the *Mahābhārata* together with the *Gītā*, and several other treatises including all the other Purāṇas. Yet in his inner heart there was a dejection and an emptiness and when none could give him any consolation and

explanation, Nārada came and enlightened him. This initial chapter of the *Bhāgavata*, forming an exordium, is also an essay in criticism and a comparative estimate of the great sacred books, the Vedas and Vedānta and the *Mahābhārata*. 'The impersonal principles of Dharma and Brahman have been presented in the former; but for attracting and holding the human heart, the emphasis should be on the personality, particularly in the present age; you no doubt shifted to the personality in the epic, but you lost yourself in the fineries of poetry and expression and in the passions and violence of unseemly story and mess of episodes; indeed man missed your message in it; do not hide your mission, let not expression nor interesting story divert your attention or that of the readers; declare your subject, the Lord and the singing of His Name and Glory, as your sole objective and compose a new Purāṇa to this end.' Vyāsa obeyed, sang this Purāṇa of Bhagavān, the *Bhāgavata*, and found his complete satisfaction.

The *Bhāgavata* achieved the above purpose by its own reorientation of the conception of Purāṇa. The Purāṇa is defined by five topics *Pañcalakṣaṇas*, comprising primary and secondary creations, the genealogies of gods and sages, periods of time and the dynasties of kings. Through these, it was intended to reinforce the supremacy of the Lord and Dharma. This again, the *Bhāgavata* felt was overlaying the essential teaching with too much of other material and in a scheme in which it obviously doubled the topics to ten, *daśalakṣaṇas*, it yet unmistakably declared that the tenth is the highest, viz. the Lord Himself, and that it is to clarify the tenth that the other nine were used (*daśamasya viśudhyartham navānām iha lakṣaṇam*). And it also declares in the beginning that this tenth subject, the Lord, is brought out in a most emphatic manner in the tenth of the twelve books of the Purāṇa, by which it means that although the pronounced theme of the Purāṇa is to speak of all the major incarnations and the partial manifestations of the Lord for the redress of the imbalance in the reign of Dharma, the appearance as Kṛṣṇa is the greatest, the crown and culmination.

The accounts of creation, of deluge, of the different *yugas* and *manvantaras* are all here, but the treatment is such that in every narrative it is the greatness of the Supreme Being that is again and again brought home to us. As part of this endeavour,

the *Bhāgavata* gives in abundance *Stotras*, hymns to the Lord, strewn all over the work, embodying Upaniṣadic ideas and feelings of devotion. If one should attempt the difficult task of choosing among these, one may mention the hymns of Kuntī, Parīkṣit, Bhīṣma, Dhruva, Vṛtra Prahlāda, Gajendra, Brahmā, Vasudeva and Devakī, Akrūra and the Veda-stuti. To the same end are addressed the several exalted discourses in the *Bhāgavata* of which again mention may be made of these of the Lord to Brahmā (II), Kapilā's to Devahūti (III), the Lord's to King Pṛthu (IV), those in the story of Prācinabarhis (IV), Brahmā's to Priyavrata (V), Rṣabha's (V), Jaḍabharata's to King Rahūgaṇa (V), to Citraketu (VI), Prahlāda's to his class-mates and his father (VII), Ajagara's (VII), Kṛṣṇa's to Gopīs (X) and above all Kṛṣṇa's discourses to his friend Uddhava in book XI which form a veritable *Gītā*.

The *Bhāgavata*'s exhortation is for *Bhakti*. In fact, what it has said on *Bhakti* and its forms and phases, on the recital of the Lord's Name, *Namam*, all this has become the basic tenets of the *Bhakti*-school expounded in many later treatises. The adoration of Kṛṣṇa, especially as the child, and the love of the Gopīs as the prototype of *Bhakti* at its height, all this again we owe to the *Bhāgavata*. But the *Bhāgavata* deals with all the three *yogas* of *Jñāna*, *Karma* and *Bhakti*, and the *Bhakti* that it emphasizes is a synthesis of all the three *yogas*, as the one naturally involves the other. To love God is to know and realize His true nature, as also to serve Him in all manner possible. Hence it is said in a verse setting forth the theme of the *Bhāgavata* that it expounds *Naiṣkarmya*, cessation from all mundane activity, informed by knowledge, detachment and devotion : *Jñāna*, *Virāga* and *Bhakti* : *yatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtam*. Kapila who teaches the *Sāṁkhya* path of knowledge calls it *Bhakti yoga*; and explains highest *Bhakti* as the realization of oneself and the Lord in every being around. The *Mukta*, the *Bhakta*, the *Sādhu*, the *Bhāgavata*, the *Jñānin* and the *Muni* are all described in different contexts but their characteristics are mostly in identical terms. In his summing up to Uddhava, the Lord says : 'Of the three *yogas*, those who have desires and projects and programmes in the world should take to *Karma-yoga*; those who can detach themselves and are given to a stoic nature, may take to *Jñāna-yoga*; but those who are in the middle, who have desires and yet can think of the Lord,

let them cultivate the path of devotion to Me, surrender unto Me themselves and the fruits of their acts, and do their appointed duties as an adoration and offering to Me.'

From what was said at the beginning, it should not be supposed that the *Bhāgavata* has no appeal of language. It no doubt rides rough-shod over classical grammar and lexicon but only as a master of both; this it does consciously, to elevate its diction to the Vedic plane. It can pour forth exquisite poetry as in the description of the seasons and of moonlight and the Rāsa-lilā in Book X. By its compounds it imparts a vigour and rhythm to its *Anuṣṭubhs* and *Upajātis* which make it a delight to read them aloud and get them by heart.

In putting across ideas, in denunciation of the small things of material life, the *Bhāgavata* does not mince matters, it speaks forthright and as the Tamil saying goes, drives in ideas like nails into green wood. It rises to heights sometimes and expresses its ideas in an astounding manner, with an intellectual and modern ring. 'He who wants more for himself and accumulates is a thief, he is to be punished', it declares in one place. 'Let us have adversities more often, so that we may remember the Lord more incessantly', prays Kuntī. 'The Lord is in the form of Dharma which is a means to self-purification'. The Lord says through Kapila : 'I am not pleased with all the pomp of worship if one insults the living beings in whom I am immanent.' 'Leave off pride and shame and prostrate before all creatures, upto the dog and the ass,' says Kṛṣṇa to Uddhava. Prahlāda says out of compassion for the sufferers : 'There are sages retired in forests striving for their own lonely salvation; but I do not want to leave behind these wretched folk in suffering and seek salvation, for myself alone'. Kind Rantideva prays : 'I do not aspire for divine status or miraculous powers; no, not even salvation; I want to enter into fellow beings in suffering and see that they are rid of their misery', In another place, Manu defines the Lord 'as the exemplar of Man, one who works but is selfless; being full, wishes for nothing are without being urged by anybody; and teaches, by himself following the proper path and thus promulgates all *dharmas*'. Lastly, listen to the universal prayer in the *Bhāgavata's* own characteristic language : 'May there be welfare for the world; may the wicked become tranquil; may beings contemplate each other's good; may the mind take to the good; and our thought become naturally possessed of the Lord.'

THE STORY OF RANTIDEVA

रन्तिदेवस्य हि यशः इहामुत्र च गीयते ।
वियद्वित्तस्य ददतो लब्धं लब्धं बुभुक्षतः ॥

The fame of Rantideva is sung in this and the other world, Rantideva, who, though himself hungry, was giving away, as it came, the wealth for securing which he strove as little as one would for the other he was living in.

निष्किञ्चनस्य धीरस्य सकुटुम्बस्य सीदतः ।
व्यतीयुरष्टचत्वारिंशद् अहान्यपिबतः किल ॥

For that firm-minded Rantideva who was without anything (in his house), and was perishing along with his family, forty-eight days passed by without his even taking water.

कृच्छ्रप्राप्तकुटुम्बस्य क्षुत्तृड्भ्यां जातवेपथोः ।
अतिथिर्बाह्यगः काले भोक्तुकामस्य च चागमत् ॥

To him who was shivering with hunger and thirst and whose family was in (great) distress, there came a guest, Brahmin, at the time of his desiring to eat (something).

तस्मै संव्यभजत् सोऽन्न माहृत्य श्रद्धयान्वितः ।
हरिं सर्वत्र संपश्यन् स भुक्त्वा प्रययौ द्विजः ॥

Honouring the Brahmin-guest, the devout Rantideva gave a part of the food, seeing (the presence of) Hari everywhere; having eaten, the Brahmin went away.

अथान्यो भोक्ष्यमाणस्य विभक्तस्य महीपते ।
विभक्तं व्यभजतस्मै वृषलाय हरिं स्मरन् ॥

Then, as he was about to eat his share of the food, there came another (a śūdra); contemplating Hari, Rantideva gave a further part of that apportioned food.

याते शूद्रे तमन्योऽगात् अतिथिः श्वभिरावृतः ।
तच्च दत्त्वा नमश्चक्रे श्वभ्यः श्वपतये विभुः ॥

* Rantideva is a descended of Duṣyanta and Śakuntalā. The story is taken from the Bhāgavata, IX. 21. 2-16. It is slightly condensed in places.

When the śūdra had gone, another guest approached him, surrounded by (many) dogs. Giving away that (remaining) food also to them, the king made obeisance to the dogs and their master.

पानीयमात्रमुच्छेषं तच्चैकपरितर्पणम् ।
पास्यतः पुल्कसोऽभ्यगाद् अपो देह्यशुभस्य मे ॥

There was (then) only some water remaining and even that, only as much as could satisfy one person. And as he was about to drink it, a Caṇḍāla approached him with the words "Give (some) water to me this impure person."

तस्य तां करुणां वाचं निशम्य विपुलश्रमाम् ।
कृपया भृशसन्तप्त इदमाहामृतं वचः ॥

Hearing those pitiable words of the Caṇḍāla showing his great distress, Rantideva became pained very much and spoke these ambrosial words :

न कामयेऽहं गतिमीश्वरात्परामष्टद्वियुक्तामपुनर्भवं वा ।
आत्तिं प्रपद्येऽखिलदेहभाजामन्तःस्थितो येन भवन्त्यदुःखाः ॥

"I do not desire from God that great which is attended by the eight powers, or even final deliverance from future births. Establishing myself in the hearts of all beings, I seek their suffering so that they may be rid of misery.

क्षुत्तृश्रमो गात्रपरिश्रमश्च दैन्यं क्लमः शोकविषादमोहाः ।
सर्वे निवृत्ताः कृपणस्य जन्तोः जिजीविषोर्जीवजलार्पणान्मे ॥

"My fatigue of hunger and thirst, the exhaustion of my limbs, feebleness, langour, sorrow, dejection and swoon,—all (these) shall disappear (from me) if I give the life-giving water to this pitiable soul who desires to save his life."

इति प्रभाष्य पानीयं म्रियमाणः पिपासया ।
पुल्कसायाददाद्धीरो निसर्गकरुणो नृपः ॥

* The eight powers : the power to become atomic, big, light, heavy, to reach any object at any distance, to achieve one's desire, to keep others under one's control, and to set at naught of Nature. Yogins and Gods have such powers.

The resolute King, compassionate by nature, spoke thus and himself dying with thirst, gave the water to the Caṇḍāla.

तस्य त्रिभुवनाधीशाः फलदाः फलमिच्छताम् ।

आत्मानं दशैयाञ्चक्रुः निस्सङ्गो विगतस्पृहः ।

वासुदेवे भगवति भक्त्या चक्रे मनः परम् ॥

To him, the Lords of the three worlds who bestow the fruits of actions on those who desire them, manifested themselves; (but), being devoid of attachment and craving (for anything), Rantideva fastened his mind, with devotion, on Lord Vāsudeva.

THE STRENGTH OF THE STRONG

“I am the strength of the strong” said the Lord in the Gītā, बलं बलवतां चाहम् । VII-11. Prahāda tells Hiranyakaśipu in the Bhāgavata “O King, not of mine and yours only, but of the strength of all other men of strength also, He is the strength”. न केवलं मे भवतश्च राजन् स वै बलं बलिनां चापरेषाम् । —Bhāgavata VII 8.8. The Bhāgavata illustrates the truth with the following story in XB. 89.22-63.

*एकदा द्वारवत्यां तु विप्रपत्न्याः कुमारकः ।
जातमात्रो भुवं स्पृष्ट्वा ममार किल [भारत] ॥

Once, in the city of Dvārakā, the male child of a Brāhmaṇa lady, just born, expired immediately after the delivery.

विप्रो गृहीत्वा मृतकं राजद्वायुपधाय सः ।
इदं प्रोवाच विलपन्नातुरो दीनमानसः ॥
'क्षत्रबन्धोः कर्मदोषात् पञ्चत्वं मे गतोऽर्भकः ॥'

The dejected Brāhmaṇa took the corpse, laid it at the palace gate and said this, lamenting in anguish : “By the fault of the acts of this renegade of a king, my child is dead.”

तामर्जुन उपश्रुत्य ब्राह्मणं समभाषत ।
'अहं प्रजां वां भगवन् रक्षिष्ये दीनयोरिह ।
अनिस्तीर्णप्रतिज्ञोऽग्निं प्रवेक्ष्ये हतकल्मषः ॥'

Arjuna who heard those (words) told the Brāhmaṇa : “I shall, O worshipful Brāhmaṇa, save the offspring of your parents who are grieving here; and if I fulfil not my promise, I shall, for purifying myself of that sin, enter fire.”

ब्राह्मण उवाच—

'तत्कथं नु भवान् कर्म दुष्करं जगदीश्वरैः ।
चिकीर्षसि त्वं बालिश्यात् तन्न श्रद्दमहे वयम् ॥'

The Brāhmaṇa said :—

“How do you, out of childishness, hope to accomplish that task which is impossible even for the Lords of the universe !”

* Condensed from the original.

अर्जुन उवाच—

‘अहं वा अर्जुनो नाम गाण्डीवं यस्य वै घनुः ।
मावमंस्था मम ब्रह्मान् वीर्यं त्र्यम्बकतोषणम् ।
मृत्युं विजित्य प्रघने आनेव्ये ते प्रजां प्रभो ॥

Arjuna replied :—

“I am the renowned Arjuna, Arjuna whose bow is the Gāṇḍīva. O great Brāhmaṇa, slight not my heroism which has satisfied the three-eyed Lord. I shall conquer death in battle and bring your child.”

श्रीभगवानुवाच—

‘अहमेव गमिष्यामि न त्वया शक्यतेऽर्जुन ।
तमसाधारणं भूतं मन्ये येन हतोऽर्भकः ॥

Lord Śrī Kṛṣṇa said :—

“(O Brahmana !), I shall myself come (to your help). Arjuna, this (task) is not possible for you. I think the being who killed the child is extraordinary.”

अर्जुन उवाच—

‘सलोकपालो देवेन्द्रः खाण्डवे विजितो मया ।
किरातरूपी युद्धेन तोषितश्च त्रियंबक ।
तेभ्योऽधिकतरं भूतं किन्तु दानवसूदन ।
विभीषयसि भो कस्मादनुज्ञां देहि सांप्रतम् ॥’

Arjuna said :—

“In the Khāṇḍava forest, Indra, along with the guardians of the quarters, was defeated by me. With my fight, I have satisfied God Śiva who appeared (before me) as a hunter. O vanquisher of demons, what is that being which is greater than these ? Wherefore do you frighten me ? Permit me now”.

इत्युक्तः प्रददौ कृष्णस्त्वनुज्ञां सव्यसाचिने ।
सोऽग्रे ब्राह्मणमारोप्य तद्ग्राममभितो ययौ ॥

So told, Kṛṣṇa gave permission to the ambidexterous Arjuna. With the Brāhmaṇa in front of him (on the chariot), Arjuna went to the brāhmaṇas’ village.

प्रसूतिकाल आसन्ने भार्याया द्विजसत्तमः ।

‘पाहि पाहि प्रजां मृत्योः’ इत्याहजुंनमातुरः ॥

When (next) his wife was about to give birth to a child, that best of Brāhmaṇas became panicky and told Arjuna “Save, save child from death.”

तिर्यग्गुह्वंमघः पार्थश्चकार शरपञ्जरम् ।

Across, above and below (the confinement-room), Arjuna erected a cage of arrows.

ततः कुमारस्सञ्जातो विप्रपत्न्या रुदन्मृतः ।

सद्योऽदर्शनमापेदे सशरीरो विहायसा ॥

A male child was then born to the Brāhmaṇa lady; the child cried, died, and at once disappeared bodily along the skies.

‘धिगजुंनं मृषावादं धिगात्मश्लाघिनो धनुः ।’

एवं शपति विप्रर्षीं विद्यामास्थाय फाल्गुनः ।

ययौ संयमनीमाशु यत्रास्ते भगवान् यमः ॥

“Fie upon this liar Arjuna ! Fie upon the bow of this braggart”—as the Brāhmaṇa-sage was thus cursing, Arjuna resorted to his divine powers and sped to Saṃyamani, the abode of Lord Death.

विप्रापत्यमचक्षाणस्तत ऐन्द्रीमगात्पुरीम् ।

रसातलं नाकपृष्ठं धिष्ण्यानन्यानुदायुधः ।

Not finding the Brāhmaṇa’s child there, he went to Indra’s city, to the nether world, to the heavens, and with his bow lifted, he (thus) went to the other worlds (also).

ततोऽलब्धद्विजसुतोऽनिस्तीर्णप्रतिश्रुतः ।

अग्निं विविक्षुः कृष्णेन प्रत्युक्तः प्रतिषेधता ॥

Failing to recover the Brāhmaṇa’s son from anywhere and failing to fulfil his promise, Arjuna made ready to enter fire Kṛṣṇa prevented him and said :

‘दर्शये द्विजसुतंस्ते मावजाऽऽत्मानमात्मना’ ।

इति संभाष्य भगवान् स्वचक्रं प्राहिणोत्पुरः ॥

“I shall show you the (dead) sons of the Brāhmaṇa; don't you deride yourself (for your failure),” Having said so, the Lord discharged ahead his discus.

तमस्सुघोरं गहनं विदारयन् मनोजवं निर्विशेषे सुदर्शनम् ।

Tearing the terrible and impenetrable Darkness, that discus (of the Lord) which bestows great vision, crashed ahead at the speed of the mind.

ततोऽद्भुतं वै भवनं द्युत्तमं ददर्श तस्मिन् पुरुषोत्तमोत्तमम् ॥

And in the direction of the discus Arjuna beheld the most heavenly of the heavenly mansions and in it, he beheld the Supreme Being who is supreme over everything.

ववन्द तद्दर्शनजातसाध्वसः स चाह भूमा परमेष्ठिनां प्रभुः ।

द्विजात्मजा मे [युवयोर्दिदृक्षुणा] मयोपनीता भुवि धर्मगुप्तये ॥

Awe-stricken on seeing Him, Arjuna made obeisance. And that Infinitude, the Lord of all lords, said : “It is *by Me* that the children of the Brāhmaṇa were taken; it is *to Me* that they were taken; it is *for the safeguard of Dharma* that they were taken.”

मिशाम्य वैष्णवं धाम पार्थः परमविस्मितः ।

यत्किञ्चित् पौरुषं पुंसां मेने कृष्णानुकम्पितम् ॥

Arjuna saw the greatness of Viṣṇu and wondered at that Infinite; and what little strength men possessed, Arjuna understood, was by the grace of Lord Kṛṣṇa.

॥ श्रीमद्भगवद्गीता श्रीमद्भागवतं च ॥

वंशीगानसुधां निपीय पशवः प्रेमामृतं गोपिका
 अद्वैतामृतमर्जनो यदधरात् प्रापुः परां निर्वृतिम् ।
 वेदं वेदविदश्च वित्तिमपि यत्पाति स्म तच्छ्यामलं
 भेदौघावधि सामरस्यशिखरं धामाहमाराधये ॥ (ममैव)
 योज्तः प्रविश्य मम वाचमिमां प्रसुप्तां
 सञ्जीवयत्यखिलशक्तिधरः स्वधाम्ना ।
 अन्यांश्च हस्तचरणश्रवणत्वगादीन्
 प्राणान्नमो भगवते पुरुषाय तस्मै ॥ (भागवते ध्रुवस्तुतौ)

नमः सद्भ्यः सभ्येभ्यः सभापतिभ्यश्च । अतीव कृतज्ञोऽस्मि अद्य
 संस्कृतसेवासमितिनिर्वाहकसमितेः यदद्य प्रवर्तमानायां भगवत्सेवायाम् अन्वेतुं
 ममापि लब्धोऽवकाशः । किं तु प्रौढैर्वाग्मिभिर्विद्वद्भिरेव निर्वोढुं शक्येऽस्मिन्
 कार्ये अन्तःकृष्यमाणजिह्वः कोऽप्यपूर्वं एव अन्तर्वाणिरहं मूकमपि वाचालीकुर्वतीं
 भगवतो दयामालम्ब्य प्रवृत्तः,

‘सिध्यन्ति कर्मसु महत्स्वपि यन्नियोज्याः
 सम्भावनागुणमवेहि तमीश्वराणाम्’ ।

इति कविमुक्तेः निदर्शनायमानः, यत्किञ्चिदद्य वदामि । ‘कोणक्कोणक्कोविन्द’
 इति द्रविडाभाणकानुसारेण अनेनापि मदीयवाग्यज्ञेन असम्पन्नेनापि भगवान्
 सर्वात्मकः सर्वयज्ञभुक् प्रीयेतेति विश्वसिमि ।

वैयासिकिना शुकब्रह्मणा राज्ञे परीक्षिते, यथा परमात्मना भगवतैव
 प्रजापतये ब्रह्मणे गीतम्, तथैव गीतम्, अत एव ‘भगवता प्रोक्तं भागवतम्’
 इति व्याख्यातृभिः निरुक्तं भागवतं नाम पुराणं मयि पठति, तदा तदा स्मृतिपथं
 आरुरुहुः भगवतैव स्वसुहृदे भक्ताय अर्जुनाय कुरुक्षेत्रे सङ्ग्राममुखे उपदिष्टाया
 गीताया अभिप्रायाः । तत्र तत्र तास्ता भागवतीर्गीताः स्मारितोऽभवम् । इदं
 प्रत्यभाच्च, तत्र तत्र गीतासन्दर्भान् मनसि निधायैव भागवते तत्तन्निरूपितमिति ।
 एवं च रुचिरेधते स्म भागवतपुराणे; गीतानुसन्धानेन सह पठ्यमाने तस्मिन्
 पुराणे कोऽप्यपूर्वं एवानुभवः समभूत् । तथानुभूतानंशान् कांश्चनान्त्र अभिरूपाणां
 भवतां पुरतः उपन्यसितुमिच्छामि ।

योगशास्त्रतया वर्ण्यमानासु गीतासु कर्मभक्तिज्ञानाख्यास्त्रयो योगाः प्रतिपाद्यन्ते । ताश्च गीता उपनिषदां सारतया वर्णिताः । तथैव अस्मिन् भागवतपुराणे च त्रयोऽपि योगाः सप्रपञ्चं निरूप्यन्ते; भागवतं च ब्रह्मसूत्राणाम् अर्थतया वेदार्थतया च गरुडपुराणे वर्ण्यते ।

‘नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम्’

इत्यादिसन्दर्भैः उपक्रमे उपसंहारे च दृश्यमानैः, यद्यपि भागवतपुराणे कर्मज्ञान-योगापेक्षया भक्तेरेव पारम्यं प्रतिपादितम्, यद्यपि चेदं पुराणं भक्तिमालम्ब्य पृथक् प्रस्थानतया प्रवर्तितम्, तथापि भागवतवर्ण्यमानभक्तेः ज्ञानस्य कर्मणश्च नैव परस्परं विरोधः कोऽपि वर्तते । कर्मयोगिनः किं लक्षणम् ? भक्तो भागवतः कथं वर्तते ? ज्ञानिनश्च किं स्वरूपम् ? इति बहुत्र भागवते निरूपितम् । तत्र नैतेषां त्रयाणामपि कोऽपि मिथो रूपभेदो गुणभेदो वा विलोक्यते । समुदितो योगरूप एक एव वर्तते इति मन्ये । यथा च गीतासु पञ्चमेऽध्याये—

‘साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः’

‘एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति’

इत्युक्तम्, तथैवैकं कर्म, ज्ञानम्, भक्तिं च यः पश्यति स पश्यति, स एव विपश्चित् । अत एव भागवतपुराणवस्तुसङ्ग्रहश्लोके च दृश्यते—

‘यत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृतम्’

इति । भागवते तृतीयस्कन्धे पञ्चविंशोऽध्याये (श्लो०. १३, १४, १८, २३, ४१) भगवदवतारभूतेन कपिलेन स्वमातुर्द्वहृत्या ज्ञानोपदेशः क्रियते । तत्र च भगवता कपिलेन साङ्ख्यं भक्तिश्च पर्यायतया प्रयुज्येते ।

‘तत्त्वाम्नायं यत् प्रवदन्ति साङ्ख्यं

प्रोवाच वै भक्तिवितानयोगम् ।’ (३९)

इति । पुनश्चैवम् अत्रैव समन्वयः क्रियते भक्तिज्ञानयोः । आह भगवान् ब्रह्मणे—

‘अहमात्मात्मनां धातः प्रेष्ठः सन् प्रेयसामपि ।

अतो मयि रतिं कुर्याद्देहादिर्यत्कृते प्रियः ॥’ ३. ९. ४२.

भागवते प्रवर्तिता अत्युत्तमत्वेन च स्तुता भक्तिः कीदृशी ? मातरं देवहूतीमाह भगवान् कपिलः (३. २९. २१-२७) :

‘अहं सर्वेषु भूतेषु भूतत्मावस्थितः सदा ।

तमवज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम् ॥

यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम् ।

हित्वार्चां भजते मौढ्याद्भ्रस्मन्येव जुहोति सः ॥

द्विषतः परकाये मां मानिनो भिन्नदर्शिनः ।
 भूतेषु बद्धवैरस्य न मनः शान्तिमृच्छति ॥
 अहमुच्चावचैर्द्रव्यैः क्रिययोत्पन्नयानधे ।
 नैव तुष्येऽर्चितोऽर्चायां भूतग्रामावमानिनः ॥
 अर्चयामर्चयेत्तावदीश्वरं मां स्वकर्मकृत् ।
 यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम् ॥
 आत्मनश्च परस्यापि यः करोत्यन्तरोदरम् ।
 तस्य भिन्नदृशो मृत्युर्विदधे भयमुल्बणम् ॥
 अथ मां सर्वभूतेषु भूतात्मानं कृतालयम् ।
 अर्हयेद्दानमानाभ्यां मेऽभ्याभिन्नेन चक्षुषा ॥”

किं भक्तः उत ज्ञानी प्रह्लादः ? अस्य विचारस्यैवात्र नावकाशः । स चैवं वर्ण्यते
 (७. ४. ३१)—

‘आत्मवत् सर्वभूतानां एकः प्रियसुहृत्तमः ।’

‘नोद्विग्नचित्तो व्यसनेषु निस्पृहः श्रुतेषु दृष्टेषु गुणेष्ववस्तुदृक् ।’

सर्वभूतान्तस्स्थं भगवन्तं बहु मानयन् भागवतो भवति, भक्तो भवति । इदमेव
 विभूतियोगरस्य रहस्यम्, यत् कपिलेन देवहृत्यै प्रदर्श्यते—

‘मनसैतानि भूतानि प्रणमेद्बहु मानयन् ।

ईश्वरो जीवकलया प्रविष्टो भगवानिति ॥’ ३. २९. ३३.

एकादशे च स्कन्धे उद्धवप्रश्नानुरोधेन भगवता साधोर्लक्षणम्, मुक्तस्य स्वरूपम्,
 भागवतस्य गुणाश्च वर्ण्यन्ते । एतेषां परस्परं न केवलं नास्त्येव विरोधः, परं
 चास्ति सर्वप्रकारकः संवादः । गीतासु दृश्यमानेन स्थितप्रज्ञवर्णनेन च संवादो
 भूयसा भाति ।

मुक्तलक्षणं भागवते (११. ११)—

‘इन्द्रियैरिन्द्रियार्थेषु गुणैरपि गुणेषु च ।

गृह्यमाणेष्वहंकुर्यान्न विद्वान् यस्त्वविक्रियः ॥

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वैशारद्येक्षयासंगशितया छिन्नसंशयः ।

प्रतिबुद्ध इव स्वप्नान्नानात्वाद्विनिवर्तते ॥

यस्य स्युर्वीतसङ्कल्पाः प्राणेन्द्रियमनोधियाम् ।

वृत्तयः स विनिर्मुक्तो देहस्थोऽपि हि तद्गुणैः ॥

यस्यात्मा हिंस्यते हिंस्रैर्येन किञ्चिच्चदृच्छया ।

अर्च्यते वा क्वचित्तत्र न व्यतिक्रियते बुधः ॥

न स्तुवीत न निन्देत कुर्वतः साध्वसाधु वा ।
वदतो गुणदोषाभ्यां वर्जितः समदृङ्मुनिः ॥

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मयि सर्वाणि कर्माणि निरपेक्षः समाचर ।

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मदर्थे धर्मकामार्थानाचरन् मदपाश्रयः ।
लभेत निश्चलां भक्तिं मय्युद्धव सनातने ॥”

अत्रैव साधुरेवं कृष्णेन लक्ष्यते—

“कृपालुरकृतद्रोहस्तितिक्षुः सर्वदेहिनाम् ।
सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः ॥
कामैरहतधीर्दान्तो मृदुः शुचिरकिञ्चनः ।
अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः ।
अप्रमत्तो गभीरात्मा धृतिमान् जितषड्गुणः ।
अमानी मानदः कल्पः मैत्रः कारुणिकः कविः ॥”

भागवतवर्णनं भागवते ११-२ :

‘सर्वभूतेषु यः पश्येद्भूगवद्भावमात्मनः ।
भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥
गृहीत्वापीन्द्रियैरर्थान् यो न द्वेष्टि न हृष्यति ।
विष्णोर्मायामिदं पश्यन् स वै भागवतोत्तमः ॥

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न कामकर्मबीजानां यस्य चेतसि संभवः ।
वासुदेवैकनिलयः स वै भागवतोत्तमः ॥
न यस्य जन्मकर्मभ्यां न वर्णाश्रमजातिभिः ।
सञ्जतेऽस्मिन्नहंभावो देहे वै स हरेः प्रियः ॥
न यस्य स्वः पर इति वित्तेष्वात्मनि वा भिदा ।
सर्वभूतसमः शान्तः स वै भागवतोत्तमः ॥”

मुनिलक्षणं भागवते ११. ८. ५-६ :

‘मुनिः प्रसन्नगम्भीरो दुर्विगाह्यो दुरत्ययः ।
अनन्तपारो ह्यक्षोभ्यः स्तिमितोद इर्वाणवः ॥
समृद्धकामो हीनो वा नारायणपरो मुनिः ।
नोत्सर्पेत न शृष्येत सरिद्धिरिव सागरः ॥’

गीतासु च योगीति, भक्त इति, स्थितप्रज्ञ इति तत्र तत्र यानि वर्णनानि वर्तन्ते, तैः सहामीषां संवादः स्फुट एव सहृदयानाम् । यतो नास्त्येव कोऽपि विरोधो भक्तिज्ञानयोः, तत एव भागवतवस्तुसङ्ग्रहश्लोके च द्वितीयपादे गीयते—

“यस्मिन् पारमहंस्यमेकममलं ज्ञानं परं गीयते” इति ।

(१) इतश्च—भागवतं नाम पुराणं भगवता कृष्णद्वैपायनेन पुराणान्तरेषु तृप्तिमलभमानेन, विशिष्य भगवन्तमेकमेव नायकतयावलम्ब्य, तद्गुणवर्णनैकलोभेन, तस्य भगवतो विचित्राणि दिव्यानि यानि जन्मानि कर्माणि च तान्यनुसन्धातुमनुभवितुं च सन्दृढम् ।

‘यस्यावतारो भूतानां क्षेमाय च भवाय च ।’

‘अथाख्याहि हरेर्धर्मन्नवतारकथाः शुभाः ।

लीला विदधतः स्वैरमीश्वरस्यात्ममायया ॥’ १.१.१८.

‘अवतारा ह्यसंख्येया हरेः सत्त्वनिर्घेद्विजाः ।’ १.३.२६

‘जन्मकर्माभिधानानि सन्ति मेऽङ्ग सहस्रशः ।

न शक्यतेऽनुसन्धातुमनन्तत्वान्मयापि हि ॥

कचिद्भर्जासि विममे पार्थिवान्युरुजन्मभिः ।

गुणकर्माभिधानानि न मे जन्मानि कर्हिचित् ॥’

१०. उत्तर०. १.३७-३८.

‘ऋषयो मनवो देवा मनुपुत्रा महौजसः ।

कलास्सर्वे हरेरेव सप्रजापतयस्तथा ॥’ १.३.२७.

इति विष्णोर्वीर्याणि प्रवक्तुमेव प्रारभत । एवं च सर्वमेवैतद्भागवतपुराणं विभूतियोगाध्यायस्य विस्तरः । गीतासु चतुर्थेऽध्याये—

‘अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥’

इत्यर्जुनप्रश्नस्योत्तरभूतानाम्

‘बहूनि मे व्यतीतानि जन्मानि.... ।’

‘अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय संभवाभ्यात्ममायया ॥’

‘यदा यदा हि धर्मस्य’ ‘परित्राणाय साधूनाम्’

‘जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।’

इत्यादि गीतानां सूत्रभूतानां मन्ये भाष्यमिव भागवतं नाम पुराणम् ।

(२) गीतास्वष्टमेऽध्याये अभ्यासयोगनामक इदमुच्यते—

‘प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥’ १०.

‘अन्तकाले च मामेव स्मरन् मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥
यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावाभावितः ॥’ ४-५. इति ।

अयमेवाभिप्रायो भागवतपुराणावतारमूलभूततया वर्तते । अमुमेवाशय-
मुररीकृत्य शुक्रब्रह्मणा सर्पदंशेन सन्निहितमृत्योः परीक्षितो भगवत्कथाः भगवत्स्व-
रूपगुणकर्माणि च गीतानि भागवतपुराणरूपेण । मरिष्यन्तं परीक्षितं तमभ्यागतः
शुकाचार्यः कथयति—

‘जन्मलाभः परः पुंसामन्ते नारायणस्मृतिः ।’ २.१.६.

अस्मिन्नेवाध्याये (२. १.) अयं विषयः विस्तरेण निरूप्यते ।

‘प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ।’

इत्यर्जुनप्रश्नस्याष्टमेऽध्याये गीतासु संग्रहेणोत्तरं वर्तते । अत्र तु भागवते
द्वितीयस्कन्धप्रथमद्वितीयाध्याययोर्विस्तरेणोत्तरं वर्तते । द्वितीयाध्यायान्ते च ‘एते
सूती ते नृप वेदगीते’ इत्यारभ्य, ‘नैते सूती पार्थ जानन् योगी मुह्यति कश्चन’
इति गीताष्टमाध्यायान्ते वर्णिते देवयानपितृयाने भागवते प्रपञ्च्येते । सप्तमस्कन्धे
च पञ्चदशाध्याये प्रवृत्तिनिवृत्ती, आवृत्त्यनावृत्ती, पितृयानदेवयाने च पुनश्च
निरूपिते दृश्येते । अस्मिन्नष्टमे एवाध्याये गीताचार्येण यदुक्तम्—

‘आ ब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥’ (१६)

इति । तदेवेत्थं प्रतिध्वनिरिव भागवते श्रूयते—

‘कर्मणां परिणामित्वदाविरिञ्चादमङ्गलम् ।
विपश्चिन्नश्चरं पश्येददृष्टमपि दृष्टवत् ॥’ ११.१९.१८.

इति । ‘प्रयाणकाले मनसाचलेन’ इति श्लोके यदर्जुनाय भगवताभ्यघायि
तदेवोद्धवेन कृष्णविरहसन्तप्यमानाभ्यो गोपिकाभ्योऽभिधीयते, दशमे, पूर्वार्द्धे,
४६ अध्याये—

‘यस्मिन् जनः प्राणवियोगकाले क्षणं समावेश्य मनो विशुद्धम् ।
निर्हृत्य कर्माशयमाशु याति परां गतिं ब्रह्ममयोऽर्कवर्णः ॥’

(३) युद्धपराङ्मुखाय निर्विण्णायार्जुनाय दिव्यं ज्ञानं दत्त्वा भगवान् तं योद्धुं नियोजयति । तदेव दिव्यं ज्ञानं दत्त्वा भागवते चतुर्थे स्कन्धे (अध्याय २०) राजानं पृथुमिन्द्रं माभिषेणयेति निवारयति ।

कथं पितृभिः पितामहैः गुरुभिः बन्धुभिः सह युध्यताम् इत्येक एव धर्मसंमोहो गीताभिः विचार्य निराक्रियते । भागवते तु तद्वीत्यैव मनुष्यस्य अस्मिन् संसारे यावन्तो यादृशाः कृच्छा मनोघैर्यलुष्टाका मोहकलिलोत्पादका अनुभवा भवेयुः तावतः सर्वानपि विविधासु कथासु निरूप्य सर्वेषु व्यसनेषु च धर्म्यः क्षेमाय कल्पमानश्च पन्थाः निरूप्यते । प्रियपुत्रमरणम्, शापः, प्रियविरहः, स्वमरणं इत्याद्यवसरेषु मुह्यमानस्य तप्यमानस्य पुंसो मनश्शमो यथा जायेत, तथा भागवते अनेकैः सन्दर्भैरुपदिश्यते ।

दिव्यं ज्ञानं च प्रत्यध्यायं तत्तदवसरानुसारेण तत्तदधिकारिणे दीयते— द्वितीये स्कन्धे भगवानेव ब्रह्मण उपदिशति । तृतीये कपिलो देवहूत्यै । चतुर्थे भगवानेव राज्ञे पृथवे । चतुर्थ एव प्राचीनबर्हिषः कुमारेभ्यो रुद्रः । तत्रैव प्राचीन-बर्हिष एव ज्ञानात् कर्म अवरमिति ज्ञानपारभ्यमुपदिश्यते । पञ्चमे ब्रह्मा प्रियव्रताय प्रियव्रतसदृशज्ञानिनो गृहाश्रमो नैव बन्धाय कल्पेतेति कर्मयोगं कथयति । पञ्चम एव ऋषभस्वरूपेण अवतीर्य भगवान् ज्ञानमार्गं विशदयति, आचरणेन, उपदेशेन च । तदनन्तरं च जडभरतवृत्तान्तः, यत्र च ज्ञानयोगः पूर्णतया प्रतिपादितः । राज्ञे रूह्यणायात्रैव जडभरतो ज्ञानमुपदिशति । षष्ठे च वृत्रवृत्तान्तः सर्व एव सारभूतो स्वदत्ते नितराम् । पुत्रमरणदुःखकार्पण्येन लालप्यमानं चित्रकेतुमत्र नारदोऽङ्गिरश्च समवस्थापयतो ज्ञानोपदेशेन । कामकर्म त्यक्तव्यम्, आनुश्रविके दृष्टे च ज्ञानप्रतिष्ठेन विरज्य परात्मैकदर्शनं लब्धव्यम् इति अस्मिन्नेव स्कन्धे भगवतैव चित्रकेतवे प्रतिपाद्यते । पार्वत्या शापे दत्ते, ज्ञानिना सता चित्रकेतुना अतिरमणीया वाच उत्तरत्वेन दत्ताः । किञ्चिदपि अनसूयेन अकृपितेन अदुःखितेन मनसा चित्रकेतुना शापः प्रतिगृह्यते । सप्तमे च शिशुपाल-कथाव्याजेन वैषम्यनैर्घृण्यशङ्कानिरासपूर्वकं जगति वर्तमानो जीवेषु दृश्यमानः असाधुभावः कुत इति निर्धार्यते । अस्मिन्नेव सप्तमे प्रह्लादेन सब्रह्मचारिभ्यः तत्त्वोपदेशः क्रियते—

‘तस्मात् सर्वेषु भूतेषु दयां कुरुत सौहृदम् ।

आसुरं भावमुन्मुच्य यथा तुष्यत्यधोक्षजः ॥’ इति ।

ततः परम् अजगरमुनिना परमहंसलक्षणं सप्तम एव वर्णयते । गृहस्थः सन् स्वकर्म कुर्वन् कथं पुमान् मुच्येतेति निश्चीयते चात्रैव चतुर्दशाध्याये । दशमे च विरहातु-राभ्यो गोपिकाभ्य आश्वासकं ज्ञानं सन्देशतया प्रेष्यते । उत्तरार्धे च भगवान् कृष्ण एव गोपीभ्यः अध्यात्मशिक्षां ददाति । एकादशस्कन्धः सर्व एव विस्तरेण

त्रिविधमपि योगं प्रपञ्चयति । एतेषु चान्येषु स्थलेषु श्रीमति भागवते गीतागूढार्थ-
तात्पर्यविवरणभूता बहवोऽर्थाः प्रकटिताः ।

इतश्च (अ) गीतासु वर्णितो यो विश्वरूपः, स सुविस्तरवर्णितो दृश्यते
भागवते प्रथमे स्कन्धे तृतीयाध्याये—

‘यस्यावयवसंस्थानैः कल्पितो लोकविस्तरः ।

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पश्यन्त्यदो रूपमदभ्रचक्षुषा

सहस्रपादोरुभुजाननाद्भुतम् ।

सहस्रमूर्धश्रवणाक्षिनासिकं

सहस्रमौल्यम्बरकुण्डलोल्लसत् ॥

एतन्नानावताराणां निदानं बीजमव्ययम् ।

यस्यांशांशेन सृज्यन्ते देवर्तियङ्गनादयः ॥’ इति ।

(आ) प्रह्लादकथायां च, ‘अच्छेद्योऽयमदाह्योऽयम्’ इत्यादिगीतावाक्येषु
गीयमानब्रह्महिमैव, पर्वतात् पतितोऽपि, दग्धोऽपि, इतरथा च हिंसितोऽपि न
रोम्प्यपि विकृतिमनुबभूव प्रह्लाद इति कथाशैल्या वर्ण्यते । ‘नित्यः सर्वगत
आत्मा’ इति निरूपणायैव अत्र स्तम्भादपि परमात्मस्वरूपम् आविर्भावितं
कथारूपेण ॥

(इ) मया हता इमे बान्धवा मरिष्यन्ति इति कृपालुमनुत्साहिनम् अर्जुनं
येन ज्ञानेन युध्यस्वेति बोधयति भगवान् गीतासु, तेनैव भगवान् शुकश्च सर्पदंशेन
स्वयं मरिष्यन्तं परीक्षितं बोधयति—

‘त्वं तु राजन् मरिष्येति पशुबुद्धिमिमां जहि ।

न जातः प्रागभूतोऽद्य देहवत्त्वं न नङ्क्ष्यसि ॥

न भविष्यसि भूत्वा त्वं पुत्रपौत्रादिरूपवान् ।

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घटे भिन्ने यथाकाश आकाशः स्याद्यथा पुरा ।

एवं देहे मृते जीवो ब्रह्म संपद्यते पुनः ॥

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मृत्यवो नोपधक्ष्यन्ति मृत्यूनां मृत्युमीश्वरम् ।

अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् ॥

एवं समीक्षन्नात्मानमात्मन्याधाय निष्कले ।

दशन्तं तक्षकं पादे लेलिहानं विषानलैः ।

न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः ॥’ १२.५.

इति ।

(ई) गीतासु नवमेऽध्याये इदं दृश्यते—

‘तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥’ १९.

अस्य तत्त्वस्य विस्तरो भागवते वृत्रासुरवृत्तान्ते शिशुपालकथारम्भे च दृश्यते । षष्ठे स्कन्धे वृत्रेण सङ्ग्राममुखे, ‘अवशः अनीशो जीवः, अतः सुखे दुःखे च समत्वं श्रेयः’ इति युयुत्सुरागत इन्द्र उच्यते । उमया च दत्ते शापे तेन वृत्रेणेदमुच्यते—

‘प्रतिगृह्णामि ते शापं आत्मनोऽञ्जलिनाम्बिके ।

कर्तारं मन्यतेऽप्राज्ञ आत्मानं परमेव च ॥

गुणप्रवाह एतस्मिन् कः शापः को न्वनुग्रहः ।

कः स्वर्गो नरकः को वा किं सुखं दुःखमेव वा ॥

एकः सृजति भूतानि भगवानात्ममायया ।

एषां बन्धं च मोक्षं च सुखं दुःखं च निष्कलः ॥

न तस्य कश्चिद्द्वयितः प्रतीपो न ज्ञातिबन्धुर्न परो न च स्वः ।

समस्य सर्वत्र निरञ्जनस्य सुखे न रागः, कुत एव रोषः ॥’ ७.२१.

एवं च ज्ञानिनः तत्त्वावलोकितः स्वात्मानं पीडयति कस्मिंश्चिदपि कोप एव न भवेत् । तस्य नास्त्येव हृदयतापः स्वविपत्तिमन्तरा ॥

किञ्च शब्दतश्च संवादा अनेके गीताभागवतयोर्वर्तन्ते ।

१. गी० ‘प्रज्ञावादांश्च भाषसे ।’ २.११.

भा०. ‘अकोविदः कोविदवादवादान् वदस्यथो नातिविदां वरिष्ठः ।

न सूरयो हि व्यवहारमेनं तत्त्वावमर्शेन सहामनन्ति ॥’ १.५.११.

इति रहूगणाय राज्ञे जडभरतस्य उक्तिरियम् ।

२. गी० ‘यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरता पार्थं नान्यदस्तीति वादिनः ॥’ २.४२.

भागवते पञ्चमे जडभरत एवमाह रहूगणम्—

‘तथैव राजन्तुरुगार्हमेधवितानविद्योरुविजृम्भितेषु ।

न वेदवादिषु हि तत्त्ववादः प्रायेण शुद्धो नु चकास्ति साधुः ॥’ ५.११.२.

षष्ठे यमेनैवमुच्यते—

‘प्रायेण वेद तदिदं न महाजनोऽयं

देव्या विमोहितमतिर्बत माययालम् ।

त्रय्यां जडोक्तमतिर्मधुपुष्पितायां

वैतानिके महति कर्मणि युज्यमानः ॥’ ६.३.२५.

एकादशे एकविंशोऽध्याये पुनश्चायमेवाभिप्रायः प्रपञ्च्यते ।

३. गी०. 'नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।' २.४०.

एतत् प्रतिध्वनयन्निय उद्धवं भगवान् कृष्ण आह एकादशे—

'न ह्यङ्गोपक्रमध्वंसो मद्धर्मस्योद्धवाग्वपि ।' ११.२९.२०.

४. गी०. २.४५ : त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

भा०. पञ्चमे जडभरत आह—

'गुणानुरुक्तं व्यसनाय जन्तोः
क्षेमाय नैर्गुण्यमथो मनः स्यात् ।'

५. गी०. २.६० : इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ।

भा०. ७.१२.७. : इन्द्रियाणि प्रमाथीनि हरन्त्यपि यतेर्मनः ।

६. गी०. २.६२ : ध्यायतो विषयान् पुंसः संगस्तेषूपजायते ।

संगात् सञ्जायते कामः कामात् क्रोधोऽभिजायते ॥

क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।

भा०. ११.२१.१९-२० : संगत्तत्र भवेत्कामः कामादेव कलिर्नृणाम् ।

कलेर्दुर्विषहः क्रोधस्तमस्तमनुवर्तते ॥

तमसा ग्रस्यते पुंसश्चेतना व्यापिनी ध्रुवम् ॥

किञ्च भा० ११.१३.१० : ततः कामो गुणध्यानात् ।

७. गी०. २.५७ : इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावम्भसि ॥

भा० २२.३० : इन्द्रियैर्विषयाकृष्टैराक्षिप्तं ध्यायतां मनः ।

चेतनां हरते बुद्धिः स्तम्बस्तोयमिव हृदात् ॥

८. गी०. ३.२८. गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ।

,, १४.२३ : गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ।

भागवते च एकादशे कृष्णेन उद्धवाय कथिते मुक्तलक्षणे दृश्यते—

'इन्द्रियैरिन्द्रियार्थेषु गुणैरपि गुणेषु च ।

गृह्यमाणेष्वहंकुर्यान्न विद्वान् यस्त्वविक्रियः ॥'

९. गी०. ३.३० : मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥

भा० ११.२९.९ : कुर्यात् सर्वाणि कर्माणि मदर्थं शनकैः स्मरन् ।

मय्यर्पितमनश्चित्तो मद्धर्मात्ममनोरतिः ॥

१०. गी०. ३.२७ : प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥

भा०. ३.२७.२ : स एष यर्हि प्रकृतेर्गुणेष्वभिषिञ्जते ।
अहंक्रियाविमूढात्मा कर्तास्मीत्यभिमन्यते ॥

११. गी०. ४.१३ : स कालेनेह महता योगो नष्टः परन्तप ।
भा० ११.१४. भगवानुद्धवमेवमाह—

कालेन नष्टा प्रलये वाणीयं वेदसंज्ञिता ।
मयादौ ब्रह्मणे प्रोक्ता धर्मो यस्यां मदात्मकः ॥
तेन प्रोक्ता च पुत्राय मनवे पूर्वजाय च । इत्यादि ।

१२. गी०. ४. ३३ : श्रेयान् द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः परन्तप ।
इति ज्ञानयज्ञः प्रशस्यते । ज्ञानयज्ञश्चैवं भागवते विश्वरूपम् अन्तर्यमुनं
विलोक्य अक्रूरेण कृते स्तोत्रे वर्ण्यते—

एके त्वाखिलकर्माणि सन्न्यस्योपशमं गताः ।
ज्ञानिनो ज्ञानयज्ञेन यजन्ति ज्ञानविग्रहम् ॥

१३. गी०. ४.३७ : यथैधांसि समिद्धोऽग्निर्भस्मसात् कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥

भा० ११.१४.१९ : यथाग्निः सुसमिद्धांचिः करोत्येधांसि भस्मसात् ।
तथा मद्विषया भक्तिरुद्धवैनांसि कृत्स्नशः ॥

१४. गीतासु पञ्चमेऽध्याये १८, १९ च श्लोके समत्वं नाम योग उच्यते—

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥
इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥

गीतास्वेव षष्ठे चाध्याये—

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥

भागवते तत्र तत्र अतिमनोहरैः सन्दर्भैरयं समत्वयोगो निरूप्यते ।

विशिष्य, एकादशे भगवदुद्धवसंवादे भगवानाह—

११.२९.१३-१६ : मामेवं सर्वभूतेषु बहिरन्तरपावृतम् ।
ईक्षेतात्मनि चात्मानं यथा खममलाशयः ॥

इति सर्वाणि भूतानि मद्भावेन महाद्युते ।
 सभाजयन् मन्यमानो ज्ञानं केवलमाश्रितः ॥
 ब्राह्मणे पुल्कसे स्तेने ब्रह्मण्यकं स्फुलिङ्गके ।
 अक्रूरे क्रूरके चैव समदृक् पण्डितो मतः ॥
 नरेष्वभीक्षणं मद्भावं पुंसो भावयतोऽचिरात् ।
 स्पर्धासूयातिरस्काराः साहंकारा वियन्ति हि ॥
 विसृज्य स्मयमानान् स्वान् दृशं ब्रीडां च दैहिकीम् ।
 प्रणमेद् दण्डवद्भूमौ आश्वचण्डालगोखरम् ॥

१५. गीतासु ५.२९. भगवानात्मनम्—

“सुहृदं सर्वभूनाम्” “न मे द्वेष्योऽस्ति न प्रियः”
 इति वर्णयति ।

भागवते च ३.२९.२९. कपिलो देवहृतिमाह—

न चास्य कश्चिद्द्वयितो न द्वेष्यो न च बान्धवः ।
 पुनश्च ६.१८.३३ : न ह्यस्यास्ति प्रियः कश्चिन्नाप्रियः स्वः परोऽपि वा ।
 आत्मत्वात् सर्वभूतानां सर्वभूतप्रियो हरिः ॥
 १६. गी० ६. ५-६ : उद्धरेदात्मनात्मानम् ।
 आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ।
 बन्धुरात्मात्मनस्तस्य ।
 भा० ११. ११. १९ : प्रायेण मनुजा लोके लोकतत्त्वविचक्षणाः ।
 समुद्धरन्ति ह्यात्मानमात्मनैवाशुभाशयात् ॥
 ,, ११. ८. ४२ : आत्मैव ह्यात्मनो गोप्ता ।
 १७. गी० ६. २३ : स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ।

अनिर्वेदस्य आवश्यकतां प्रति रामायणे हनुमत्तैवमुच्यते—

अनिर्वेदः श्रियो मूलमनिर्वेदः परं सुखम् ।
 तस्मादनिर्वेदकरं यत्नं चेष्टेऽहुत्तमम् ॥

भागवते ११. १३. १३ : भगवद्गीतावाक्यमेवमनुद्यते—

अप्रमत्तोऽनुयुञ्जीत मनो मय्यर्पयञ्छनैः ।
 अनिर्विण्णो यथाकालं जितश्र्वासो जितासनः ॥

श्वासासनादिजयश्च पूर्वमेवोक्तः, अस्मिन्नेव षष्ठेऽध्याये गीतासु ‘शुचौ देशे प्रतिष्ठाप्य’ इत्यादिषु त्रिचतुरेषु श्लोकेषु ।

- १८ गी० ७. ३ : मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥
- भा० ६. १४. ४ : प्रायो मुमुक्षवस्तेषां केचनैव द्विजोत्तम ।
मुमुक्षूणां सहस्रेषु कश्चिन्मुच्येत सिद्धयति ॥
१९. गी० ७. ४. : भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥
- भा० ११. २२ : पुरुषः प्रकृतिर्व्यक्तमहंकारो नभोऽनिलः ।
ज्योतिरापः क्षितिरिति तत्त्वान्युक्तानि मे नव ॥
२०. गी० ७. ११ : बलं बलवतां चाहम् ।

भागवते प्रह्लाद एवमाह स्वपितरम्—(७. ८. ८.)

‘न केवलं मे भवतश्च राजन् स वै बलं बलिनां चापरेषाम् ।’

किञ्च तत्रैव (७. ८. ९.) (स ईश्वरः) ओजस्सहस्सत्त्वबलेन्द्रियात्मा ।

उपरि च एतत्तात्पर्या अतिरमणीया अर्जुनपौरुषगर्वभङ्गिका काचन कथा वर्तते । मृत्योरहं द्विजपुत्रं रक्षिष्यामीति विकल्थनेन सगाण्डीवं जागरूक एव तिष्ठत्यर्जुने मृत्युरागत्य शिशुमाक्षिपति । क्लीबीभूतमात्मानमालोक्य, कृष्णमहिमानमनुस्मृत्य दूरीचकार गर्वमर्जुनः—

निशाम्य वैष्णवं धाम पार्थः परमविस्मितः ।

यत्किञ्चित् पौरुषं पुंसां मेने कृष्णानुकम्पितम् ॥

१०. उत्तरार्धे. ८९. ६३.

२१. गी० ७. १७. १८. ज्ञानिप्रशंसा—

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ॥

भा० ११. १४. १५-१६. उद्धवायैवमुच्यते भगवता—

न तथा मे प्रियतम आत्मयोनिर्न शंकरः ।

न च संकर्षणो न श्रीर्नैवात्मा च, यथा भवान् ॥

निरपेक्षं मूर्तिं शान्तं निर्वैरं समदर्शनम् ।

अनुब्रजाम्यहं नित्यं पूयेत्यङ्घ्रिरेणुभिः ॥

” ” १९. २-३. पुनश्चोद्धवमाह भगवान्—

ज्ञानिनस्त्वहमेवेषुः ।

ज्ञानी प्रियतमोऽतो मे ।

२२. गी० ७. २० : कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

इति दृश्यमानम्, भागवते परीक्षिते शुक्रब्रह्मणा कं कं काममुद्दिश्य काः का देवता उपास्यन्त इति विव्रियते । 'अकामः पुमान् परं पुरुषमुपासीत' इति च समाप्यते—“अकामः पुरुषं परम्” इति । पुनश्चैतत् तत्रैव कथ्यते—

अकामः सर्वकामो वा मोक्षकाम उदारधीः ।

तीघ्रेण भक्तियोगेन भजेत पुरुषं परम् ॥

२. ३. १०.

२३. गी० ७. २३ : अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥

भा० ११. १४ : उद्धवाय भगवताभिधीयते—

आद्यन्तवन्त एवैषां लोकाः कर्मविनिर्मिताः ।

दुःखोदकास्तमोनिष्ठाः क्षुद्रानन्दाः शुचार्पिताः ॥

इदमेव गी० ५. २२ उच्यते—

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥

२४. गी० ९. २२.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

भागवते च इयं प्रतिज्ञा भगवन्मुखादेव एवं श्रूयते—

ये त्यक्तलोकधर्माश्च मदर्थे, तान् बिभर्म्यहम् ।

२५. गी० ९. २३.

येऽप्यन्यदेवताभक्ता.....तेऽपि मामेव यजन्तीति या
गीताः, ता एव विस्तीर्यन्ते भागवते अक्रूरस्तुतौ—(१०. पूर्वार्धे ४०.८-१०) :

त्वामेवान्ये शिवोक्तेन मार्गेण शिवरूपिणम् ।

ब्रह्माचार्यविभेदेन भगवन् समुपासते ॥

सर्व एव यजन्ति त्वां सर्वदेवमयेश्वरम् ।

येऽप्यन्यदेवताभक्ता यद्यप्यन्यधियः प्रभो ॥

यथाद्रिप्रभवा नद्यः पर्जन्यापूरिताः प्रभो ।

विशन्ति सर्वतः सिन्धुं तद्वत्त्वां गतयोऽन्ततः ॥

२६. गी० ९. ३०-३२ : 'अपि चेत् सुदुराचारो भजते मामनन्यभाक्' इत्यारभ्य—
'स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्' इत्यन्तः सन्दर्भः भगवतैव
भागवते (९. १४. २१) एवं संगृह्यते—

'भक्तिः पुनाति मन्निष्ठान् श्रपाकानपि संभवात् ।'

किञ्च सप्तमे प्रह्लाद एवं सन्नह्यचारिणोऽनुशास्ति—

“दैतेया यक्षरक्षांसि स्त्रियश्शूद्रा व्रजौकसः ।

खगा मृगाः पापजीवाः सन्ति ह्यच्युततां गताः ॥”

७. ७. ५४.

एतत्तत्त्वनिर्दशनार्थमेव भागवते गजेन्द्रगोपस्त्रीकुब्जादीनां भक्तियोगकथा निरूपिता इति मन्ये ।

२७. ९. २७ : यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

इदं सर्वप्रकारकेश्वरार्पणं भागवत एवमनूद्यते—(११. ३. २८)

इष्टं दत्तं तपो जप्तं वृत्तं यच्चात्मनः प्रियम् ।
दारान्सुतान्गृहान्प्राणान्यत्परस्मै निवेदनम् ॥

२८. गी० ९. २५ : यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

” ७. २३ देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ।

” १७. ४ : यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥

भा० १. २. २६-२७ : मुमुक्षवो घोररूपान् हित्वा भूतपतीनथ ।
नारायणकलाः शान्ताः भजन्ति ह्यनसूयवः ॥
रजस्तमःप्रकृतयः समशीला भजन्ति हि ।
पितृभूतप्रजेशादीन् श्रियैश्वर्यप्रजेप्सवः ॥

२९. गी० १०. ९ : मच्चिता मदगतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

इमे चान्ये च भागवतधर्मा बहवोऽतिव्यासेन भागवते वर्णिताः ।

३०. गी० १२. १३ : अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

दृश्यते च भागवते पुनःपुनर्भक्ते वर्ण्यमाणे, योगिनि निरूप्यमाणे, साधौ लक्ष्यमाणे च “मैत्रः कारुणिकः कविः”, “मैत्रः करुण एव च”, “मैत्रः करुण आत्मवान्” इति ।

३१. गी० १२. १५ : यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

भा० ११. १८. ३१ : नोद्विजेत जनाद्धीरो जनं चोद्वेजयेन्न तु ।

३२. गी० १४. १७ : सत्त्वात् सञ्जायते ज्ञानम् ।

भी० ११. १३. ६. सात्त्विकान्येव सेवेत पुमान् सत्त्वविशुद्धये ।

ततो धर्मस्ततो ज्ञानं यावत्स्मृतिरपोहनम् ॥

भागवते विशेषतः समादरणाहो भागः एकादशस्कन्धः । वेदानां वेदान्त इव अन्तभूतं मौलिभूतं मन्ये भागवतस्य एकादशस्कन्धम् । तत्र हि भगवति कृष्णे निर्वर्तितस्वावतारकर्मणि ब्रह्मशापव्याजेन स्वकालात्मकशक्त्या स्वकुलं संहृत्य स्वस्थानं प्रतिष्ठमाने अत्यन्तं प्रियो भक्तस्तस्य सुहृत् परमभागवत उद्धवो भगवद्विरहमसहमानः परितप्यते । तस्मै च विरहातुराय किंकर्तव्यतामूढाय च भगवान्, पूर्वं सङ्ग्राममुखे अर्जुनायेव, दिव्यं गुह्यं च ज्ञानमुपदिशति । अत्र च अपरा भगवद्गीता आस्ते । ये चाध्यात्मिका विषया गीतासु परिशील्यन्ते, ते सर्वेऽपि कृष्णोद्धवसंवादेऽपि । योगास्त्रयः, तत्संबद्धाः सर्वे विषयाश्च अत्रापि स्पष्टं वर्णिताः । तत्र तत्र भगवद्गीतानां अनुवाद इव, प्रतिध्वनिरिव, मूलस्य व्याख्येव, सूत्रस्य विवरणमिव, सङ्ग्रहस्य विस्तर इव बहवः सन्दर्भा वर्तन्ते ।

काम्यकर्मनिन्दा, कर्मफलसंन्यासः, कर्मणां भगवति समर्पणम्, भक्तियोगः, सर्वथा भगवत्परमत्वं भगवद्गतित्वं च, आत्मनोऽविनाशित्वादिज्ञानम्, प्रकृतिकृतं सर्वमिति विवेकः, गुणेष्वसंगः, सुखदुःखपूजावमानस्तुतिनिन्दासुहृच्छत्रादिद्वन्द्वेषु साम्यम्, ध्यानयोगः, इन्द्रियनिग्रहः, कामजयः, सत्त्वोद्रेकसंपादनम्, रजस्तमोलङ्घनम्, अमिता भगवतो विभूतयो या ध्यायन् योगी सर्वभूतानि स्वात्मनि स्वात्मानं च सर्वेषु भूतेषु पश्यन् मुच्येत, वर्णधर्माः, स्वधर्मानुष्ठानभगवद्भक्त्योः समन्वयः, ज्ञानयोगः, ज्ञानकर्मभक्तियोगानामधिकारिप्रविभागः, त्रयाणां योगानां निरूपणम् गुणत्रयवर्णनमित्यादिविषया उद्धवाय भगवता उपदिश्यन्ते ।

अर्जुनस्य उद्धवस्य च साम्यं भगवतैव पूर्वं गीतासु प्रयुक्तान् शब्दानेव पुनः प्रयुञ्जानेन सूच्यते । गीतासु चतुर्थेऽध्याये हि अर्जुन एवमुच्यते भगवता—

“भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् (योगः प्रोक्तः) ।”

एकादशे च भागवते उद्धवोऽप्येवमेव उच्यते—

“अथैतत् परमं गुह्यं शृण्वतो यदुनन्दन ।

सुगोप्यमपि वक्ष्यामि त्वं मे भृत्यः सुहृत् सखा ॥”

तथा हि प्रियो भगवत उद्धवः, यत् स्वविभूतिवर्णने भगवानुद्धवमाह—

“त्वं तु भागवतेष्वहम् ।”

अष्टादशाध्याये गीतासु—

“इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम्”

इति अर्जुने प्रेम भगवताविष्कृतम् । तथैव उद्धवे चाविष्कृतम्—

न तथा मे प्रियतम आत्मयोनिर्न शंकरः ।

न च संकर्षणो न श्रीर्नैवात्मा च, यथा भवान् ॥

उपदेशान्ते च गीताचार्य उपसंगृह्णाति—

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनञ्जय ॥

उद्धवं बहुधोपदिश्य अनेनैव वाक्येन भागवते च भगवानुपरमति—

अप्युद्धव त्वया ब्रह्म सखे समवधारितम् ।

अपि ते विगतो मोहः शोकश्चासौ मनोभवः ॥ (११. २९. २९)

परं च गीतोपदेशावसान इदमाह भगवान्—

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥

भागवते चेदमेवाह उद्धवम्—

नैतत्त्वया दाम्भिकाय नास्तिकाय शठाय च ।

अशुश्रूषोरभक्ताय दुर्विनीताय दीयताम् ॥

गीताध्ययनरूपज्ञानयज्ञस्य फलमेवं गीतावसाने भगवता वर्ण्यते—

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

उद्धवोपदेशान्ते च—

य एतन्मम भक्तेषु संप्रदायात् सुपुष्कलम् ।

तस्याहं ब्रह्मदायस्थ ददाम्यात्मानमात्मना ॥

गीतासु अष्टादशाध्याय इदमनुगृह्यते भगवता—

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

उद्धवाय चेदमेवाह भगवान्—

मामेकमेव शरणम् आत्मानं सर्वदेहिनाम् ।

याहि सर्वात्मभावेन मया स्या ह्यकुतोभयः ॥

भागवत एकादशस्कन्धे निमिना कर्मयोगं पृष्ट आविर्होत्र आह ।

निमिः— कर्मयोगं वदत नः पुरुषो येन संस्कृतः ।

विधूयेहाशु कर्माणि नैष्कर्म्यं विन्दते परम् ॥

आविर्होत्रः— कर्माकर्मविकर्मेति वेदवादो न लौकिकः ।

वेदस्य चेश्वरात्मत्वात् तत्र मुह्यन्ति सूरयः ॥

(“किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः” (४. १६) इति गीतासु)

वेदेक्तमेव कुर्वाणो निस्संगोऽर्पितमीश्वरे ।

नैष्कर्म्या लभते सिद्धिं रोचनार्था फलश्रुतिः ॥

सङ्ग्रहेण योगत्रयमपि भगवतैवमुद्धवायोपदिष्टम्—

योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया ।

ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित् ॥

निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु ।

तेष्वनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम् ॥

यदृच्छया मत्कथादौ जातश्चरद्भस्तु यः पुमान् ।

न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ॥

११. २०. ६-८.

गीताष्टादशाध्याये—

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥

इत्यारभ्य यः स्वकर्म कुर्वाणस्य स्वधर्मानुष्ठानरूपो योगः स्वकर्मणा भगवदभ्यर्चनं स भागवत एकादशे, सप्तदशेऽष्टादशे चाध्याये विस्तरेण कथ्यते ।

सर्वत्रैव भगवद्भावं द्रष्टुमभ्युपायतया वर्ण्यन्ते तास्ता भगवतो विभूतयो गीतासु विभूतियोगाध्याये दशमे । भागवत एकादशस्कन्धे च विभूतियोगाध्याये एक आस्ते । गीतासु एवमर्जुनः पृच्छति—

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥

आहुस्त्वामृषयः सर्वे ❀ ❀

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन् मया ॥

विस्तरेणात्मनो योगं विभूर्तिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥

भागवत एकादशे स्कन्धे षोडशेऽध्याये उद्धव एवं पृच्छति—

त्वं ब्रह्म परमं साक्षादनाद्यन्तमपावृतम् ।

सर्वेषामपि भावानां त्राणस्थित्यप्ययोद्भवः ॥

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येषु येषु च भावेषु भक्त्या त्वां परमर्षयः ।

उपासीनाः प्रपद्यन्ते संसिद्धिं तद्वदस्व मे ॥

गूढश्चरसि भूतात्मा भूतानां भूतभावन ।

(गीतासु अत्र 'भूतभावन भूतेश' इति अर्जुनेन भगवत्संबुद्धिः क्रियते)

न त्वां पश्यन्ति भूतानि पश्यन्तं मोहितानि ते ॥

याः काश्च भूमौ दिवि वै रसायां विभूतयो दिक्षु महाविभूते ।

ता मह्यमाख्याह्यनुभावितास्ते नमाभि ते तीर्थपदाङ्घ्रिपद्मम् ॥

इति उद्धवेन पृष्टो भगवान् ब्रूते—

एवमेतदहं पृष्टः प्रश्नं प्रश्नविदां वर ।

युयुत्सुना विनशने सपत्नैरर्जुनेन वै ॥

ज्ञात्वा ज्ञातिवधं गर्हामधर्मं राज्यहेतुकम् ।

ततो निवृत्तो हन्ताहं हतौऽयमिति लौकिकः ॥

स तदा पुरुषव्याघ्रो युक्त्या मे प्रतिबोधितः ।

अभ्यभाषत मामेवं यथा त्वं रणमूर्धनि ॥

अतः परं भगवतो विभूतयः प्रथमतो यथा भागवतविभूतियोगाध्याये वर्णिताः, तथा ता वर्तयिष्यामि, ताश्च तदा तदा समनन्तरमेव यथा गीतासु वर्णिताः तथा निरूपयिष्यामि ।—

भागवते ११. १६.

गीतासु.

१. अहमात्मा उद्धव अमीषां
भूतानां

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

१०. २०.

२. भूतानां सुहृत्

सुहृदं सर्वभूतानाम् ५. २९.

निवासः शरणं सुहृत्- . १८.

३. तेषां भूतानां स्थित्युद्धवाप्ययः

अहमादिश्च मध्यं च भूतानामन्त एव च ।

१०. २०.

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।

७. ६.

४. कालः कलयतामहम्

तथैव १०. ३०.

५. गुणानामप्यहं साम्यम् ।

इयं विभूतिः गीतासु विभूतियोगाध्याये न दृश्यते । किन्तु साम्यमन्तरा इमे श्लोकाः गीतासु वर्तन्ते, यानालम्ब्यैव भागवते साम्यं गुणेषु भगवद्विभूतित्वेन संगृहीतम्—

“विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥
इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥
५. १८-१९.

किञ्च—

“समः सिद्धावसिद्धौ च” ४. २२.

“समलोष्टाश्मकाञ्चनः” ६. ८.

“समबुद्धिर्विशिष्यते” ६. ९.

“समदुःखसुखः” १२. १३.

समः शत्रौ च मित्रे च तथा मानावमानयोः।
शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥ १२. १८.

“तुल्यनिन्दास्तुतिः”

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥

मानावमानयोस्तुल्यः तुल्यो मित्रारिपक्षयोः। १५. २४-२५.

“समः सर्वेषु भूतेषु” १८. ५४.

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते। २. १४-१५.
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते।

२. ४८.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः। ९. २९.

एवं समत्वं योगः, साम्यं ब्रह्मेति यदि *गीतासु गीयते, किमत्र आश्चर्यं
यद्भागवते गुणेषु साम्यगुणो भगवानिति वर्ण्यते।

५. गुणिनामप्यहं सूत्रम्

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव।

६. दुर्जयानामहं मनः

इन्द्रियाणां मनश्चास्मि। ११. २२.

असंशयं महाबाहो मनो दुर्निग्रहं चलम्।

५. ३५.

७. मन्त्राणां प्रणवः

प्रणवः सर्ववेदेषु। ७. ८.

८. अक्षराणामकारोऽस्मि

एतदेव। १०. ३३.

९. इन्द्रोऽहं सर्वदेवानाम्

देवानामस्मि वासवः। १०. २२.

१०. वसूनामस्मि हव्यवाद्

वसूनां पावकश्चास्मि। १०. २३.

* किञ्च गीता० २. ३८, ५६, ५७; ५. २०; ६. ७, ८, ९, ३३; १२. १३, १७, १८, १९; १३. ९; १८. २६, ५४.

११. आदित्यानामाहं विष्णुः एवमेव । १०. २१.
१२. रुद्राणां नीललोहितः रुद्राणां शंकरश्चास्मि । १०. २३.
१३. ब्रह्मर्षीणां भृगुरहम् महर्षीणां भृगुरहम् । १०. २५.
१४. देवर्षीणां नारदोऽहम् देवर्षीणां च नारदः । १०. २६.
१५. हविर्धान्यस्मि धेनुषु धेनुनामस्मि कामधुक् । १०. २८.
१६. सिद्धेश्वराणां कपिलः सिद्धानां कपिलो मुनिः । १०. २६.
१७. सुपर्णोऽहं पतत्रिणाम् वैनेतेयश्च पक्षिणाम् । १०. ३०.
१८. पितृणामहमर्यमा पितृणामर्यमा चास्मि । १०. २९.
१९. मां विद्वद्युद्धव दैत्यानां प्रह्लादमसुरेश्वरम् । प्रह्लादश्चास्मि दैत्यानाम् । १०. ३०.
२०. सोमं नक्षत्रौषधीनाम् नक्षत्राणामहं शशी । १०. २१.
— यच्चन्द्रमसि....तत्तेजो विद्धि मामकम् ।
पुष्यामि चौषधीः सर्वाः सोमो भूत्वा
रसात्मकः । १५. १२-१३.
२१. धनेशं यक्षरक्षसाम् वित्तेशो यक्षरक्षसाम् । १०. २३.
२२. ऐरावतं गजेन्द्राणाम् एतदेव । १०. २७.
२३. यादसां वरुणं प्रभुम् वरुणो यादसामहम् । १०. २१.
२४. तपतां द्युमतां सूर्यम् ज्योतिषां रविरंशुमान् । १०. २१.
यदादित्यगतं तेजो जगाद्भासयतेऽखिलम् ।
तत्तेजो विद्धि मामकम् ॥ १५. १२.
२५. मनुष्याणां च भूपतिम् नराणां च नराधिपम् । १०. २७.
२६. उच्चैःश्रवस्तुरङ्गाणाम् उच्चैःश्रवसमश्वानाम् । १०. २७.
२७. यमस्संयमतां चाहम् यमः संयमतामहम् । १०. २९.
२८. सर्पाणामस्मि वासुकिः इदमेव । १०. २८.
२९. नागेन्द्राणामनन्तोऽहम् अनन्तश्चास्मि नागानाम् । १०. २९.
३०. मृगेन्द्रः शृङ्गदंष्ट्रिणाम् मृगाणां च मृगेन्द्रोऽहम् । १०. ३०.
३१. तीर्थानां स्रोतसां गङ्गा स्रोतसामस्मि जाह्नवी । १०. ३१.
३२. समुद्रः सरसामहम् सरसामस्मि सागरः । १०. २४.
३३. आयुधानां धनुरहम् आयुधानामहं वज्रम् । १०. २८.
३४. त्रिपुरघ्नो धनुष्मताम् रामः शस्त्रभृतामहम् । १०. ३१.
३५. धिष्यानामस्म्यहं मेरुः मेरुः शिखरिणामहम् । १०. २३.
३६. वनस्पतीनामश्वत्थः अश्वत्थः सर्ववृक्षाणाम् । १०. २६.
३७. स्कन्दोऽहं सर्वसेनान्याम् सेनानीनामहं स्कन्दः । १०. २४.

३८. यज्ञानां ब्रह्मयज्ञः

यज्ञानां जपयज्ञोऽस्मि । १०.२५.

भागवतप्रोक्तब्रह्मयज्ञो गीतास्वेवं वर्ण्यते
—४.२४.

ब्रह्मार्पणं ब्रह्महविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥
कर्मफलसंन्यासश्च पदे पदे गीतासु
गीयते ।

३९. धर्माणामस्मि संन्यासः

मौनं चैवास्मि गुह्यानाम् । १०.३८.

४०. गुह्यानां सूतृतं मौनम्

ऋतूनां कुसुमाकरः । १०.३५.

४१. ऋतूनां मधुमाधवौ

तथैव । १०.३५.

४२. मासानां मार्गशीर्षोऽहम्

मुनीनामप्यहं व्यासः । १०.३७.

४३. द्वैपायनोऽस्मि व्यासानाम्

कवीनामुशना कविः । १०.३७.

४४. कवीनां काव्य आत्मवान्

व्यवसायोऽस्मि । १०.३६.

४५. व्यवसायिनामहं लक्ष्मीः

द्यूतं छलयतामस्मि । १०.३६.

४६. कितवानां छलग्रहः

तथैव । १०.३६.

४७. सत्त्वं सत्त्ववतामहम्

पौरुषं नृषु । ७.८.

४८. ओजः सहो बलवतां

बलं बलवतां चाहम् । ७.११.

४९. तेजस्तेजस्विनामहम्

तथैव । १०. ३६.

५०. अहं विद्धि सात्त्वताम्

वृष्णीनां वासुदेवोऽस्मि । १०. ३७.

५१. गन्धमात्रमहं भुवः

पुण्यो गन्धः पृथिव्यां च । ७. ९.

५२. अर्षां रसश्च परमः

रसोऽहमप्सु । ७. ८.

५३. तेजिष्ठानां विभावसुः

तेजश्चास्मि विभावसौ । ७. ९.

५४. प्रभा सूर्येन्दुताराणाम्

प्रभास्मि शशिसूर्ययोः । ७. ८.

५५. शब्दोऽहं नभसः परः

शब्दः खे । ७. ८.

५६. वीराणामहमर्जुनः

पाण्डवानां धनञ्जयः । १०. ३७.

५७. भूतानां स्थितिरुत्पत्तिः

अहं सर्वस्य प्रभवः । १०. ८.

अहं वै प्रतिसङ्क्रमः

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

१०. ३९.

बीजं मां सर्वभूतानां विद्धि पार्थ सना-
तनम् । ७. १०.

प्रभवप्रलयस्थानं निधानं बीजमव्ययम् ।

९.१८.

५८. आन्वीक्षिकी कौशलानां
विकल्पः ख्यातिवादिनाम्

अध्यात्मविद्या विद्यानां

वादः प्रवदतामहम् । २०.३२.

गीतासु विभूत्यध्याय इतरत्र वा न दृष्टाः काश्चन विभूतयो भागवत उल्लिखिताः । ता इमाः—

- | | |
|---|--|
| १. अहं गतिर्गतिमताम् | श्रेष्ठतया वर्ण्यते) |
| २. महतां च महानहम् | ९. वर्णानां प्रथमोऽनघ |
| ३. सूक्ष्माणामप्यहं जीवः | १०. व्रतानामविर्हिंसनम् |
| ४. हिरण्यगर्भो वेदानाम् | ११. स्त्रीणां तु शतरूपाहम् |
| ५. तितिक्षास्मि तितिक्षूणाम् | १२. पुंसां स्वायंभुवो मनुः |
| ६. भूधराणामहं स्थैर्यम् | १३. नारायणो मुनीनां च |
| ७. धातूनामस्मि काञ्चनम् | १४. कुमारो ब्रह्मचारिणाम् |
| ८. आश्रमाणामहं तुर्यः (महा-
भारतेऽन्यत्र च गार्हस्थ्यमेव | १५. क्षेमाणामर्वाहिर्मतिः
१६. उद्धवो भागवतेषु । |

विभूतीनां वर्णनां परिसमापयन् गीताचार्य आह—नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

भागवते दृश्यते -संख्यानं परमाणूनां कालेन क्रियते मया ।
न तथा मे विभूतीनां सृजतोऽण्डानि कोटिशः ॥
गीतासु—एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरः मया ।
भागवते—एतास्ते कीर्तितास्सर्वासंक्षेपेण विभूतयः ।

किञ्च सङ्ग्रहेणैवं सर्वा विभूतयः सूच्यन्ते गीतासु—

यद्यद्विभूतिमत् सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥

भागवते चैवमेव—

तेजः श्रीः कीर्तिरैश्वर्यं ह्रीस्त्यागः सौभगं भगः ।
वीर्यं तितिक्षा विज्ञानं यत्र यत्र स मेऽशकः ॥ (४०)

यः कर्मफलसंन्यासः, ईश्वरे कर्मार्पणम्, गीतासु प्रतिपाद्यते स भागवते व्यासायैवं नारदेन प्रोच्यते—

आमयो यश्च भूतानां जायते येन सुव्रत ।
तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम् ॥
एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः ।
त एवात्मविनाशाय कल्पन्ते कल्पिताः परे ॥

१.५.३४.

उद्धवाय चैतदेव भगवानप्याह—

मयोदितेष्ववहितः स्वधर्मेषु मदाश्रयः ।
वर्णाश्रमकुलाचारमकामात्मा समाचरेत् ॥
❀ ❀ ❀
निवृत्तं कर्म सेवेत प्रवृत्तं मत्परस्त्यजेत् ।

चतुर्थे स्कन्धे (अध्या० २५-२९) प्राचीनबर्हिषे नारद एवमाह 'ज्ञानं कर्मणो गरीयः' इति—

यथा हि पुरुषो भारं शिरसा गुरुमुद्वहन् ।
तं स्कन्धेन स आधत्ते तथा सर्वा प्रतिक्रियाः ॥
नैकान्ततः प्रतीकारः कर्मणां कर्म केवलम् ।
द्वयं ह्यविद्योपसृतं स्वप्ने स्वप्न इवानघ ॥

अयं च ज्ञानयागः, अरण्यगमनं च, भोगैश्वर्यप्रसक्ताय कामात्मने जन्मकर्म-फलप्रदे कर्मणि लुठते पुरुषाय उपदिश्यते । किन्तु यदा अपरो राजा प्रियव्रत-नामकः अरण्यं गियासति तदा तस्य विरक्तस्य कर्म नैव बन्धाय कल्पेतेति कर्मयोगनिरूपणपूर्वकमरण्यगमननिवारणं क्रियते—

“जितेन्द्रियस्यात्मरतेर्बुधस्य
गृहाश्रमः किं नु करोत्यवद्यम् ॥” ५. १. १७. इति ।

कर्मयोगनामकगीतातृतीयाध्यायप्रोक्तः कर्मयोगो भगवता भागवते तत्र तत्र स्वयमाचरणेन उपदेशेन च निरूप्यते । यद्विना शरीरयात्रापि य प्रसिध्येत्, यच्च कुर्वन्नपि तत्फलसंन्यासेन, तस्य भगवति समर्पणेन, तस्य भगवदभ्यर्चन-रूपतया करणेन पुमान् मुच्येत, नैतेन बध्येत च, तत् कर्म कथं समनुष्ठेयमिति भगवानेव पन्थानं दर्शयति । स एव मार्गदर्शी भवन् अस्माकं नायकीभवन् अस्माकमुत्तमः, 'पुरुषोत्तमः' इति परमधिरोहति । तस्येच्छावशात् विवर्तमाने-ऽस्मिन् संसारचक्रे पतितमात्मानं जानन्, 'अहं करोमि' इत्यहंकारं दूरीकृत्य, तस्य केवलं निमित्तमात्रं भवन् तस्य कर्म योगी करोति'; कुर्वन् यशोऽधिगच्छति । यथा चास्माकमसङ्गकर्मकरणे भगवानेव दृष्टान्तः, तथा भागवतपुराणे सुष्ट्वेव-मुच्यते भगवतो ऋषभावतारे—

“भगवानृषभसंज्ञः आत्मतन्त्र स्वयं नित्यनिवृत्तानर्थपरपरः केवलानन्दानुभवः
ईश्वर एव विपरीतवत् कर्माण्यारभमाणः कालेन अनुगतं धर्ममाचारणेन उपशिक्षयन्
अतद्विद्वाम्, समः, उपशान्तः, मैत्रः कारुणिकः धर्मार्थयशःप्रजानन्दामृतावारोधेन
गृहेषु लोकं नियमयत्—

यद्यच्छीर्षण्याचरितं तत्तदनुवर्तते लोकः ।” (५.४.)

गीतासु—‘यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः’ इति ।

एवं च भगवानेव न केवलं धर्मस्य मूलम्, वक्ता च, किन्तु गोप्ता निरूपयिता, शिक्षयिता च । गार्हस्थ्यसक्तं भगवन्तमालोक्य नारदो विस्मयमाप । भगवांस्तु विस्मितं तमाह—

ब्रह्मन् धर्मस्य वक्ताहं कर्ता तदनुमोदिता ।

तच्छिक्षयंल्लोकमिममास्थितः पुत्र, मा खिदः ॥

(दशमे, उत्तरे ६९. ४०)

तृतीयस्कन्धे विदुरमेवमाह उद्धवः—

भगवानपि विश्वात्मा लोकवेदपथानुगः ।

कामान् सिषेवे द्वार्वत्यामसक्तः सांख्यमास्थितः ॥ ३. ३. १९.

उपरि उच्यत इदं परशुराममन्तरा—

ईजे च भगवान् रामो यत्रास्पृष्टोऽपि कर्मणा ।

लोकस्य ग्राह्यन्नीशो यथान्योऽवापनुत्तये ॥ १०, उत्तरार्धे ८२.४.

नारद इव विस्मित उद्धवश्च तथैव कर्मयोगिनं भगवन्तमाह—(तृतीये स्कन्धे)—

कर्माण्यनीहस्य, भवोऽभवस्य ते,

दुर्गाश्रयोऽथारिभयात् पलायनम् ।

कालात्मनः, यत्प्रमदायुताश्रयः

स्वात्मनरते, खिद्यति धीर्विदामिह ॥ इति (३.४.१६.)

एवं लोकस्य मार्गदर्शितया अनवरतम् असत्कर्मणि युञ्जानस्य सर्व-
नियामकस्य भगवतो मानो वा अहंकारो वा नैवास्ति । युधिष्ठिरराजसूये च,
भागवते कथ्यते, दुर्योधनादिभ्यो महतोऽधिकारान् दत्त्वा स्वयं समागतब्राह्मण-
पादावनेजनकर्मणि भगवानात्मानं न्ययोजयदिति । तमेवंगुणं भगवन्तं भागवत-
पुराणमेवं स्तौति—

तमीहमानं निरहंकृतं बुधं निराशिषं पूर्णमनन्यचोदितम् ।

नृन् शिक्षयन्तं निजवर्त्मसंस्थितं प्रभुं प्रपद्येऽखिलधर्मभावनम् ॥

एवं च ईहमानोऽपि कर्म कुर्वाणोऽपि नाहंकारेण लिप्यते भगवान्; न तस्य
फलकामना काचित् । तं च कर्मणि को वा चोदयति ? एवमेव परेण अचोदित
एव सत्कर्मणि योगी स्वयमेव ईश्वरकर्मकरणबुद्ध्या प्रविशति । तस्य भगवतो
निमित्तीभवन् स्वकृतार्थतां संपादयति । यतः पृथुराजाय भगवानेवाह—

“मदादेशकरो लोकः सर्वत्राप्यनोति शोभनम्” इति । ४.२०.३३

“मत्कर्मकृत्” इति गीतासु भगवान् योगिनं वर्णयति । एवं तत्कर्मकृता भाव्यम् । तदा ईश्वर इव योगी भवति । तेन भगवता सादृश्यं लभते । “मम साधर्म्यमागताः” इति गीता : १२. २. । ईश्वर इव लोकसङ्ग्रहं करोति । गीतासु तृतीयेऽध्याये—

‘कुर्याद्विद्वास्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम्’ (२५) इति भगवतोक्तम् । तथैव भागवते एकादशे स्कन्धे भगवतैवैतदुच्यते—

“अन्यांश्च नियमान् ज्ञानी (कुर्यात्) यथाहं लीलयेश्वरः” ११. १८. ३८.

इति । समागतं योगिनं विरक्तम् आत्मवन्तं ब्रह्मण्यं कुचेलं कुशलप्रश्नरूपेण भगवानाह—

“प्रायो गृहेषु ते चित्तमकामविहृतं तथा ।
नैवातिप्रियसे विद्वन् धनेषु, विदितं हि मे ॥
केचित् कर्माणि कुर्वन्ति कामैरहतचेतसः ।
त्यजन्तः प्रकृतीर्देवीः, यथाहं लोकसंग्रहम् ॥”

१०. उत्तरार्धे ८०. २९-३०

अस्मिन्नेवार्थे ममायं श्लोकः—

अन्यः कृतज्ञमनसा करणे समुत्को
दत्तान् समर्पयति नैजगुणांस्तदङ्घ्रौ ।
क्षिप्त्वाक्षतात् स्वशिरसोशकृतौ पुरोध-
स्तत्कर्मकृद् व्रजति तत्सदृशश्च तत्त्वम् ॥

(मङ्गलम्)

भवभयमपहन्तुं ज्ञानविज्ञानसारं
निगमकृदुपजह्ने भृङ्गवद्वेदसारम् ।
अमृतमुदधितश्चापाययद् भृत्यवर्गान्
पुरुषमृषभमाद्यं कृष्णसंज्ञं नतोऽस्मि ॥

(भागवते ११ स्कन्धे)

पुनश्चेदं मङ्गलं भवतु—

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीविजयो भूतिर्ध्रुवा नोतिर्मतिर्मम ॥ (गी० १८. ६८.)

भागवताच्चैतत् प्रतिध्वनद् वृत्रासुरवाक्यं च मङ्गलं भवतु—

यतो हरिः, विजयश्श्रीर्गुणास्ततः ॥ (६. ११. २०.)

THE BHĀGAVATA AND THE BHAGAVAD GĪTĀ

In Vol. IX of the J.O.R., Madras, pp. 156-169 and 238-254, I presented the parallels between the Bhāgavata and Gītā in a Sanskrit paper of the above title.¹ It was suggested to me that I might examine the question whether the Bhāgavata knew anything of the Kasmiri recension of the Gītā. My investigation proves that the Bhāgavata, accepted as a South Indian production, knows only the Vulgate of the Bhagavad Gītā.

Regarding Gītā 11, 11,—प्रज्ञावादांश्च भाषसे, there has been discussion. See Schrader, pp. 13-14, The Kasmir Recension of the Bhagavad Gītā, and Tādpatrikar, Bhagavad Gītā, Notes, p. 2. That the Gītā which the Bhāgavata knew had here after 'Prajñā' the word 'Vādān', as in the Vulgate, is clear from Bhāgavata, 1. 5.11—"अकोविदः कोविदवादादान् वदस्यथो नातिविदां वरिष्ठः ।"

In some mss. of the Gītā, there is an additional verse mentioning three more Vibhūtis, after Śl. 38 of the Vibhūtiyogādhyāya—
ओषधीनां यवञ्चास्मि घातूनामस्मि काञ्चनम् । सर्वासां तृणजातीनां दर्भोऽहं पाण्डुनन्दन ॥
See p. 37, fn. of Tādpatrikar's edn. of the Gītā and p. 11 fn. Schrader's Kasmir Recension of the Bhagavad Gītā. Mr. Tādpatrikar notes this among his 'Kutracid' readings. As has been pointed out by me in my paper on 'Greater Gītā', 'Vibhūti yoga' occurs in the Mahābhārata in three more places.² one of these is a recast of the Vibhūtis as 'prime manifestation' (Ādi) in

1. There are some more instances in the Bhāgavata where we find the Gītā reproduced. Gītā 11.5, the whole verse न हि कश्चिदक्षयमपि etc., is found in Bhāgavata VI. 1.53 and in Bhāgavata VI. 1, 67 the expression 'अघायुः' which is from Gītā, III. 16, occurs. Bhāg. XI. 17.16. शमो दमः etc is Gītā XVIII.42 with some change Bhāg. XI.21.26. फलश्रुति कुसुमितां reminds us of Gītā II.42, यामिमां पुष्पितां वाचम्. Further, Gītā words like Nirāśih, Nirdvandva, Ādyantavantaḥ, Samadṛk occur in the Bhāgavata.
2. J.O.R., Madras, Vol. XI, No. 1, p. 106.

ch. 44 in the Anugītāparvan of the Āśvamedhika. Here occur two of the Vibhūtis mentioned in this additional verse in the Vibhūtiyoga chapter in some mss. of the Gītā : हिरण्यं सर्वरत्नानामोषधीनां यवास्तथा । Śl. 9, Anugītā. ch. 44. But it seems to me that this additional verse is introduced into the Vibhūtiyoga chapter from the Vibhūti yoga chapter of the eleventh book of the Bhāgavata, where some more additional Vibhūtis also are given. The Bhāgavata says in XI. 16 : घातूनामस्मि काञ्चनम् Śl. 18. ओषधीनामहं यवः Śl. 21. कुशोऽस्मि दभं (or तृण) जातीनाम् Śl. 30. It is the Bhāgavata that mentions the Vibhūti of “Darbha among varieties of grass” and it is with the expressions in the Bhāgavata that those in this additional verse agree. Compare घातूनामस्मि काञ्चनम् and यवः.

Of the other ‘Kutracid’ readings in Tadpatrikar’s edn., भूतात्मा for ममात्मा in IX. 5, seems to be a change influenced by the Viṣṇusahasranāman of the Ānūsāsānika. Compare Gītā IX. भूतभृञ्च च भूतस्थो ममात्मा (भूतात्मा) भूतभावनः and the Sahasranāman, Śl. 16, भूतकृद्भूतभृद्भावो भूतात्मा भूतभावनः. Similarly the next ‘Kutracid’ reading also, giving an additional verse, सर्वगः सर्वतश्चाद्यः etc., seems to be due to the influence of the Viṣṇusahasranāman which has some of these expressions : see Śl. 29 and 63.

DID THE BHĀGAVATA KNOW KĀLIDĀSA ?

In *Purāṇa*¹ XIV. 2. pp. 137-40, Sri Sheo Shankar Prasad asks 'Did the Author of the *Bhāgavata* know Kālidāsa ?' and proceeds to show a few passages from the *Purāṇa* which echo expressions from the poet. He cites two verses from the *Bhāgavata* bearing the impress of two verses of the *Meghadūta* and adds that the sending of messages through the birds and the clouds to Kṛṣṇa in X. 90 is also due to the influence of the same poem of Kālidāsa.

Scholars, including myself, have pointed out the influence of Kālidāsa on the *Purāṇas*. The *Bhāgavata* being one of the late *Purāṇas*, there is no question of showing its posteriority to Kālidāsa or its borrowing from or imitation of Kālidāsa. A poet and exponent of Indian thought and culture of such paramount importance as Kālidāsa should have naturally formed part of the mental background of the author of the *Bhāgavata*.

The writer of the above-mentioned article says that the episode of Śakuntalā as dealt with in the *Bhāgavata* may however go against the assumption that the *Purāṇa* knew Kālidāsa; for on the story of Śakuntalā, the *Purāṇa* follows the older traditional account and not the version in Kālidāsa's play. The *Purāṇa* naturally feels obliged to follow the traditional version for the main story. But is it completely innocent of any knowledge of the immortal play of Kālidāsa ?

In the *Mahābhārata* text, as critically edited, Duṣyanta asks Śakuntalā whose daughter she was and Śakuntalā narrates the story of how she was born to Menakā and Viśvāmitra. Upon this, Duṣyanta says she is fortunately a Kṣatriya woman. The *Bhāgavata* however goes a little further and makes Duṣyanta say that it is clear that she is a Kṣatriya's daughter, for the heart of a Paurava will not be set on an unrighteous object. IX. 20-12 :

व्यक्तं राजन्यतनयां वेद्म्यहं त्वां सुमध्यमे ।

न हि चेतः पौरवाणामधर्मे रमते क्वचित् ॥

1. All-India Kasiraj Trust, Fort, Ramnagar, Varanasi.

The additional words of Duṣyanta in the *Bhāgavata* will not fail to recall the lines in Kālidāsa's *Abhijñānaśākuntala* :

असंशयं क्षत्रपरिग्रहक्षमा
यदार्यमस्यामभिलाषि मे मनः ।

There is perhaps another place also in the *Bhāgavata* where too there is an echo of Kālidāsa. In I. 19.8, the *Bhāgavata* speaks of the great souls who sanctify places by their visit and stay, and thereby contributing to the holiness of *Tīrthas* :

प्रायेण तीर्थाभिगमापदेशैः
स्वयं हि तीर्थानि पुनन्ति सन्तः ।²

This may be after Kālidāsa's definition of *Tīrtha* in *Kumārasambhava* VI. 56 as the place where worthy souls had stayed :

यदध्यासितमर्हद्भिः तद्धि तीर्थं प्रचक्षते ।

2. The *Mahābhārata* text in the additional passages of the Southern recension, rejected by the Critical Edition, has patent echoes from the corresponding context in Kālidāsa's play.

THE SŪTASAMHITĀ

The Skānda seems to be the most intangible of the Purāṇas : it is well-known that there are two independent Skāndas, the northern and the southern; the former is divided into main khaṇḍas and has been published in Devanāgarī by the Veṅkaṭeśvara Press; the latter gives its main books as Saṁhitās, six in number, some of which have been published in Grantha in South India. The philosophical text called the Sūtasamhitā appears as the second Saṁhitā in the latter Skānda. The Sūtasamhitā itself, in ch. I., proceeds to define its position by giving a list of the Purāṇas and Upapurāṇas and a description of the Purāṇa Skānda among these : the six books of the Skānda are said to comprise in all fifty khaṇḍas, out of which the second, Sūtasamhitā, comprises four khaṇḍas, Śivamāhātmya, Jñānayoga, Mukti and Yajñavaibhava, in altogether six thousand granthas. The Sūtasamhitā has an independent appearance and has also been independently commented upon. Mādhavamantrin has commented upon the whole Saṁhitā, while one Veṅkaṭeśvara Śāstrin has commented on the Brahmagītā of the Yajñavaibhavakhaṇḍa. Two editions of the Sūtasamhitā with Mādhavamantrin's commentary have appeared, Madras, 1916 and Ānandāśśama 25 Poona. Veṅkaṭeśvara Śāstrin's commentary on the Brahmagītā is represented by a Ms in the Madras Government Library, R. 4065. Several Mss are also preserved of an epitome of the Sūtasamhitā, S. S. Sāra, by a pupil of Paramaśivendra.¹ Madras R 1784(e); Mysore I. p. 174, No. 338; Tanjore New Catalogue 10210 : Adyar I. p. 157. Tanjore Nos. 10200-9 form Māhātmyas on several Śaiva kṣetras assigned by their colophons to the Sūtasamhitā and these are accretions, not forming part of the S. S. text. These accretions are explainable by the fact that Śaiva-bhakti forms part of the thought of the S. S. and the text mentions a number of South Indian shrines in that connection, and contains the Māhātmyas of a few of them.

1. Paramaśivendra is the author of the Vedāntanāmasahasramālikā and the preceptor of the well-known Sadāśivendra Brahman (Brahmasūtravṛtti, Yogasūtravṛtti etc).

Probable Date

The lower limit of the date of the S. S. is easily determined by the date of Mādhavamantrin of Vijayanagara, son of Cāvuṇḍa and administrator of the Aparānta under Mārāpa, the younger brother of the king. There are inscription of this Mādhavamantrin dated A. D. 1368 and 1384.²

Is it possible to push up this lower limit further? The history of the shrines of Śīva in South India mentioned in the S. S. helps us to take this lower limit further up. An important south Indian temple mentioned in the S. S. is the one at Tiruvārūr, one of the chief Cola Cities of old, in the Tanjore Dt. It is now and for a long time well-known as Kamalālaya and the Śīva-deity famous at this place is Tyāgarāja, a form of Dancing Śīva based on the esoteric symbolism of the Ātmamantra known as Hamsavidyā or Ajapāmantra. Now, the Sūtasamhitā mentions Tiruvārūr as the great Śīva shrine of God Valmīkeśvara and as Valmikakṣetra; and while expounding in IV. 7 the Hamsavidyā, the S. S. knows not of the embodiment of Hamsavidyā, God Tyāgarāja.³ A consideration of this circumstance leads to the surmise that the S. S. was compiled at a time when the deity Valmīkeśvara at Tiruvārūr had not gone down in importance and the deity Tyāgarāja had not come to loom large. The decline of Valmīkeśvara and the rise of Tyāgarāja at Valmikakṣetra or Tiruvārūr must have begun in the time of Rājarāja Cola the great (A. D. 985-1014) and become complete during the later Cola times when Śaiva-sectarianism swayed the kings and the adjacent Viṣṇu-shrines in temples dedicated to both Śīva and Viṣṇu came to be disturbed. It is well-known to those familiar with Tiruvārūr that Tyāgarāja's present sanctum by the side of Valmīkeśvara's is believed to have originally been a Viṣṇu-sanctum. There is inscriptional evidence to show that the Cola king Kulottuṅga II (1133-1150 A. D.) disturbed the Govindarāja shrine adjacent to Naṭarāja's at

2. See my article on Kucaragrāma dānapatra. JORM. Vol. XII, pp. 295-299.

3. There is only one place where it is just possible that Tiruvārūr is referred to as Kamalālaya, see 11, 11, 51—
आधारः कमलालयः । Tiruvārūr is known as Mūlādhāra kṣetra.

Cidambaram. A similar disturbance under royal auspices must have taken place earlier at Tiruvārūr also where a Viṣṇu-sanctum was closed and a new Śiva-sanctum (of Tyāgarāja) introduced at the same place. This can be conjectured from a tradition recorded in Vaiṣṇavite books that Lord Śiva at Tiruvārūr pronounced a curse on the Cola kings as a result of which the direct line of the Colas became extinct. It is perhaps after this extinction of the direct line that Kulottuṅga I became the Cola successor (1070 A. D.). It is just possible that the S. S. which does not know of the neo-Valmikakṣetra (Tiruvārūr of Tyāgarāja), was produced prior to C. 1100. If we take the earlier limit of the prominence of Tyāgarāja, that is, the time of Rājarāja the great, who reproduced Tyāgarāja of Tiruvārūr in the Big Temple at Tanjore, we may suppose that the S. S. was composed even prior to C. 1000 A. D.

Among the Śiva-shrines mentioned in the S. S., Cidambaram occupies a vital place. Now, in all the places where Cidambaram is spoken of, it is found as Vyāghrapura or Puṇḍarikapura (Puliyūr in Tamil) and *Dabhra* sabhā (Śiṛṛambalam—the small hall). These are older names. *Dabhra* sabhā subsequently fashionably changed into *Abhra* sabhā (the Ether-Hall) and the Tamil Śiṛṛambalam fashionably changed into Cidambaram (the small hall became the Hall of Consciousness). Further, after a certain time, the place became renowned as the Golden Hall, *Kanaka* sabhā. This last name could have come only sometime after the Cola king Parāntaka I covered the temple with gold. The S. S. does not know at all of the place as *Kanaka* sabhā and could therefore have been compiled only at a time when the covering with gold had either not been done or had been done only recently. The time of Parāntaka I is 907-953 A.D. We can thus bring up the lower limit to the date of the S. S. to C. 1000.

Regarding the upper limit : though it is said in the traditional accounts that Śaṅkara read the S. S. many times, it is more likely that the S. S. dates after Śaṅkara. It can be seen from a further section of this paper that the S. S. has taken two verses from the Bhāgavata which has to be placed between Śaṅkara and Abhinavagupta, i. e. at about 900 A.D. It appears also that S. S. attempted to do for a Śaiva-Advaita what the Bhāgavata did for Kṛṣṇa-Viṣṇu-Advaita.

I am therefore inclined to view that the S. S. was produced in the 10th cent. A.D.

The Thought in S. S.

The thought in the S. S. may be characterised as Advaita with a definite place for Śaiva bhakti such as is found in the Śvetāśvataropaniṣad. The S. S. is a work which describes itself as 'Veda-saṁmita', is based on the Upaniṣad and discountenances the authority of Āgamas and Tantras; its thought can therefore be described as predominantly 'Aupaniṣada', and not 'Paurāṇika', 'Āgamika' or 'Tāntrika.'

पवित्रा वेदसंमिता । 1. 1.26.

वेदाः प्रमाणं प्रथमं स्वत एव ततः परम् ।

स्मृतयश्च पुराणानि भारतं मुनिपुङ्गवाः ॥

अन्यान्यपि मुनिश्रेष्ठाः शास्त्राणि सुबहूनि च ।

सर्वे वेदाविरोधेन प्रमाणं नान्यवर्त्मना ॥ I. 1.35-6.

In III. 4. 13-18, the S. S. is more emphatic on the point that the authoritativeness of a Smṛti or Purāṇa is only to the extent it is based on the Vedas. The Pāñcarātra is not independently authoritative; even so the Tantras.

विरोधे वेदवाक्येन प्रामाण्यं नैव सिद्धयति ।

....

न सिद्धयत्वेव सुश्रोणि प्रामाण्यं सूक्ष्मदर्शने ।

पाञ्चरात्रादिमार्गाणां ॥

न हि स्वतन्त्रास्ते तेन भ्रान्तिमूला निरूपणे ॥

तथापि योऽशो मार्गाणां वेदेन न विरुध्यते ॥

सोऽशः प्रमाणमित्युक्तं केषांचिदधिकारिणाम् ।

अत्यन्तगलिनानां तु भ्रष्टानां वेदमार्गतः ॥

पाञ्चरात्रादयो मार्गाः कालेनैवोपकारकाः ।

तान्त्रिकाणामहं देवि न लभ्योऽव्यवधानतः ॥

In IV. 20. 34-41, the S. S. waxes eloquent that there is no authority comparable to Veda. The S. S. is critical not only of the Pāñcarātra but also of the non-Vedic Śaiva sects like Vāmācāra and Pāśupata.

वामपाशुपतादीनामश्रौतानां परिग्रहः ।

पाञ्चरात्राश्रयश्चापि ज्ञानानुत्पत्तिकारणम् ॥ III. 6. 12.

In IV. 12. 15, brands non-Vedic Mārgas as Apabhraṃsas. See also IV. 21. 41 :

मुक्तिसाधनविज्ञानं वेदादेव न चान्यतः ।

IV 22. 21 :

अतो वेदस्थितो मर्त्यो नान्यमार्गं समाश्रयेत् ।

IVB. 2. 14 :

वेदमार्गमिमं मुक्त्वा मार्गमन्यं समाश्रितः ।

हस्तस्थं पायसं त्यक्त्वा लिहेत्कूर्परमात्मनः ॥

विना वेदेन जन्तूनां मुक्तिमार्गान्तरेण चेत् ।

तमसापि विनालोकं ते पश्यन्ति घटादिकम् ॥

In IV. 32, the S. S. adopts a clean condemnatory attitude against all Avaidika sampradāyas, stamping on self with the emblems of Viṣṇu, wearing several other forehead-marks, Pāñcarātra, Kāpāla, Kālāmukha, Śākta, Bauddha, Bārhaspata, Pāsupata, Śāmbhava and other Pāṣaṇḍa mārgas (śls. 33-41).

But the S. S. does not go the wholehog in its denunciation of the non-Vedic paths. In one of the passages pointed out above, it accepts that there are Vaidika elements in Pāñcarātra etc. and that so far as those elements go, they are authoritative; and that those Adhikārinś who take to those paths take time to attain salvation.

तथापि योऽशो मार्गाणां वेदेन न विरुद्ध्यते ।

सोऽशः प्रमाणमित्युक्तं केषांचिदधिकारिणाम् ॥

पाञ्चरात्रादयो मार्गाः कालेनैवोपकारकाः ।

III. 4. 17-18.

Only, the S. S. insists that the only authentic source of valid and efficacious spiritual wisdom is the Upaniṣads and that a pursuit of the Upaniṣadic Jñānamārga alone will immediately lead to liberation. As a matter of fact, the entire Brahmagītā forming part of the last khaṇḍa is a mere recast in Anuṣṭubh verses of the leading Upaniṣads.

The S. S. is emphatic in the view that Jñāna alone leads to Mukti or Kaivalya, and there is no direct liberation through Karman. The performance of scripture enjoined Karman is of value as a means to mental purification, citta-s'uddhi. Any other means except Ātmajñāna produces only the lower knowledge and not Jñāna proper.

II. 20.30 :

तस्माद्विज्ञानतो मुक्तिर्नान्यथा कर्मकोटिभिः ।

III. 8.41 :

—वेदोक्तं कर्म कृत्वा विशुद्धधीः ।

III. 8.44 :

ज्ञानादन्यत्सुराः सर्वं विज्ञानस्यैव साधनम् ।

IV. 23.9 :

नित्यकर्माद्यनुष्ठानात्पापनाशो भवत्यतः ।

चित्तशुद्धिर्भवेज्जन्तोः ॥

S. S. III. 3. emphatically says that real Mukti of the form of Brahman-relation can be had only through jñāna, but for lower forms of partial Mukti, Sāyujya, Sālokya, Sārūpya or Sāmīpya with some Saguṇa Brahman, Karman is essential.

आत्मनः परमा मुक्तिर्ज्ञानादेव न कर्मणा । SI. 2

तस्मान्न कर्मणा मुक्तिः कल्पकोटिशतैरपि ॥ SI. 13

कर्मणैवापरा मुक्तिः न ज्ञानादेव केवलात् । SI. 14

The S. S. does not admit the Jñāna-Karma samuccaya-vāda. In IV. 38, it states its attitude on Samuccaya clearly. Mukti or liberation is of two kinds, Parā and Aparā; Parā mukti is Sāyujya; Sārūpya, Sāmīpya and Sālokya—these three are Aparā muktis. Of these two types of liberation, Sāyujya or Parā mukti can be had only by Jñāna, never by Karman or even by Samuccaya : Jñāna and Karman are by nature opposed to each other and there can be no Samuccaya of the two, not to speak of Mukti through their Samuccaya. But the three kinds of Aparā mukti called Sārūpya, Sāmīpya and Sālokya are to be had only through Karman; here again Samuccaya is impossible.⁴

तस्मादुक्तप्रकारेण मुक्तिस्सायुज्यरूपिणी ।

ज्ञानलभ्या क्रियाभावान्न लभ्या न समुच्चयात् ॥

ज्ञानं नामाखिलं चेदं सदूपेणावभासनम् ।

क्रिया तु कारकापेक्षा न ज्ञानालम्बनी सदा ॥

4. The commentator Mādhavamantrin brings under karman the adoration of forms of Saguṇa Brahman in Aparā mukti :

हिरण्यगर्भादिसगुणब्रह्मोपासनारूपं च कर्मैव सारूप्याद्यपरमुक्तेः साधनमित्यर्थः ।

अतः क्रियाया ज्ञानेन विरोधादेव सर्वदा ।
 समुच्चयो न युज्येत कुतस्तेन परा गतिः ॥
 सारूप्याख्या तु या मुक्तिः सामीप्याख्या च याऽपरा ।
 सालोक्याख्या च या तासां केवलं कर्म साधनम् ॥

IV. 31. 98-101.

In IV. 39. the S. S. more elaborately refutes all the lines of thought which attempt to minimise the importance or to qualify the independence of Jñāna in different ways. The view that Jñānakāṇḍa is a Śeṣa of Karmakāṇḍa is first refuted (IV. 39 71-77); then Jñāna-Karma-samuccaya is refuted.

अप्रकाशात्मकं कर्म स्वप्रकाशं तु वेदनम् ।
 तथा सति कथं विप्रा ज्ञानकर्मसमुच्चयः ॥ Sl. 79

Karman is only useful as productive of citta-śuddhi; therefore Karman may be an ancillary, but a Sama-samuccaya with it is out of question.

तयोस्सममुच्चयः । सुतरामेव नास्त्येव । Sl. 89-90

The S. S. accepts Jīvanmukti. See II. 13. 22, III. 2. 54, III. 7. 32, III. 7. 76.

Devotion to Śiva and His grace are both said to be necessary for obtaining Jñāna. The S. S. assigns to Bhakti the place of an important means not only in respect of Jñāna but of Karman also.

मत्प्रसादेन वेदोक्तं कर्म कृत्वा विशुद्धधीः । III. 8.41.
 चित्तशुद्धिर्भवेज्जन्तो हृद्रस्यैव प्रसादतः । IV. 23.9.
 प्रसादो मुक्तिदः साक्षाच्छिवात्सत्यादिलक्षणात् । IV. 25.45.
 भक्तिरेव परवेदनप्रदा
 भक्तिरेव परमुक्तिकारिणी । IV. 26.38.

The Sūtagītā at the end of the S. S. lays great emphasis on Śiva's grace. See especially ch. 5 here.

सत्यं सत्यं पुनः सत्यमुद्धृत्य भुजमुच्यते ।
 प्रसादादेव सर्वेषां सर्वसिद्धिमहेशितुः ॥ śl 56

On this question of Bhakti, the S.S. appears sectarian in some of its passages. In III. 5. 45-6, it makes Viṣṇu a student and

devotee of Śiva. In IV. 2. 53, it considers the contemplation of Viṣṇu and other deities as low : विष्णवादीनां तु देवानां ध्यानं चाधममिच्छते । In the same context, it considers those who maintain the superiority of Viṣṇu as doing so as a consequence of a sinful past, and so on. See śls. 59-62. In śl. 62, even the equality of Viṣṇu and Brahmā with Śiva is objected to. IV. 3. 11-12 condemn to hell worshippers of all gods other than Śiva. But such is not the normal tone of the S. S. as a whole; the passages speaking derogatorily of other gods, faiths or religious habits like stamping with Cakra⁵ etc. are few and may be open to be suspected about their genuineness. For, the normal attitude of the S. S. is to give a place to every line of approach and to note its usefulness. In III. 6.4, Śiva clearly states that hatred of Viṣṇu and Viṣṇu-devotees is an obstacle to the rise of Jñāna. In IV. 27. 7-9, the S. S. arranges Rudra, Viṣṇu and Brahman as being on the same par, and posits Īśvara-Śiva above this trinity, and over and above that Īśvara-Śiva it holds the one Bliss-Consciousness. In IV. 3. 21-25, the S. S. admits that in so far as they have faith and belief in some Superior Divine Being, even the Bauddha and Ārhata matas could be held as being meritorious.⁶ As against absolute spiritual and religious bankruptcy, it is better to have a faith of one's own be it something born and bred in one's own imagination (IV. 20. 13-14) : better than that is a faith based on solid and valid tradition (*ibid* 15). The Saṃhitā believes in the Sopāna theory of the other faiths being steps leading to Īśvara bhakti and Advaita Jñāna. In IV. 20. 16-27, it proposes the following order of merit : Buddhism, Jainism, Prājāpatyāgama, Vaiṣṇavāgama. Śaivāgama, (of Śaivāgamas, those that are Ūrdhvasroto dharmas are better than those that are Adhasroto dharmas)⁷ Smārta dharma, Śrauta dharma; of the Vedic Dharmas,

5. The S. S. condemns Saiva stamps as much as Vaiṣṇava stamps. See IV. 18. 52. S. S. IV. 16. 30-33 condemn severely stamps of all description.
6. In IV. 22. 2-6, the S. S. holds that it is Śiva who promulgated the Lokāyata, Bauddha and Ārhata faiths, even as the Vedas, Śaiva and Vaiṣṇava Āgamas and the Āstika Darśanas.
7. Kāmika and other Āgamas are classed Ūrdhva sroto dharmas (śl. 22); the commentary points out that Kāpālika etc. are Adhasroto dharmas.

Nivṛtti is better than Pravṛtti; worship of Śiva is better than mere Śānti etc : contemplation of oneself as Śiva and Advaita Jñāna is greatest of all. In IV. 22. 9-12, the scheme of Adhikāri-bheda, Sopāna-krama and the truth that all paths finally lead only to the one goal are set forth. The same idea of Sopāna-krama is again emphasised in IV B. 2. 12. See also IV. 46. 53-61.

The Shrines mentioned in the S.S.

It is pretty clear that the S. S. is a South Indian production. Except in a few cases where mention is made of a few (only the most renowned) North Indian shrines, the S. S. speaks only of the South Indian Śiva shrines when it speaks of the worship of Śiva. Normally, the belt of its shrines runs from Kālahasti in Cittoor Tiruvārūr in Tanjore Dt. and Cidambaram in the middle occupies a vital place. Now and then, this belt extends in the south to Vedāraṇyam on the seacoast in Tanjore Dt., and even touches Madurā and Rāmeśvaram.

In III. 8. 49-51, Kālahasti, Vṛddhācalam near Cidambaram, Puṇḍarikapura (Cidambaram), Valmikapura (Tiruvārūr) Vedāraṇya and Kāśī are mentioned, and of these, Cidambaram is held to be dearest to Śiva. The whole of ch. 9 of III is devoted to the dance of Śiva at Cidambaram. The S. S. knows the shrine of Śri Mūlanātha at Cidambaram (III. 9. 12) and also mentions the sacred tank of Śivagaṅgā in the same temple (III. 9.54). Cidambaram is again glorified in IV. 24. The following holy places are found in IV. 29. 80ff : Mt. Kailāsa. Dakṣiṇa Kailāsa, Kāśī, Somanātha, Keḍāra, Śripārvata, Vṛddhācala, Gopārvata, Haratīrtha, Ādhigrāma (Tiruvoṛṇiyūr near Madras) Śvetāraṇya, Dantisthāna. Trikotīha, Gopuṭatīrtha, Madhyārjuna, Maṅgalavaṅśa, Kumbha-koṇa, Dakṣiṇāvarta, Japyeśvara, Valmika (Tiruvārūr), Jambukeśvara, Vedāraṇya, Madura, (Hālāsya) and Rāmeśvara. Here is a rare case where a place near Trichy, Madura and Rāmeśvara are touched. Here again, in śl. 89, Cidambaram is held to be the greatest abode of Śiva. Some of these same shrines from Kailāsa to Rāmeśvara, but chiefly those in Tanjore Dt., are again spoken of in IV. 37. 12-17. IV. 43 contains a more elaborate survey of Śiva-shrines; here again, it can be seen that after crossing Cidambaram, the Samhitā shows its great familiarity with the Tanjore shrines; here also Cidambaram comes for special notice.

We do not know if the Kamalālaya mentioned in this ch. (śl. 67) refers to Valmikakṣetra of which it is now the better known name; probably this Kamalālaya is a North Indian shrine. IV. 46 has another occasion to describe these shrines again, where it mentions at Valmika, a holy bath called Kṣirakuṇḍa (śl. 46) : the S. S. knows also the Devatīrtha at Valmika : these form now part of the Kamalālaya tank. Govaṭutīrtha, Agniśvara, Brahmapura (Shiyāli on the S. I. Ry.) and Āmratīrtha are the new Tanjore shrines added in this chapter. Śl. 61 here places Cidambaram above Kāśi.

Summary of the contents of the S. S.

I Śivamāhātmya khaṇḍa comprises 13 chs. 1. Granthāvatāra; 2. Pāśupatavrata explained by Śiva to the Devas; 3. Śiva the Supreme Deity to be worshipped; 4. Śiva-Pūjā,—how, it ought to be done and its merits; 5. Worship of Parā śakti; 6. Adoration of the Śiva Bhaktas.

7. Jñāna alone the means to Mukti; this jñāna is produced by Śiva Bhakti, which in turn is produced by visits to Śiva Kṣetras.

8. 'Time': it is essentially unreal and is superimposed through Māyā on Brahman or Śiva; pralaya described; 9. The lifting of Earth by Viṣṇu; 10. Sāmānya Sṛṣṭi, by Brahmā, of human beings, animals etc. 11. Viśeṣa Sṛṣṭi, creation of Hiraṇyagarbha etc. 12. Jātinirṇaya according to Puruṣa-sūkta; subcastes according to the Smṛtis.

13. Tīrtha-māhātmya.

II. Jñānayoga-khaṇḍa comprises 20 chs. 1. List of teachers of Jñānayoga : Śiva-Devī-Skanda-Vasiṣṭha-Śakti-Parāśara-Vyāsa.

2. Evolution of the cosmos from the one.

3. Brahmācaryāśrama; 4. Gṛhasthāśrama; 5. Vānaprasthāśram; 6. Saṁnyāsāśrama.

7. Prāyaścitta; 8. Dānadharma; 9. The results of evil acts.

10. Dehotpatti-prakāra : how soul gets embodied and how it could liberate itself through Śivabhakti and Jñāna.

Chs. 11-20 form a section dealing with Yoga; of these ch. 11 deals with the Nāḍī Cakras in the body and ch. 12 with Nāḍī-śuddhi; chs. 13-20 deal in order with Aṣṭāṅga yoga, Yama, Niyama etc.

III. Mukti-khaṇḍa comprises 9 chs. The subject of Mukti is dealt with under 4 heads, -Mukti, means to Mukti (Mukti-upāya), the Deliverer (Mocaka), the Mediator (Mocakaprada).

Ch. 1 The above-given 4 topics under Mukti.

2. Mukti-bhedas or varieties of deliverance. The Parā Mukti or real deliverance is Brahman-realisation and Aparā Mukti or the inferior partial release is of four kinds, Sāyujya, Sārūpya, Sālokya and Sāmīpya with reference to a form of Saguṇa Brahman.

3. Mukti-upāya : Parā Mukti only through Jñāna; but Aparā Mukti through karman.

4. Mocaka : Śiva is the only Deliverer.

5. Mocakaprada is the Ācārya.

The remaining chapters are of a padding nature :

6. Retails things which prevent the arise of Jñāna;

7. On the merit of serving the teacher; 8 and 9 on the importance of Cidambaram ; in 8, Śiva speaks to Devas at Vyāghrapura or Cidambaram and in 9 are described Ārdra-festival and Śiva's dance on that day.

IV. Yajñavaibhava-khaṇḍa is more than half the book and comprises three parts, the main section dealing with topics of Jñānamārga and Śivabhakti in 47 chs, the Brahma Gītā in 12 chs, forming a resume of the chief Upaniṣads and a Sūtagītā in 8 chs. Here, as well as in the earlier books, the S. S. shows a lot of repetition.

A. ch. 1. Question about Vedārtha ; 2. Vedārtha twofold. Para and Aparā; Para is Brahman; Aparā is Karman or Dharma; Karmayajña is inferior to Jñāna.

ch. 3. Karmayajña, its varieties and their usefulness. 4 Vācika karmayajña and Mantropāsanā.

5. Praṇava-vicāra; Para praṇava and Aparā praṇava. Aparā praṇava is the verbal praṇava : Parapraṇava is Brahman.

Details of praṇava-japa. 6. Gāyatrīvivarāṇa. 7. Ātmamantra, i. e. Haṁsa mantra (अहं सः सोऽहं, हंसः). 8. Ṣaḍakṣarīmantra-vicara (नमः शिवाय).

9. Dhyānayajña or Mānasika karmayajña : contemplation of everything as Brahman.

10. Jñānayajña : Advaita is here established through all the six Prāmāṇas. 11. Inferior types of Jñānayajña which are also useful as leading to the great Sivajñāna and Brahmajñāna. 12 and 13. Jñāna yajña continued. Elucidation of Śakti. 14. Five forms of Śiva,—Īśāna, Tatpuruṣa etc. Grace of Śiva essential for attaining Jñāna. 15. Sattā of manifold nature explained by Vivartavāda.

16. Jñānotpatti-kāraṇa, several acts of piety and religious practice and the avoidance of several other mistaken practices; sādhana-sampad.

17. Vairāgya towards pleasures of this world and Svarga; folly of considering oneself as body or its constituents; 18. Anityavastu-vicāra; 19. Nityavastu-vicāra; Brahman the only Nitya.

20. Śivadharmā is the best; other Dharmas better than spiritual bankruptcy.

21. Jñāna alone is Mukti-sādhana; a repetition.

22. Mārga-prāmāṇya : other Mārgas useful as steps to Śiva-advaita mārga; all paths lead but to one, but not directly.

Chs. 23-25 are on Śiva's Grace.

26. Śivabhakti.

27. The Parapada or supreme state of Jñānānandāvaya which is beyond the trinity Rudra, Viṣṇu and Brahmā.

28. Liṅga. Everything is Śiva's Liṅga, in the body as well as in the outer world. Jñāna is Śiva's Liṅga, but strictly speaking there is no Liṅga for Śiva; Śiva is himself his own Liṅga.

29. Śiva's Sthānas in the body as well in the outer world : in the body Brahmaṇḍa etc; in the outer world, the Śiva shrines, chiefly Cidambaram.

30. The putting on of holy ash according to the Jābālopaniṣad.

31. Jivabrahma-aikya; acts which would please Śiva; 32. Circumstances which would prevent the rise of Bhakti.

33. Names of Śiva. 34. Conditions which call forth Śiva's grace, through initiation by Guru.

35. Guru-sampradāya Paramparā: Śiva-Viṣṇu-Sanat-kumāra-Vyāsa-Sūta.

36. A list of Śiva Kṣetras which are said to give immediate Mokṣa.

37. Worship at Cidambaram and other shrines easy means to Mukti.

38. Muktisādhana; Jñāna alone the means to Mukti; lower Muktis through Karman.

39. Samanvaya of Vedic texts which speak of Dvaita and Advaita; Dvaita-virodha explained; Jñāna-kāṇḍa not Śeṣa to Karmakāṇḍa.

40. Acts productive of Śivajñāna. 41. Sins. 42. Prāyaścitta : Jñāna the greatest Prāyaścitta; no act can bind the Jñānin. Bhakti as Prāyaścitta ; Mantrajapa, Homa, Tirthasnāna etc. the other Prāyaścittas. 43. Going to Śiva Kṣetras as means to destroy sins.

44. Dravyaśuddhi; Ātman is innately pure; Anātman to be purified by spiritual process ; purification of other polluted objects.

45. Āhāra-śuddhi in a higher as well as a lower sense; abstaining from prohibited food; in a higher sense, the whole universe is food for Ātman.

46. Portents of Death and pilgrimage to Śiva Kṣetras to ward off their evil effect. 47. Other sins.

Concluding statement of Advaita Jñāna.

B. Brahmagītā in 12 chs; a resume of the leading Upaniṣads

C. Sūtagītā in 8 chs. The Sūtagītā forms more or less a reiteration of the topics already dealt with.

A Few Noteworthy Points

S. S. I. 7. 20-21 say that Dvijastrīs have a right to study and practise Śrauta jñāna, but refer to the view of others who hold that women in general sail in the same boat as Śūdras.

I. 7.22 refers to religious literature in Vernacular expounding popularly the contents of the Vedas. The word Śivajñāna, common in Tamil Śaivite literature, occurs in the S. S. frequently.

II. 14. 13-14, the Sidhānta twice referred to, as fit to be studied by women and Śūdras, is evidently the Śaiva Siddhānta in Tamil.

I. 8. 46-47 say that 10 Purāṇas glorify Śiva, 4 Viṣṇu, 2 Brahman, 1 Agni and 1 Sūrya.

III. 8. 12 and IV. 2. 38 hold that the Śivapañcākṣarimantra is derived from the middle of the Śatarudriya—नमः शिवाय शिवतराय च ।

The S. S. and Vedic Texts and Passages

It was pointed out previously that the S. S. attaches utmost importance to the Vedas and considers them as foremost authority. It was also pointed out that the whole of its Brahmagītā is but a resume of some of the chief Upaniṣads. It can be seen that the S. S. is saturated with the spirit of the Vedas all through and in several places, it incorporates into its text passages from the Vedas, as can be seen from the following index :

I. 2. 12. Atharvaśiras-hymn on Śiva.

I. 2. 15. Om Āpas—Āpo mantra.

I. 2. 16. Jābāla mantra 'Agniḥ' etc. (7 mantras) for smearing the body with holy ash, according to the Atharvaśiras (śl. 19). This Ātharvaṇa mantra for Bhasmadhāraṇa is again referred to II. 14. 15, IV. 30.18.

I. 4. 7. 'Āpohiṣṭhāh' mantra.

8. Puruṣasūkta echoed.

I. 9. 4-6. Puruṣasūkta echoed.

I. 12. Puruṣasūkta for explaining Jātis.

II 19. 12. 13. 17-20. Puruṣasūkta echoed again.

III 1. 22. Ārunyupaniṣad.

„ „ 23. Śvetāśvatara.

„ „ 24. Śatarudriya.

„ „ 35 Śivasūkta : Liṅgasūkta, Kaivalyopaniṣad.

„ „ 26. Jābālopaniṣad.

„ „ 27. Maitrāyaṇaśruti.

„ „ 28. Bāskala and Śākala Śākhās.

III. 3. 58. Śatarudriya recast into an Anuṣṭubh Stotra.

- III. 9. 57-71 Śatarudriya.
 IV. 2. 36. Merit of reciting the Śatarudriya.
 IV. 16. 3-7. Taittiriya Śāntipāṭha.
 IV. 30. 18. Jābālopaniṣad.
 „ „ 21. Traiyambaka Mantra.
 „ „ 25. Śvetāśvatara.
 „ „ 27. Atharvaśiras.
 „ „ 30. Kaivalyopaniṣad.
 IV. 42. 67. Asyavāmiya sūkta.
 „ „ 68. Puruṣa sūkta; Haviṣpāntiya sūkta; several other sūktas as expiations for several sins.
 „ „ 70. 'यः छन्दसामृषभः' etc.
 „ „ 71. Rudrajapa.
 „ „ 72. Drupadā Gāyatri (द्रुपदादिव सुमुचानः) in the Vāja. śākhā.
 „ „ 73. Two Varuṇa Ṛks, (अव ते हेलो, यत्किचेदं वरुण).
 „ „ 74. तरत्समन्दी धावति' etc.
 IV. 42 75. 'इन्द्रं मित्रम्' etc.

The Literature and Schools of thought mentioned in the S. S.

I. 4. 4. Āgamas. I: 5. 4. Tantra

II. 14. 13-14. Siddhānta i. e. Śaiva Siddhānta in Tamil.

II. 14. 17. Kalpasūtra, Veda. Dharmasāstra, Purāṇa and Itihāsa.

III. 4 14. Smṛtis, Purāṇas, Bhārata.

„ „ 15. Pāñcarātra.

„ „ 18. Tantras.

III. 6. 9. Veda, Vedānta.

„ „ 10. Vedāṅgas, Purāṇas, Bhārata.

„ „ 11. Vāmamārgas, Pāśupata and Pāñcarāta.

„ 9. 28. Āśvalāyana sūtra.

IV. 2. 80. Kaṇāda and Kapila.

IV. 3. 21. Bauddha, Ārhata.

IV. 3. 22. 24. 29. Tantras.

IV. 6. 13-16, 18. Purāṇas, Chandas, Dharmasātra, Nyāya, Sāṅkhya-dvaya, Śikṣā and other Āngas, Mimāṃsā, Ātharvana-śruti, Vedānta.

- IV. 8. 22. Vedas, Purāṇas, Bhārata.
 ,, ,, 23. Śāstras, Tarka, Śaivāgamas.
 ,, ,, 24. Vaiṣṇavāgamas and other Āgamas.
 ,, ,, 10. 13. The six Pramāṇas,-Anupalabdhi, Pratyakṣa.
 Anumāna, Upamāna, Arthāpatti, Śabda.

IV. 12. 15. Tantras.

IV. 13. 38-39. Śaiva, Bhāgavata, Digambara, Bauddha.

IV. 20. 16-20. Buddhāgama, Ārhatāgama, Prājāpatyāgama,
 Viṣṇvāgama, Kāmika and other Śaivāgamas.

IV. 22. 2-6. Veda, Dharmasāstra, Bhārata, Vedāṅgas, Upa-
 vedas, Kāmikādyāgamas, Kāpāla, Lākula, Pāśupata, Soma,
 Bhairavādyāgama, Viṣṇu, Brahma and Buddhārhatā Āgamas,
 Lokāyata, Tarkaśāstra, Mimāṃsā, Śāṅkhya-yoga and other
 Śāstras.

IV. 32. 39. Pāñcarātra, Kāpāla, Kālāmukha, Śākta.

IV. 40. Bauddha, Bārhaspata, Pāśupata, Śāmbhava.

Influence of other Texts

It is clear that the author of the S. S. was a student of the Bhāgavata and was enthused to do in the S. S. for Śiva-Bhakti and Advaita what the Bhāgavata did for Kṛṣṇa-Bhakti and Adaita.

S. S. II. 20. 41 :

निरपेक्षं मुनिं शान्तं निर्वैरं समदर्शिनम् ।
 अनुब्रजाम्यहं नित्यं पूयेत्येत्तद्भिरेणुभिः ॥

is Bhāgavata XI. 14. 16.

S. S. IV. 2. 40 :

वृक्षस्य मूलसेकेन शाखाः पुष्यन्ति वै यथा ।
 शिवे रुद्रजपात्प्रीते प्रीता एवान्यदेवताः ॥

S. S. IV. 27. 24 :

वृक्षस्य मूलसेकेन शाखाः पुष्यन्ति वै यथा ।
 शिवध्यानेन देवाश्च तथा तृप्ता भवन्ति हि ॥

which is after Bhāgavata III. 5. 49 :

यथा हि स्कन्धशाखानां तरोर्मूलावसेचनम् ।
 एवमारोचनं विष्णोः सर्वेषामात्मनश्च हि ॥

Even as the Bhāgavata, the S. S. also has extensively been inspired by the Bhagavadgītā. Even as in the Bhāgavata, the plan of the work and its thought have been inspired by the Gītā in the S. S. also. Though the Gītā is not found permeating in spirit and letter the S. S. to such a great extent as the Bhāgavata⁸ the following contexts and passages in the S. S. show clearly the influence of the Gītā on the author of the S. S. :

1. I have already drawn attention to the sections of the S. S. named after the Gītā, the Brahmagītā and the Sūtagītā, forming part of the fourth book of the S. S.⁹

2. Attention has also been drawn to some Gītā parallels in II. 20.¹⁰ of the S. S.

There are number of other places where the S. S. embodies the ideas and expressions of the Gītā :

3. S. S. II. 6. 22.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

is Gītā VI. 16 a-b.

4. S. S. II. 12. 20.

न बुद्धिभेदं जनयेदज्ञानां कर्मसंनिनाम् ।
कर्म कर्तव्यमित्येवं बोधयेत्तान् बुधः सदा ॥

cf. Gītā III. 26.

5. S. S. II. 13. 5. reinterprets the Yamas of Yoga; Ahimsā is defined here as the realisation of the indestructibility of the Ātman in words which are taken from the Gītā.

आत्मा सर्गगतोऽच्छेद्यः अदाह्य इति या मतिः ।

सा चार्हिंसा परा प्रोक्ता ॥

Cf. Gītā II. 24.

6. S. S. II. 29.

श्रेयोन् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मं निघ्नं श्रेयः परधर्मो भयावहः ॥

8. See my article in Sanskrit on the Bhagavadgita and the Bhāgavata pp. 77-102.

9. See my article on Greater Gita, JORM XII, p. 116. p. 122.

10. H. G. Narahari, Annals B. O. R. I. XXI. pp. 100-105. As many as twelve of the passages cited by him would not form parallels.

is Gitā III. 35.

7. S. S. III. 5. 25-27.

चण्डालदेहे पश्चादिशरीरे ब्रह्मविग्रहे ।
अन्येषु तारतम्येन स्थितेषु पुरुषोत्तम ।
व्योमवत्सर्वदा व्याप्तः सर्वसंबन्धवर्जितः ॥
एकरूपो महादेवः स्थितः सोऽहं परामृतः ।
इति यो वेद वेदान्तैः ॥

compare Gitā V. 18.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि । etc.

8. S. S. III. 5. 40.

यत्र सुप्ता जना नित्यं प्रबुद्धस्तत्र संयमी ।
प्रबुद्धा यत्र ते विद्वान् सुषुप्तः तत्र केशव ॥

which is a recast of Gitā II. 69.

या निशा सर्वभूतानाम् etc.

9. S. S. III. 7. 67—Śiva says :

.... प्रियोऽत्यर्थं मम ज्ञानी सदा हरे ।
बहिःष्ठाः सर्वदा सर्वे ज्ञानी त्वात्मैव मे सदा ॥

Gitā VII. 18.

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ।
उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ॥

10. S. S. III. 7. 71.

यादानर्थं उदपाने । etc.

is Gitā II. 46.

11. S. S. III. 7. 79.

बहूनां जन्मनामन्ते महापुण्यवतां नृणाम् ।
प्रसादादेव मे वाक्याज्ज्ञानं सम्यग्विजायते ॥

which echoes Gitā VII. 19.

बहूनां जन्मनामन्ते । etc.

12. The fourth book of the S. S. the Yajña Vaibhava khaṇḍa elaborates the concepts Karma yajña and Jñāna yajña of the Gitā (chs. 3—4). See especially S. S. IV. 2. śls. 47-50. Karman as Bhagavadārādhana, and abandonment of the sense of oneself as

the doer, two of the leading ideas of the Gitā are emphasised in this section. S. S. IV. 3. 6.

शिवाराधनबुद्ध्या ये यजन्ते श्रद्धया सह ।
 अकर्तःहमभोक्ताहमसङ्गोऽहमहं शिवः ।
 इति विज्ञाय ।
 कर्मयज्ञेषु ये नित्यं यतन्ते ।

13. S. S. IV. 22. 11-12.

येन येन प्रकारेण जनैरेभिरुपासितः ।
 तत्तन्मार्गानुगुण्येन साधकत्वं ह्युपैति सः ॥

which compares with Gitā IV. 11 :

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

as also Gitā, VII. 21.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
 तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥

14. S. S. IV. 23. 32-33.

.... वैश्याः शूद्रा अपि च संकराः ।
 पाषण्डिनो विमुच्यन्ते प्रसादेन शिवस्य तु ॥
 किं पुनर्वैदिका विप्राः स्त्रियः सर्वा मुनीश्वराः ।

Cf. Gitā IX. 32-33.

.... येऽपि स्युः पापयोनयः ।
 स्त्रियो वैश्यास्तथा शूद्राः तेऽपि यान्ति परां गतिम् ॥
 किं पुनर्ब्राह्मणाः पुण्या भक्ताः ।

15. S. S. IV. 44. 35.

अशुद्ध्या चावृतं सर्वं धूमेनाग्नियथाऽऽवृतः ।

cf. Gitā XVIII. 48 :

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ।

TAMIL VERSIONS OF THE PURĀNAS

In the first issue of the Purāṇa Bulletin, an account was given of the Tamil Matsya-purāṇa, its unique character and bearing on the textual problems of that Purāṇa. In the present contribution it is proposed to describe the other Purāṇas that are available in Tamil versions. As already pointed out, some of these translations are earlier than the oldest extant manuscripts of the respective Sanskrit texts and are of value in the textual criticism of these Purāṇas.

The great religious revival that appeared in the Pallava times and expressed itself in literature, psalm, and temple and sculpture shows indeed the wide knowledge and vogue in the Tamil country of the Purāṇic material, the stories, forms of deities, worships etc., as found in the Purāṇas. Epigraphy shows that endowments were made in the South Indian temples for the exposition of the epics and Purāṇas. Two of the Purāṇas, the Bhāgavata on the side of Viṣṇu and the Sūta Saṁhitā, described as part of the Skanda-purāṇa, on the side of Śiva, bear unmistakable evidences of South Indian nativity. The two epics were done into Tamil very early, a Tamil Bhārata going to the Sangam age itself. The Purāṇic mythology and the religious and cultural milieu are already reflected in the Sangam works, particularly in the Paripāḍal. The account of the sixty-three Śaiva Saints by Sundaramūrti, one of them, who belonged to the later Pallava times, is referred to as a Purāṇa. The Yāpperunkala vṛtti (prosody) cites a work called *Purāṇa-sāgara* in *venbā*-metre; the text and the gloss are both by Jain writers and the Purāṇa-sāgara mentioned here may well be a Jain work; but it is all the same interesting to note that in the 10-11th centuries, it was natural to compose Purāṇic works in Tamil.

A more specific reference to Hindu Purāṇic works in Tamil is forthcoming from the inscriptions of the 12th century. On the western wall of the Pāṭaliśvara temple at Tiruppātirippuliyūr (Cuddalore Old Town, known as the Pāṭaliputra of the South), there is an inscription from which we learn that in the 41st and

49th regnal years (1111, 1119 A.D.) of the Chola King Kulottuṅga (A.D. 1018), there was an important scholar and religious personality known as Viraittalaivan Parasamaya-Kolari, a recluse (muni); among his works mentioned in this epigraph are a play, the Kannivana-purāṇa and the Aṣṭādaśa-purāṇa.¹ The last mentioned work of this author was perhaps a single succinct account of all the 18 Purāṇas and not a collection of Tamil renderings of all the 18 Purāṇas.

For a sustained effort to render into Tamil the various Purāṇas in Sanskrit, we have to come to the later Vijayanagar and the post-Vijayanagar periods. The ground was prepared by the rise of the great temples, and the growth of the importance of different shrines, on the sanctity of many of which *māhātmyas* had come to be composed in Tamil-verse. Most of these *māhātmya*-works in Tamil² are called Purāṇas, and in the wake of the Kannivana-purāṇa already referred to, there arose the Koyirpurāṇa on Chidambaram by the great Śaiva teacher Umāpati Śivācārya (end of 13th and beginning of 14th century) [For mss. see Madras D. no. 571 R. No. 1264], the Tiruvārūr Purāṇa by Sambandha Muni at the end of the 16th century, the Setupurāṇa (Mss. in Tanjore and Madras Libraries), the Purāṇas of Tirupparaṅgiri and Tiruvayyāṟu by Nirambavalagiya Deśikar,³ the Tirumaluvāḍi-purāṇa of Kamalai Jñānaprakāśār (16th cent.), the Uttarakośamaṅgai-purāṇa of Māsilāmaṅi Sambandhar, the Chidambara-purāṇa in the beginning of the 16th century by Purāṇa Tirumalaināthan, the Vṛddhācala-purāṇa of Jñāna-k-Kūttar (Madras D. nos. 630-8), the Tiruvāñchiya-purāṇa of Kalandaikkumāran in the beginning of the 17th century, Aghoramuni's Purāṇas on Kumbhakoṇam, Vedāraṇyam etc., the Palanithala-purāṇa of Bālasubrahmaṇya Kavirāyar of the first quarter of the 17th century,

1. SII. VII. 752-3. See also my "Methods of Popular Religious Education in South India, "Cultural Heritage of India", Ramakrishna Mission Institute of Culture, IV. pp. 503-14.
2. For mss. of several of these, see Descriptive Catalogues of the Tamil Mss. in the Madras Govt. Oriental Library and the Sarasvati Mahal, Tanjore.
3. He is considered to have been preceptor of Ativirārāma Pāṇḍyan and Varaguṇa Pāṇḍyan who themselves wrote Purāṇa-translations. See below.

the Aruṇācala-purāṇa (Madras D. 550), the Sevvandi (Tiruchi)-purāṇa (Madras D. 583) and Tiruviriñchai-purāṇā of Ellappa Nāvalar of the middle of the 16th century, the Tiruvāppanūr-purāṇa of Kandasāmi Pulavar of the first half of the 17th century, the Tirukkurugaimānmiyam of Kurugai Perumāl (last quarter of the 16th cent.), the Kāñci-purāṇa⁴ of Śivajñānamuni and Kacciappamuni, the Śrīraṅga-māhātmya of Appi Ācārya, the Tirukkalukkunṇa-p-purāṇa by Virarāghava Mudaliyār, the Tiruvānaikkā (Jambukeśvara) and Tiruttaṅkai Purāṇas of Kacciappamuni⁵ mentioned above, the Veda (Ādi) puri (Tiruvorriyūr-purāṇa by Karuṇākara (1803 A.D.) etc. Many others of this class of Purāṇic works celebrating particular shrines, and referred to as Sthala-purāṇas, could be mentioned. Some of these, being the production of well-known scholars and writers, enjoy a reputation for their literary value also. Further, some of these were written by the same authors, who as we shall see presently, produced Tamil versions of the main Purāṇas.

During this age, the 18 main Purāṇas, as well as some of Upapurāṇas, attracted the attention of Tamil scholars and writers. One of the remarkable things that would strike us in this connection is that the initiative for this line of work appeared among the followers of Śaivism and it is the Śaivite Purāṇas that figure largely among these earlier Tamil translations. In the sequel we shall make a survey of those main Purāṇas and Upapurāṇas or their major sections, which were thus rendered into Tamil. It is but proper to start with the versions connected with the names of the later Pāṇḍya Chiefs of Tenkāśi, who took a special interest in this line of work.

The Kūrma-Purāṇa

The Tamil version of the Kūrma-purāṇa is by Ativīrarāma Pāṇḍyan. The author was one of the rulers at Tenkāśi; he was the son of Tirunelveli-p-perumāl and the time of his rule is 1564-1596 A.D. There is hardly a student of Tamil who does not know

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4. Manuscripts of this and the following five Sthala-purāṇas are to be found in the Govt. Oriental Mss. Library, Madras.
 5. For his Vināyaka Purāṇa translation and some other Sthala-purāṇas in Tamil, see below.

or has not read his Tamil Naiṣadha Kāvya. The other Purāṇa rendered by him into Tamil and noticed elsewhere in this paper are the Liṅga and the Kāśikhaṇḍa.

The Tamil Kūrma-purāṇa was edited by T. K. Subbaraya Chettiar (Adikalanidhi Press, Madras 1898). A detailed notice of the work can be had in the Descriptive Catalogue of Tamil Manuscripts in the Madras Government Oriental Library (See Tamil D. nos. 548, 549; R. nos. 2660, 5283, 5494). A comparison of the contents of the Tamil version with the Venkateswara Press edition of the Sanskrit text shows that the translator has closely followed the Sanskrit original, but one important difference should be noted. Like the Sanskrit original, the Tamil work also is in two parts. pūrva and uttara kāṇḍas, but while the subjects of the first part agree fully in the two texts, in the second part, the Tamil text shows additional material. Between the topic of the Prāyaścittas of the Mahāpātakas and that of the Tirthas, the Tamil text adds seven topics which bring out the glory of Śiva through different stories etc. : Tripuradahana, the fruit of Śivapūjā, the fruit of uttering Śiva's name, the story of Upamanyu and what he attained through Śivabhakti, Jālandharāsuraavadha, the story of Viṣṇu obtaining the disc through Śiva's grace and the story of Sudeva's devotion. The Pūrva Kāṇḍa, in the Tamil text, comprises 51 chapters, the Uttara, 64 and the total number of the verses in the whole text is 3717.

The Liṅga-Purāṇa

The Tamil version of the Liṅga is the work of Kulaśekhara Pāṇḍya, who according to the editor of the Tamil Kāśikhaṇḍa in the Tiruvāyaḍuturai Math Series, is the same as the well-known translator of Purāṇas, Ativīrarāma Pāṇḍya mentioned above. The work is available in print (Lakshmi Vilas Press, Madras). The translation, which is in verses, closely follows the Sanskrit original as can be verified by comparing the text with that found in the Venkateswara Press edition, though the Tamil version effects a good deal of condensation. Like the Sanskrit text, the Tamil version too is in two parts, called here Khaṇḍas; the first has exactly the 108 chapters into which the Sanskrit text is divided in its earlier part. In the latter part, the Sanskrit text has 55 chapters,

but the Tamil version has only 46 chapters. The Vaiṣṇava-lakṣaṇa and Vaiṣṇava-māhātmya of ch. 4 of the Uttarabhāga is completely dropped by the Tamil text; so also the contents of ch. 7 of the Sanskrit text dealing with the eight-syllabled and twelve-syllabled mantra of Viṣṇu and the story of Aitareya-dvija. The elaborate treatment of Śiva's greatness in Sanskrit in three chapters, 14, 15, 16, is condensed in Tamil. Even in respect of the Śaiva-material, the description of Tryambaka-mantra in ch. 54 of the Sanskrit work is missing from the Tamil version. For mss. of this translation, see D. 536-7 of the Descriptive Catalogue of Tamil Mss. in the Madras Government Oriental Manuscripts Library.

The Śiva-Purāṇa

A Tamil version of this Purāṇa goes to a fairly early period (beginning of the 16th cent.), having been composed by Purāṇa Tirumalainātha who, as stated already, wrote also a Sthala-purāṇa on the Chidambaram shrine. A full ms. of this has not yet come to my notice, but two fragments of it are described by Śrī Ulakanatha Pillai in his Catalogue of Tamil Mss. in the Sarasvatī Mahal, Tanjore (I. 460, 461, under the titles Dadhichi and Vināviḍai; see especially the reference at the end of the ms. on p. 369 of the Catalogue).

In the same Catalogue, ms. no. 279 is described as Śarabha-purāṇa and the editor remarks that all these three, Śarabha, Dadhīci and Vināviḍai, appear to be of same authorship. That is, all three are parts of a translation of the Śiva-purāṇa probably by Tirumalainātha. In the printed Śiva-purāṇa (Venkateswara Press), the corresponding section dealing with Śarabha is chs. 10, 11, 12 of the third book, the Śatarudriya-saṁhitā. The Dadhīci-story is to be found in the same Purāṇa, book two, Rudra-saṁhitā, second subsection called Satikhaṇḍa, chs. 38-9, and also to some extent in book three, Śatarudriya-saṁhitā, ch. 24.

A recent prose rendering (*vacanam*) of the whole Śiva-purāṇa by Ratnavelu Mudaliar is available in print (1900).

The Vāyu-Saṁhitā

There is in Tamil a metrical version of a Sanskrit Purāṇic text called Vāyu-saṁhitā. The author of this translation is

Kulaśekhara Varaguṇarāma Pāṇḍya who can be identified as a cousin of Ativīrarāma Pāṇḍya and son of Parākrama Kulaśekhara, of Tenkāśi (1543-1550). This is in print (Adikalanidhi Press, Madras) and according to the Preface, this edition was based on six manuscripts. There is a manuscript of it in the Madras Govt. Oriental Mss. Library (R. 593). This has nothing to do with the text of the Vāyu-purāṇa published by the Venkateswara Press or the Ānandāśrama. It is a rendering of the seventh book called Vāyaviya-saṁhitā of the Śiva-mahāpurāṇa, as found in the Venkateswara Press edition. The Tamil text closely follows the Sanskrit original though there is condensation as well as slight differences in the order of the topics and chapters. The whole text of the Tamil version extends to 1334 verses. For a manuscript of this, see Triennial Catalogue of Tamil Mss. in the Madras Govt. Oriental Mss. Library, R. no. 593 (a).

The Śivadharmā and the Śivadharmottara :

As early as A.D. 1054, we have an inscription (214 of 1911) in the Tirunāgeśvaram Temple mentioning the exposition of the Śivadharmā; and as early as 1553, Maraijñānasambandhar of a Math in Chidambaram rendered into Tamil the Śivadharmottara, the composition comprising twelve sections and about 1200 verses. Manuscripts of this latter translation are described in the Catalogues of Tamil Mss. in the Madras Govt. Oriental Mss. Library (D. 1287, R. 1258. 1422) and in the Sarasvati Mahal Library (I 440, 523); the editor of the latter Catalogue says that this has also been printed. In the same Catalogue we have also an anonymous Tamil metrical version of the Śivadharmā (I. 536, 538).

The Skanda-Purāṇa

This is by far the most popular among the Purāṇas, so far as the Tamil region is concerned. As noted elsewhere, separate sections purporting to be parts of the Skānda have also been rendered into Tamil. As regards one of the major books of the Skānda, the most reputed Tamil version, which is also deemed as a work of high literary merit, is the Skānda-purāṇa of Kacciyappa Śivācārya of the first quarter of the 17th cent. The text has been

printed more than once and several prose resumes of it have also appeared. There are several manuscripts of the whole text, as well as of sections of this text. Kacciappa Śivācārya was an *arcaka* in the Kumara-Koṭṭa temple at Kāñci and the son of Kālattiyappa Śivācārya. The work is in 7 Kāṇḍas, with a total of 14696 verses, Kāṇḍas 1-6 (Utpatti, Asura, Mahendra, Yuddha, Deva and Dakṣa) are by Kacciappa Śivācārya and the 7th, the Upadeśa-Kāṇḍa, was written by his pupil Koneriyappa Mudaliar. The Sanskrit original of the work is the *Śaṅkara-saṁhitā*, one of the six Saṁhitās into which the *Southern Skānda* is divided.

Among other verse and prose accounts and epitomes of this text may be mentioned :

Kandapurāṇa-saṅgraha (prose); D. no. 545, Tamil Descriptive Catalogue, Madras Oriental Library.

Kandapurāṇa-c-curukkam (epitome) by Sambandhaśaraṇālaya Svāmi, attached to the Dharmapuram Math, a scholar in Tamil, Telugu and Kannada, who wrote this epitome in Tamil at the instance of the Mysore Ruler. (Ptd. Alliance Press, Madras-4, 1945). This epitome is in 1049 verses.

Kanda-purāṇa-vachana in prose by Ārumuga Nāvalar (Ptd.).

Kanda-purāṇa-vacana in prose, shorter than the previous one, by Muṭṭukṛṣṇa Reddiar (Ptd. Madras).

Kanda-purāṇa-navanīta, a short metrical exposition of the teachings, by Sentinathier of Jaffna (Ptd.).

A prose version of Kacciappa Śivācārya's work by T. Pattusvami Oduvār published by Tiruppanandāl Kashi Math in 1953.

A close prose rendering of Kacciappa's composition by Ramasvami Naidu of Kāñci (Ptd. 1908).

A prose version *Kandapurāṇa-vacanam* by Ramasvami Mudaliar (Pub. Saiva Siddhanta Works Publication Society, 1950).

A recent exposition from Jaffna, *Kandapurāṇa-vilakkam*, is by Śrī Śivapādasundaram.

The Śivarahasya Khaṇḍa

This forms part of the above mentioned Saṅkara-saṁhitā of the Skānda. A Tamil translation of it in 4087 verses, in two Kāṇḍas, was composed by Oppilāmaṇi Deśikar of Tīruvārūr. This was released ceremoniously before King Serfoji of Tanjore (1800-32). Under the supervision of Aruṇācala Kavirāyar of Setrur Estate, this was printed and published at Tiruchengode. Another Tamil version of it available in print (pp. 996; Gīrvāṇa Vani Vilas Press, Tiruvayyaru), was written towards the end of the last century by Ananta Vaidyanātha Śivan, and it carries an appreciation by Mm. Rāju (Tyāgarāja) Śāstri of Mannārguḍi. This translation now and then quotes the original Sanskrit verses too.

The Brahmottara Kāṇḍa

The Tamil version of this was composed by Varatuṅga Pāṇḍya and the text was published in 1907, having been printed at the Padmanabhavilas Press, Madras.⁶ The work is in 22 chapters and 1310 verses. The author was the son of Parākrama Pāṇḍya, elder paternal uncle of Ativīrarāma Pāṇḍya, described elsewhere in this paper and came to authority in A. D. 1588.⁷ He was the pupil of Nimbai Iśānaśivamuni. From the following table of contents, it may be seen that it is wholly devoted to Śiva, narrating stories relating to his glory and worship :

Pañcākṣara-mahimā
 Śivadāna-mahimā
 Kalmāṣapāda-mukti
 Vimarśa-muktiḥ
 Śanipradoṣa-pūjā
 Satyadhana-pūjā
 Pradoṣapūjā-mahimā
 Somavāre Śimantinibhāvanā
 Śivayogi-mahimā

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6. For a ms. of this, see the Catalogue of Tamil Mss. in Sarasvati Mahal, Tanjore, Vol. I, no. 465, and Seshagiri Shastri's Report. Madras Govt. Oriental Mss. Library, I, pp. 252-3.
 7. See M. Raghava Iyengar, *Śāsana-t-Tamil-Kavi Chari-tam*, 1937, p. 172.

Bhadrāyuṣaḥ Rājyaprāptiḥ
 Śivakavacham
 Bhadrāyuṣaḥ Kathā
 Bhadrāyuṣaḥ Muktiḥ
 Vibhūti-mahimā
 Tripuṇḍra-mahimā
 Vyādhasya Śivapūjāvratam
 Umāmaheśvarapūjā-mahimā
 Umāmaheśvarapūjā-phalam
 Rudrākṣa-mahimā
 Vañjulā-muktiḥ

On comparing these chapters and subject-titles, we find that this work is a translation of the text of the same name Brahmottara, but with Kāṇḍa given as Khaṇḍa, which is described in its colophons as part of the Brahma-saṁhitā of the Skanda-purāṇa. Mss. of this Sanskrit original can be seen described in the Sanskrit Mss. Catalogues of the Madras Govt. Oriental Mss. Library (D. 2303-9; R. 1226. 2672), of the Sarasvati Mahal Library, Tanjore (nos. 10233-10251), and of the Bodleian Library, Oxford (Aufrecht's Catalogue, nos. 126-8). The Tamil and Sanskrit texts agree in Chapter-division also.

For a Tamil prose version of it, see D. no. 2193 of the Tamil Descriptive Catalogue, Madras Govt. Oriental Mss. Library.

There is also available in print a Tamil prose version (*vacana*) of this poetical translation.

The Sūta-saṁhitā

The importance of this text, described as part of the Skānda, has already been touched upon.⁸ Among Saivites, as well as Advaitins, this has always enjoyed great vogue and a separate commentary on it was also written by Mādhavamantṛin at the beginning of the Vijayanagar period. The Sūta-saṁhitā describes many of the leading holy places of the Tamil country and makes express mention of the Tamil Śaivite psalms (Devāram). A translation of this text that has appeared more than once in

8. On this text, its history and importance see the article "The Sūta Saṁhitā" (pp. 107-125).

print is the one by Vallūr Devarāja Pillai. In 1913, N. S. Rajaramier brought out from Chidambaram a prose version based on the rendering by R. Anantakrishna Sastri. A recent succinct prose version of it is the Sūta-saṁhitā-sārāmṛtavacana by the lady Devakuñjari Ammāl (Ptd. Madras).

The Kāśīkhaṇḍa

This text, described as a section of the Skanda-purāṇa, is well-known and has enjoyed independent status. Its Tamil version too is a well-known work, having been composed by the celebrated Ativīrarāma Pāṇḍyan and published more than once.⁹ It is in 100 chapters and 2526 verses. On a detailed comparison of the chapters of the Tamil text with the Sanskrit text of the Kāśīkhaṇḍa printed by the Venkateswara Press, the Tamil version is found to tally fully with the Sanskrit text, the only difference being that the division of Part I (pūrvārdha) falls in the Sanskrit text at the end of ch. 50, whereas the Tamil text ends its pūrvakāṇḍa at the close of ch. 41.

The Vināyaka-Purāṇa

This Tamil Purāṇa, which bears the additional title of *Bhārgava-purāṇa* is the work of Kacciyappa Muni attached to the Tiruvāḍaturai Math. It has been in print, having been issued from Ganesa Press, Madras, in 1910. The author was born, 230 years ago, in Tiruttani on the present northern border of the Madras State. He wrote also the Sthala-purāṇas of shrines like his own Taṅkai, Kāñci, Pūvalūr, Ānaikkā (Jambukeśvara) and Pērūr. The Vināyaka-purāṇa was done by him from its Sanskrit original during his sojourn in Madras city, and it was dedicated to one of the Vināyaka temples, Prasanna Vināyaka, in Madras. He

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9. The latest and best edition is the one issued as no. 72 of the Tiruvāḍaturai Math Series in 1953. The edition has an informative introduction. There are several mss. of this text. For description of manuscripts of it see the Descriptive Catalogue of Tamil Mss., Madras Govt. Mss. Library, D. nos. 565-6 and the Catalogue of Tamil Mss. in the Sarasvati Mahal Library, Tanjore, I, 470. For a separate ms. of the Gaṅgāsahasranāma forming Ch. 29 of the Tamil version, see the same Tanjore Tamil Catalogue, Vol. II. p. 173.

stayed at the Tiruvāyaḍuturai Math at Kāñci and passed away in Śaka 1712.

The work purports to be translated from Sanskrit and the printed edition referred to above is in two Kāṇḍas entitled respectively *Upāsanā* and *Lilā*. There are in all 85 Paṭalas. It is interesting to trace the source of Kacciappa Muni's work.

Neither a *Vināyaka-purāṇa* as such nor a *Bhārgava-purāṇa* dealing with Gaṇeśa is known in Sanskrit. On examining all the Purāṇic material in manuscript and print bearing on *Vināyaka*, I was able to find out the original or originals of this Tamil version. In India Office, London, and in the Sarasvati Mahal Tanjore, there is a Sanskrit work called *Gaṇeśa-māhātmya* or *Vināyaka-māhātmya*, in 24 chapters (IO. 3652. TD. 10347-8). The same ms. is noticed also by Rajendralal Mitra (L. 1751), but under the title *Gaṇeśa Khaṇḍa*. The second part of the Tamil *purāṇa*, called *Lilākāṇḍa*, comprises only 16 chapters, but the stories of Gaṇeśa told here are the same as those in the 24 chapters of the *Gaṇeśa* or *Vināyaka-māhātmya* in Sanskrit mentioned above. This Sanskrit text purports, according to its colophon, to be part of the *Skanda-purāṇa*. Now, how about the former part of the Tamil text which is entitled *Upāsanā Kāṇḍa* and comprises 69 chapters? This section is found to be a rendering of the first section of the printed text called *Gaṇeśa-purāṇa*, brought out by Gopal Narayana & Co., Bombay. The first book of this *Gaṇeśa-purāṇa* is called *Upāsanā Kāṇḍa* and a comparison of the contents of the two texts discloses their identity. There is of course some transposition of the matter, e.g. the *Gaṇeśa-sahasranāma* with which the Tamil text closes its *Upāsanā Kāṇḍa*, but which is found in an earlier chapter in the Sanskrit text. The comparison of these two texts shows also how the author of the Tamil version came to give it the alternate title *Bhārgava-purāṇa*. This name is evidently to be traced to the fact that *Bhṛgu* is one of the chief interlocutors of the *Purāṇa* in this section. I have otherwise not been able to find out any manuscript of a Sanskrit text which could correspond exactly to all these details in the Tamil versions. Did Kacciappa Muni have a Sanskrit ms. in which the first part of the *Gaṇeśa-purāṇa* as printed and the text called *Vināyaka-māhātmya* and called by the Tamil text *Lilākāṇḍa* were found together? The question cannot be

easily answered. Firstly, the printed Gaṇeśa-purāṇa also describes its second part as dealing with the Lilās of Gaṇeśa, though it does not give itself the actual name Lilākāṇḍa. This second part of the printed Gaṇeśa-purāṇa is very much longer than the second part of the Tamil text, but there is some story-material which is common to the two. From the contents, it is clear that the source of the second part of the Tamil text is the Sanskrit text called Gaṇeśa-māhātmya, but not the second part of the Gaṇeśa-purāṇa, as available in print. In the preface to the above-mentioned Madras edition of the Vināyaka-purāṇa in Tamil, it is said that at first only the Upāsanā-kāṇḍa part was printed and it was later that the Lilākāṇḍa was also found and the two were then printed together. This, along with what has been said above, may lead one to surmise that Kacciyappa Muni wrote the two parts separately, using two different Sanskrit texts.

Mss. of this Vināyaka-purāṇa are available in the Madras Library and it has also a long prose version written more recently by Muttuswami Mudaliar (Printed, Madras 1928). For a prose version of it in ms., see. Descriptive Catalogue of Tamil Mss. in the Madras Govt. Oriental Library, D. no. 450.

The Mārkaṇḍeya-purāṇa

This was partially translated into Tamil by Toluvūr Velāyudha Mudaliar, who was Tamil Pandit in Colleges in the City of Madras. The author was born in 1832 and he died in 1889. His translation, which is in prose, follows the Sanskrit original closely and is available in print (Ayurveda Press, Madras 1909) and goes up to the end of ch. 24, Madālasā's discourse on Rājadharmā. The author evidently did not write beyond the 24th chapter.

The *Devī-māhātmya* (Saptaśati or Chaṇḍī), forming part of this Purāṇa, being a very popular text, has given rise to many Tamil renderings, in modern times especially, including one, in prose, by the present writer (1946). There is a metrical version of this text by P. Nallatambi Pillai in 395 verses (Tamilian Press, Erode), which is accompanied by a gloss by Daivasikhamani Gaundar.

The Viṣṇu-purāṇa

Of this Purāṇa, there is an unpublished anonymous translation described in the Madras Tamil Catalogues, D. No. 465. In the style of Maṇipravāla (Tamil freely mixed with Sanskrit) common to Śrīvaiṣṇava writings, we have a version of the Viṣṇu by Kariccaṅgal Śrīnivāsācārya, a manuscript of which is to be found in the Madras Government Oriental Library (Tamil, R, 953). We have also a recent translation made in the last quarter of the last century by Īaccambāḍi Śrīnivāsarāghavācāri who retired as Tamil Pandit from the Presidency College, Madras in 1879. The version was touched up by Purasai M. Yatirāja Bhāgavatar and published in 1954. The last mentioned produced also a prose version of the Bhāgavata, calling it the Mahābhāgavata.

The Bhāgavata-purāṇa

In manuscripts we have three Tamil versions of the Bhāgavata preserved in the Government Oriental Library, Madras (D. 430; 431; 432-4; R. 1056-62). The oldest of the Tamil translations of the Bhāgavata seems to be a metrical rendering called Bhāgavata-sāra by one Tāṇḍava Śāstrin of Erakaram Village, about 350 years ago. This is not available, but a prose resume of it is found in manuscript D. 430 of the Madras Oriental Manuscripts Library D. 431; here is a fairly close prose version and D. 432-4 represent, another prose version by one Chinnayyan of Araṣūr which seems to be based on a Telugu version of one Timmayya. R. 1056, 1062 are portions of a Maṇipravāla (mixed Tamil-Sanskrit) rendering of the Bhāgavata by Kariccaṅgal Śrīnivāsācārya, whose version of the Viṣṇu in the same style has been mentioned above. There are some more manuscripts of Tamil versions of the Bhāgavata in the same Library and these have yet to be examined. In the Catalogue of the Tamil Manuscripts in the Sarasvati Mahal, Tanjore, parts of another prose version of the Bhāgavata are described under nos. 462, 463 (Vol. I).

Other translations of this Purāṇa available in print are of recent date. The oldest of these seems to be that of Āriyappulavan of Kumbhakonam, in 4970 verses; it was printed in 1908, with meanings for difficult words by Kāñcīpuram Ramaswami Naidu. The next one seems to be a version called Śrī Mahā.

bhāgavatam in 78 paṭalas and 4694 verses, whose author is not mentioned. Its publication was sponsored by C. V. Kesavalu Naidu (Vidya Vinoda Press, Madras). The Tamil preface here, dealing with the nature of the Bhāgavata, mentions 7 Bhāgavatas in all: Purāṇa Bhāgavata, Saṁhitā Bhāgavata, Upasāṁhitā Bhāgavata, Viṣṇurahasya Bhāgavata, Viṣṇuyāmala Bhāgavata, and Gautamasāṁhitā Bhāgavata and what is more, gives details of the extent, interlocutors etc. for each. A third version of the Bhāgavata is that of Śevvaiccūḍuvar in 382 verses. (Published by the T.T. Devasthanam, Tirupati, 1949, 1953).

The Padma-Purāṇa

This Purāṇa also appears to have been translated into Tamil. In the Descriptive Catalogue of the Tamil Mss. in the Madras Govt. Oriental Library, a ms. (No. 438) of a part of the Uttarakhaṇḍa of this Purāṇa in a Tamil prose version is described. There are 31 chapters in this Tamil version and the subjects covered in these chapters are the ten incarnations of Viṣṇu, His Sudarśana Cakra, Ūrdhvapuṇḍra, Mantra, Ekādaśī, Viṣṇupūjā, 108 names of Śrī Rāma and Śṛīṣṭīkrama. The attempt to trace these subjects to their Sanskrit source shows that this Tamil version is based on the Uttarkhaṇḍa of the Pādma as available in the 4th volume of the Ānandāśrama edition of that Purāṇa. The Tamil version effects some condensation. The following table shows the corresponding chapters of the ASS. text where subjects are dealt with.

<i>Tamil</i>	<i>ASS.-edn. pt. IV. Sanskrit Text</i>
The ten incarnations	264-79
Sudarśana	10 (vv. 30-37) and 252 (vv 1-78)
Ūrdhvapuṇḍra	253 (vv. 1-58)
Mantra	251 (vv. 1-79) here called Vidyopadeśa
Ekādaśī	38-65; 261-2 (This is very elaborately dealt with)
Viṣṇupūjā	280 (vv. 1-180) called here Vaiṣṇavācāra
Rāmāṣṭottaraśatanāma	281 (vv 1-70)

The section relating to Sṛṣṭi in the Tamil version is not traceable in the Sanskrit text.¹⁰

The Devībhāgavata :

The translation of this Purāṇa available in Tamil is a close modern prose version, recently prepared and sponsored by Sri T. S. Krishnier of Trivandrum and published by T. K. Subramania Iyer of Āykudi (Kabir Printing Works, Madras 1953).

The Garuḍa-Purāṇa

There is a Tamil version of the Gāruḍa in print, prepared at the instance of Kapisthalaṃ Duraisvāmi Mūppanār (Ptd. S. P. V. Press, Madras 19.1). This is in prose and 32 chapters. On comparison with the Sanskrit Purāṇa, it is found that this is a very concise but connected account of select portions from the Sanskrit original.

The Āditya-Purāṇa

A ms. of a Tamil translation with this title is found in the Tanjore Library (I. 539), but it cannot be said whether the whole Sanskrit Purāṇa of this name was rendered into Tamil; for the ms. in question contains only the Sthala-purāṇa called Pāṭalivana-māhātmya, on a shrine on the north bank of Kaveri in Tanjore Dt., which might have been assigned to Āditya-purāṇa.

The Kalki-purāṇa

Of this there is recent Tamil Prose translation by Vidvān K. Deśikācārya, which has been printed at Madras (1904) and published by A. Anantacharya. The comparison with the Sanskrit original shows that the Tamil version is a close translation. The only difference noticed is that in the Sanskrit original which the translator had before him, the whole text was given in three sections called Amśas.

Other Puranic Texts

In later times, when particular communities were faced with the problem of their status and it was the accepted practice to

10. The Śabdakalpadruma has extracts from the Pādmatattarakhaṇḍa answering to the topic-heads in the Tamil version, except the one relating to Sṛṣṭi, but the chapter-numbers given therein do not agree with those in the ASS. edn.

appeal to texts like the Purāṇas for authority as to their origin and position, a good number of Purāṇic works appeared in Sanskrit setting forth the traditional accounts of the origin of these communities. It is interesting to note that some of these Purāṇic works relating to particular communities are to be found in Tamil also.

One such is the *Valai-viṣupurāṇa*, a manuscript of which is available in the Tanjore Library (I. 515). This sets forth the legendary origin from God Kumāra of the community of fisher-folk called Paratavar.

The *Devāṅga-purāṇa* available in a metrical Tamil version, and in print, concerns the legendary divine origin of the community of weavers. The Tamil version, as stated in the preface to its edition, was written on the representation made by the Devāṅga community to the Zamindar of Bōdināyakanūr. The Zamindar commissioned three Tamil scholars of Coimbatore, Kalappadi and Palani—Sadāśivasvāmi, Doḍḍaya Deśikar and Māmbala-k-Kaviccīṅga Nāvalar to produce the Tamil rendering of the Devāṅga-purāṇa available in Sanskrit. The translation was made in verses and a prose gloss was then added. The whole version was revised by Sadasiva Iyer, guru of the Devāṅgas, in the light of the Sanskrit original and was finally printed and published by the merchants of the Devāṅga community. It was dedicated before the patron deity of the Devāṅgas, Goddess Chauḍeśvari.

The original Sanskrit Devāṅga-purāṇa is available in two manuscripts, one in the Mackenzie Collection in the India Office, London (See Wilson's catalogue of the Mackenzie collection, 1928, pp. 145-9; and IO. Catalogue 6688) and another in the Madras Government Oriental Manuscripts Library (MD 2443). In the descriptions and extracts in these Catalogues, it is stated that this forms part of the Brahmāṇḍa-purāṇa.

To the same Brahmāṇḍa-purāṇa is assigned another Purāṇa called *Śrikaruṇar Caritram*, dealing with legendary origin from Brahmā and Sarasvatī of the community of Śrikaruṇar. Manuscripts of it are available in the Madras Government Oriental Manuscripts Library (Tamil—D. no. 392 ff. See especially no. 402). One of these manuscripts (no. 392) gives a list of the 64 villages

where families of this community live, and their Gotras and Sūtras related to the Ṛṣis of old are also given. In the end, two persons subscribing themselves as Narayaṇa Pillai and Veṅku Pillai appeal to the Ruler for protection and help to the Community.

The *Viśva-purāṇa*, of which there are manuscripts in the Madras Government Oriental Library (E. g. see D. no. 463), similarly deals with Viśvakarman and the artisan-community. It is in prose.

KAPĀLA-MOCANA : AN ANCIENT HOLY PLACE

1

In the last issue of the *Purāṇa* (July, 1968), Sri Devendra Handa has presented the textual material, legend and religious significance, geographical location and the archaeological importance of the holy spot known as *Kapāla-mocana*.

On the textual side, he has mentioned mainly the *Vāmana Purāṇa* and the *Mahābhārata*, and to some extent also *Garuḍa*, *Matsya* and *Bṛhannāradiya Purāṇa* which have some references to the place.

I wish to supplement the article with some more data. Stein notices in his *Catalogue of Sanskrit Manuscripts in the Raghunath Temple Library, Jammu (1894)* several manuscripts of parts of a text called *Bhṛṅgiśasamhitā* also called *Śṛisamhitā* (pp. 210-11), describing the mātmyas of several holy spots in Kashmir and its neighbourhood. Here, one of the manuscripts (no. 3882) deals with *Kapālamocana*.

In Kalhaṇa's *Rājatarāṅgiṇī*, VII. 266, there is mention of an one-eyed *Dāmara*, inimical to king, belonging to the place called *Degrāma*. In his note on the identity of this *Degrāma*, Stein says in his English translation that it is the modern hamlet of *Degrām*, a few hundred yards to the north of "the well-known spring of *Kapālamocana* (marked as 'Nagbal' on the map). Stein has a paragraph on the Tirtha of *Kapālamocana* in his 'Ancient Geography of Kashmir' at the end of his translation of the *Rājatarāṅgiṇī*. He says here that the Tirtha marks "the spot where Śiva cleaned himself from the sin attaching to him after the cutting-off of Brahman's head (*Kapāla*). The tirtha is old because the *Haracaritacintāmaṇi* mentions it twice."

In the last mentioned poetic account of Kashmirian shrines and sacred places, (*Kāvya-mālā* 61), Jayaratha mentions *Kapālamocana* twice, in X. 249 and XIV. iii; in the former context, it is mentioned among holy places on the *Vitastā* in the chapter on Śiva *Vijayeśvara* whose shrine also Kalhaṇa refers to often (I. 38 et. seq.). In the latter context, *Kapālamocana* is mentioned as being

near Kapateśvara. Are there two holy places of the name *Kapālamocana* ?

2

Following the note of Devendra Handa (*Purāṇa* X. 2 July 1968 pp. 148-153) on a *Kapālamocana* Tirtha in Kurukṣetra and mine (*Purāṇa* XI. I Jan. 1969. pp. 169-170) on the Tirtha of the same name in Kashmir, Sri A. Ghosh drew attention (*Purāṇa* XI. 2. July 1969, p 325) to the Tirtha of that name in *Vārāṇasi* mentioned in the Copper plates of Govindacandra and *Vāmana Purāṇa* (I. Ch. 2.18 to 3.51, *AIKRT* Edn.), Sri Ghosh referred to Dr. Motichandra's Hindi Book on the History of *Kāśī* giving *Purāṇic* references to this Tirtha in *Vārāṇasi*. I have no access to the last mentioned book but I may draw attention here to the description of this *Kapālamocana* Tirtha in *Vārāṇasi* in the *Kūrma Purāṇa*.

While Śiva as *Kapālin*, bearer of the *Kapāla* or *Brahmakapāla* is well-known, it is surprising that there are several divergent accounts explaining the myth behind it. One of the stories explaining the 'Kapāla' has nothing at all to do with Śiva. E. g. in the *Vāmana* itself, which speaks of the Tirtha of that name in *Vārāṇasi* in 2. 18-3.51, later, in the *Saromāhātmya* section, it speaks of the *Kapālamocana* otherwise called 'Auśanasa' in Kurukṣetra (18. 3-13) where Rāma is connected with the *Kapāla*-story. In the stories which connect 'Kapāla-mocana' with Śiva's severance of one of *Brahmā*'s heads and resorting to a Tirtha to cleanse Himself of the sin of *Brahma-hatyā*, the sub-story of why and how the necessity to sever *Brahmā*'s head arose and the origin and nature of the confrontation between *Brahmā* and Śiva are told somewhat differently, with less details in one place and more in another. The story in *Kūrma* ch. 31 differs in this manner from that in *Vāmana* Chs. 2 & 3.

In both the process of Creation is introduced as the basis of the dispute between *Brahmā* and Śiva as to who is the real Creator and who of the two is above the other. In the *Vāmana*, Śiva himself, infuriated at *Brahmā*'s impudence, clips one of his heads with just His nails; in the *Kūrma*, Śiva gives rise to *Kālabhairava* to subdue *Brahmā* and it is said that the former waged a long and strenuous war with *Brahmā* before he could sever one of His heads. Also in the *Kūrma*, the glory and supremacy of Śiva is pronounced

before Brahmā serially by the four Vedas and Praṇava. The war-motif is not discarded by the *Vāmana* but it brings it on as the next stage and as being waged by a *Puruṣa* created by Brahmā and another created by Śiva. In both versions, Nārāyaṇa is brought in at a stage, but not in the same way Śiva, culpable of Brahma-hatyā (*Vāmana*), and followed by the shadow of Brahma-hatyā (*Kūrma*) goes to Badarī in *Vāmana* but to Vaikuṅṭha (!) in the *Kūrma*. In the *Kūrma*, Viṣṇu asks Brahma-hatyā to quit Śiva and She in turn asks Śiva to go to Vārāṇasī to be free from her. The *Vāmana* has a detail to explain the name 'Kapālamocana': The crux of the matter is not merely becoming free from Brahma-hatti; but it is the release (*mocana*) from 'Kapāla' clinging to Śiva's hand (Ch. 3. 44 ff.); it is on the bathing in the *Tirtha* of that name in Vārāṇasī at the instance of Hari, that the Kapāla leaves Śiva's hand.

YAJÑA-VARĀHA—CONCEPT IN THE PURĀNAS

In the last issue of the *Purāṇa*, several textual sources bearing on the concept of Yajñavarāha were presented. Further search has shown that, in addition to the several Purāṇas already taken note of, Yajñavarāha is described in two more places in the Purāṇas, a second time in the Vāyu and once in the Narasimha.

(i). The context already noticed in Vāyu is the earlier one, in 6.16 ff., which gives the vulgate version of the Yajñavarāha concept. In the same Purāṇa, in chapter 23, verses 103-108, we are given another description of the Yajñavarāha which has little to do with the general conception already noticed. Here is a special conception of Yajñavarāha as the embodiment of Kāla, Time, although this conception is not bereft of elements of the former sacrificial symbolism; in fact, the Samvatsara-equation is given a further extension to the equation with sacrifice.

साध्यो नारायणश्चैव विष्णुस्त्रिभुवनेश्वरः ।
 भविष्यतीह नाम्ना तु वाराहो नाम विश्रुतः ॥
 चतुर्बाहुश्चतुष्पादः चतुर्नेत्रश्चतुर्मुखः ।
 तदा संवत्सरो भूत्वा यज्ञरूपो भविष्यति ॥
 षडङ्गश्च त्रिशीर्षश्च त्रिस्थानस्त्रिशरीरवान् ।
 कृतं त्रेता द्वापरं च कलिश्चैव चतुर्गुणम् ॥
 एतस्य पादाश्चत्वारः अङ्गानि क्रतवस्तथा ॥
 भुजाश्च वेदाश्चत्वारः ऋतुस्सन्धिमुखानि च ।
 द्वे मुखे द्वे च अयने नेत्राश्च चतुरस्तथा ॥
 शिरांसि त्रीणि पर्वाणि फाल्गुण्याषाढकृत्तिकाः ।
 दिव्यान्तरिक्षभौमानि त्रीणि स्थानानि यानि तु ॥
 सम्भवः प्रलयश्चैव आश्रमौ द्वौ प्रकीर्तितौ ।
 स यदा कालरूपाभो वराहत्वे व्यवस्थितः ॥
 भविष्यति यदा साध्यो विष्णुर्नारायणः प्रभुः ।

(ii) The second one is in the Narasimhapurāṇa, Ch. 39, verses 10-13, which gives the well-known Vedic and sacrificial symbolism; some of the elements of the imagery here agree with those in the Viṣṇupūrāṇa, Sūktas as Saṭā (manes) and charitable acts or Pūrteṣṭa as ears.

अथ वेदमयं रूपं वाराहं वपुरास्थितम् ।
वेदपादं यूपदंष्ट्रं केतुवक्त्रं नराधिप ॥
व्यूढोरस्कं महाबाहु पृथुवक्त्रं नराधिप ।
अग्निजिह्वं श्रुवं तुण्डं चन्द्रार्कनयनं महत् ॥
पूर्तेष्टधर्मश्रवणं दिव्यं तत्सामनिःस्वनम् ।
प्राग्बंशकायं हविर्नासं कुशदभंतनूरुहम् ॥
सर्ववेदमयं तच्च पुण्यसूक्तमहासटम् ।
नक्षत्रताराहारं च प्रलयावर्त्तभूषणम् ॥
इत्थं कृत्वा तु वाराहं प्रविवेश वृषाकपिः ।
रसातलं नृपश्रेष्ठ सनकाद्यैरभिष्टुतः ॥

(iii) A third reference to Yajñavarāha that may be added is the one in the Taittiriya-Āraṇyaka X. i. where, in a verse to Earth, Varāha who lifted her up is described as hundred-armed, Sata-bāhu—

उद्धृतासि वराहेण कृष्णेन शतबाहुना ।

What the hundred arms represent is not clear; there is no help from Sāyaṇa or Bhaṭṭa Bhāskara; they could be understood if Varāha is Sūrya, an equation underlying, although somewhat darkly, the final line of the Yajña-varāha description in Matsya etc.—छायापत्नीसहायः etc.

MATSYA-TEXT RELATING TO YAJÑA-VARĀHA

(Ān. Edn., 248. 67cd-73)*

Critically edited

वेदपादो¹ यूपदंष्ट्रः² ³क्रतुदन्तश्⁴ ⁵चित्तीमुखः ॥ ६७ ॥

[67 c-d] दे २०. *इदमर्थं नास्ति । 1. वायुपु. सवेदपाद् । 2. ब्रह्माण्ड. दीक्षासमाप्तीष्टिदंष्ट्रः । 3. विष्णुघर्मो. चतुर्वक्त्रश्रुतुमुंखः । 4. दे ५. दंष्ट्रः । ने. ०हस्तः । वायु. ०वक्षाः । K. महा. ०दन्तः । 5. दे ५, १७, १८, २१. श्रुती० ।

¹अग्निजिह्वो² ³दर्भलोमा ब्रह्मशीर्षो महातपाः⁴ ।

अहोरात्रेक्षणधरो⁵ †वेदाङ्ग⁶-श्रुतिभूषणः ॥ ६८ ॥

[68] दे २०. पूर्वाधं नास्ति । 1. दे ११. आपिन० । 2. दे १३-१५ ०कायो । 3. दे १३-१५. धर्म० । 4. दे १. ०द्युतिः । दे ६. ०तपः । 5. दे २, १३-१५ ०णचरो । पद्म. ०णो देवो । ब्रह्मपु. महाभा. विष्णुघर्मो. विष्णुस्मृ. शंकरभा. हरिवं. ०णो दिव्यो । 6. दे ३, ५, ६, ९. मुते. ब्रह्मपु. महाभा. ०ङ्गः ।

§ Cf. Viṣṇu 'सर्वाश्रयं ब्रह्म परं शिरस्ते ।' Śrīdhara on above takes Brahman as the Supreme Being. Viṣṇucittiya on above takes Brahma here as Praṇava; so also Nilakaṇṭha on Harivaṁśa. Keśava-Vaijayanti on Viṣ. Smṛti takes it in a third sense, more pertinent in the context of Yajña, as the forth superintending priest Brahmā : 'ब्रह्मैव शिरः कृताकृतावेक्षणेन मुख्यत्वात् ।'

* वर्णनमिदमेतादृशानुपूर्व्येव पुराणान्तरेषु अन्यत्र च क्वचिद्भिन्नतया च, दृश्यते । तद्यथा विष्णु. १. ४ ३२—; विष्णुघर्मो, १ ३. ३—; वायु ६. १६—; ब्रह्म २१३. ३३—; ब्रह्माण्ड १. ५. १६—; पद्म ५. ३. ३३—; ५. १६ ५३—; भागवत ३. १३. ३५—; शिव (वायवीय) ११. २४—; स्कान्द ५. १. ५२. ४२—; कालिका (शब्दकल्पद्रुमे, यज्ञशब्दे); महाभारत Kumbha Edn., 2.45.5—; B.O.R.I, Edn., 2. Appendix 1. 145. Gorakh. Edn. 2. 33. pp. 339; हरिवंश १. ४१. २९—; ३. ३४. ३४—; विष्णुस्मृति-उपक्रमे. ३-९; विष्णुसहस्रनाम-शङ्करभाष्ये ('यज्ञाङ्ग'-पदभाष्ये हरिवंशाद्); अहिर्बुध्न्यसंहिता ३७. ४०—.

** For abbreviations of the collated Mss. see 'PURĀNA., IV. 2. pp. 409-410.

I Nilakanṭha on Harivamśa takes Vedāṅgas as the 6 Aṅgas of Vedas, षडङ्गकुण्डलः । But Keśava-Vaijayanti, in closer relation to actual performance of Yajña, takes Veda in its other meaning, as a bunch of darbha and Aṅga as the tip portions used for ritual cleansing : 'वेदो द्विगुणितदर्भमुष्टिः । अङ्गं छिन्नो वेदाग्रभागः सुगादिसंमार्जनार्थः ।'

¹आज्यनासः² ³सुवतुण्डः⁴ सामघोष-⁵स्वनो⁷ महान् ।

⁸सत्यधर्ममयः⁹† श्रीमान् §¹⁰कर्मविक्रम¹¹-सत्कृतः¹² ॥ ६९ ॥

[69] दे २२. अयं श्लोको नास्ति । 1. दे ६. अनायासः । दे १. आजिनासो । 2. दे १३. ऽनामः । दे १४. ऽनाभ । 3. दे ३, ४, ९, १२. तु । दे १. ऽय सुकुण्डः । मुव. हरिवं. सुवा.० । विष्णु. सुक्० । 4. दे २-५, ७, ९-१४, १६, १९, २६. ने. ऽस्तु० । 5. दे ५, ६. समेघौघ० । पद्म. सामस्वरध्वनिः श्रीमान् । 6. ३, १९. ऽघोण० । पद्म. ऽघोषघरो० । 7. ब्रह्मपु. हरिवं ०रो । 8. महाभा. वायु. विष्णुस्मृ. शंकरभा. धर्मसत्यमयः । विष्णुधर्मो. धर्मः सत्यमहाः । 9. पद्म. वायु. ऽरतः । 10. दे३, ४, १२. ने. मुते. ब्रह्मपु. विष्णुस्मृ. शंकरभा. हरिवं. क्रम० । वायु धर्म० । दे६. लीलयाक्रम० । दे५, ७. सत्य० । 11. दे१०, १६-१८, २१. ऽक्राम० । 12. दे१०, १६-१८, २०, २१. ऽसत्क्रमः । शङ्करभा. ऽसत्क्रियः । वायुपु. संस्थितः । दे७. ऽवत्क्रियः ।

† The suggestion that in सत्यधर्ममयः there is धर्मं a vessel in Yajña, could not be supported by Mss. or other Purāṇas.

§ Though Krama is the reading of larger incidence, Karma has been closer in the interest of the metaphor. Krama is also likely to have been an alteration resulting from alliterative assimilation to the next word.

¹प्रायश्चित्तनखो² घोरः³ ⁴पशुजानुर् ⁵मखाकृतिः⁶ ।

× ⁷उद्गात्रन्त्रो होमलिङ्गो⁸ ⁹बीजौषधिमहाफलः§ ॥ ७० ॥

[70] 1. दे५, ६. प्रोथत्वेन० । हरिवं. क्रियासत्र० । 2. दे५, ६, K महाभा. ऽमुखो । दे१, B.O.R.I. महाभा. विष्णुधर्मो. ऽमयो । दे११. ने. ऽमखो । विष्णुस्मृ. हरिवं. ऽमहा० । वायु. ऽरथो । 3. दे१. महाभा. विष्णुधर्मो. हरिवं. घोरः । पद्म. वीरः । विष्णुस्मृ. हरिवं. घोगः । दे११. श्रोत । 4. विष्णुधर्मो. प्रांशु० । 5. दे७, ११. ब्रह्मपु. ऽमुखा० । पद्म. वायुपु. विष्णुस्मृ. ब्रह्माण्ड. महाभा. विष्णुधर्मो. शंकरभा. हरिवं. ऽमहा० । 6. ब्रह्माण्ड. ऽमखः । महाभा. ऽवृषः । विष्णुधर्मो. ऽयशाः । शंकरभा. हरिवं. ऽमुजः । 7. आ. दे१०. उद्गीथहोमलिङ्गोऽथ । वे. उद्गाथा होमलिङ्गोऽथ । दे१०. मुते. ब्रह्माण्ड. उद्गाता होमलिङ्गोऽथ । दे६, १६-१८, २०, २१. उद्गाथलिङ्गहोमोऽथ । दे२. उद्गात्रलिङ्गहोमोऽथ । दे५. उद्गाथलोङ्गस्तोमोऽथ । दे१६.

अङ्गतन्त्रो लिङ्गहोमो । दे२२. अङ्गतान्तोर्हो० । K., Gorakh. महाभा. आङ्गात्रहोम-
लिङ्गोऽसौ । B.O.R.I. महा. उद्गातृहोमलिङ्गोऽसौ । दे११. अङ्गतानो । दे३-१५,
ब्रह्मपु. उद्गातान्तो । दे२६. विष्णुस्मृ. हरिवं. उद्गातान्तो । दे१. उद्गातान्तो । दे९.
उद्गातान्तो । दे२. उद्गाताण्डर्हो० । ४. हरिवं. महालिङ्गः । पद्म. होमलिङ्गी । ९. पद्म.
ब्रह्माण्ड. Gorakh महाभा. शंकरभा. हरिवं. फलबीजमहौषधिः । वायु. स्थानबीजी
महौषधिः । K. महा. पशुबीजमहौषधिः । B.O.R.I. महा. बहुबीजमहौषधिः । स्कन्द.
०तनूरुहः ।

× उद्गीथ instead of उद्गातृ is the more common reading; but Udgātṛ is preferred on the strength of all other Purāṇas; and in the reading उद्गीथहोमलिङ्गः, the metaphor between Yajña and Varāha is not sustained.

§ महाफले वृषणी—Keśava-Vaijayanti; फले वृषणी—Nilakaṇṭha. After Liṅga, Vṛṣaṇa is legitimate.

× ^१वाय्वन्तरात्मा ^२मन्त्रास्थिः^३ § विकृतः^४ ^५सोमशोणितः ।
† ^६वेदिस्कन्धो हविर्गन्धो^७ ^८हव्यकव्यादिवेगवान्^९ ‡ ॥ ७१ ॥

[71] 1. दे४, ५, ६, १४, १५, २०, २१, २६. ब्रह्मपु. वाद्यन्त० । दे२२. महा. शङ्करभा. बाह्यान्त० । सुव. वायु. विष्णुस्मृ वेद्यन्त० । ने. वाय्वन्तरान्तरभ्रान्ति-
विकृतः । दे७. भावानामन्तरात्मा यो । 2. आ. मुते. दे११. यज्ञास्थि० । दे१७, १८,
२०, २१. सत्रास्थिः । दे१६. सत्त्वास्थिः । दे३, ४, १९. यांतस्थि० । दे१. यन्त्रस्फिक् ।
हरिवं. मन्त्रस्पृग्विक्रमः । वायु. मन्त्रस्फिगाज्यस्पृक् । विष्णुस्मृ. शङ्करभा. हरिवं.
मन्त्रस्फिक् । 3. दे२-६, ९-१५, १९, २२. महाभा. ०स्थि० । 4. दे३-६, १६-२१.
०तिः । 5. महाभा. सौम्यदर्शनः । 6. दे१-७, ९-२२, २६. पद्म. ब्रह्माण्ड. B.O.R.I.
महाभा. वायु. विष्णुधर्मो. मुक. वे. ने. मुते. आ. वेद० । हरिवं. वेदी० । 7. ने. ०र्गात्रो ।
ब्रह्माण्ड. ०र्गन्धिः । 8. ने. ०गव्य० । दे१-७, ९-२२, २६. ०कव्यविभाग० । पद्म. ब्रह्म.
वायु. विष्णुधर्मो. शङ्करभा. हरिवं. ०कव्यातिवेग० । K. महाभा. ०कव्याभिवेग० ।
9. दे७. वित् ।

× The reading Vāyvantarātmā is retained as it is supported by the evidences bearing on the concept of Varāha as Vāyu. See Vāyu (VI. 3c-d.) and Brahmāṇḍa (II. 7. 2); 'ब्रह्मा तु सलिले तस्मिन् वायुभूत्वा तदाचरत् ।' Cf. also Chāndogya (IV. 16.1) : 'एष ह वै यज्ञे योऽयं पवते ।' and Śāṅkarabhāṣya thereon : 'एष ह वा एष वायुर्योऽयं पवतेऽयं यज्ञः । ह वा प्रसिद्धार्थावद्योतको निपातौ । वायुप्रतिष्ठो हि यज्ञः प्रसिद्धः श्रुतिषु 'स्वाहा वातेघाः' यजु २।२१।८।२१. अयं वै यज्ञो योऽयं पवते, इत्यादिश्रुतिभ्यः वात एव हि चलनात्मकत्वात् क्रियासमवायी वात एव यज्ञारम्भको वातः प्रतिष्ठा' इति श्रवणात् ।'

‡ विकृतोऽभिषुतः—Nilakaṇṭha on Hariv., ekadeśānvaya with Soma.

† Mss. have वेद^०, but all other Purāṇas वेदि. Vēdi is wanted whereas Veda is redundant.

‡ Mss. read ^०विभागवान् which includes no metaphor. ^०वेगवान् supported by all Purāṇas. Vega here means the excreta, a meaning well-known in medicine and lexicons, cf. 'न वेगान् धारयेत्', Aṣṭāṅgahṛdaya I. 4. 1. Keśava-Vaijyanti takes Vega as mere speed, but appositeness in regard to Havya and Kāvya is not there.

प्राग्वंशकायो ^१द्युतिमान् † ^२जन्मदीक्षाभिरन्वितः^३ ।

^४दक्षिणाहृदयो^५ ^६योगी‡ ^७महासत्त्वमयो^८ ^९महान् ॥ ७२ ॥

[72] 1. देश^१, १२, २२. ने. मति^० । 2. ने. दानदी^० । देश-३, ७, ९, १०-२२, २६. धा. वे. पद्म. ब्रह्म. ब्रह्माण्ड. महाभा. वायु. विष्णुधर्मो. विष्णुस्मृ. शङ्कर-भा. हरिवं. मुक. सुते. सुव. जी. नानादी^० । 3. देश^७, २०, २१. परिभक्षितः (भिरक्षितः) । पद्म. शङ्करभा. हरिवं. परिभ्रितः । B.O.R.I., Gorakh महाभा. परिभ्रितः । K. महा. परिभ्रितः । 4. देश^०. दाक्षिज्य^० । 5. दे२. हुतभुक् । 6. विष्णुस्मृ. योगः । 7. ब्रह्माण्ड. श्रद्धा^० । 8. देश^१. व्यन्त्र^० । दे२. ब्रह्माण्ड. संसत्त्व^० । K. Gorakh. महा. शास्त्र^० । विष्णुधर्मो ऽक्रतु^० । विष्णुस्मृ. मन्त्र^० । 9. ब्रह्माण्ड. वायु. विभुः ।

† जन्म is supported by two mss. and by the sense required here. Dikṣā is a new sacramental birth for a holy act and the Lord also takes births or forms for specific missions of Dharma (Cf. Gītā 'जन्म कर्म च मे दिव्यम्' IV. 9.). The elaborate Yajña-Varāha metaphor in the Bhāgavata has दीक्षानुजन्म.

‡ योगी here does not have the well-known meaning of that word. It goes with the next word महासत्त्वमयः, and the two form a vyasta-rūpaka; Yogi here means 'having a well-built body; Sāmhānana is an accepted meaning of Yoga; cf. lex. 'योगः संहननोपायम्'. More than that this meaning is supported by the description of Yajña-Varāha in other Purāṇas where the different Sattras are given as the Sandhis or joints of the body : See Viṣṇu 'अखिलसत्त्वसन्धे'; Bhāg. 'सत्राणि सर्वाणि शरीरसन्धिः ।'

¹उपाकर्मोष्ठ²-रुचकः³† ⁴प्रवर्ग्यावर्तः⁵ भूषणः⁶ ।

नानाछन्दो गतिपथो⁶ गुह्योपनिषदाससनः ।

[73 a-d] दे१. पद्म. महाभा. विष्णुधर्मो. द्वितीयमर्थं नास्ति । 1. दे५, ६. ततः । दे२. तपः । 2. दे१. वायु. विष्णुधर्मो. ०र्मोष्ठो । ब्रह्माण्ड. ०र्मरुचिश्चैव । 3. मुक. दे१. वायु. विष्णुधर्मो, विष्णुस्मृ. ०रुचिरः । 4. K. महाभा. प्रावर्ग्यां । दे१३, १४. प्रावर्ग्यां । दे९, ११, १२. प्रवर्ग्यां । वायु. प्रवर्ग्यावित्तं । दे१. प्रवर्ग्यांनन्तं । 5. दे५. ०जूषकः । 6. दे५, ६. ०र्योगो ।

* Though रुचिरः is the general reading in mss. and some Purāṇas, रुचक of ब्रा० and some other Purāṇas is retained; and apart from faint support of the syllable 'क' here in some mss. the context speaking of ornaments (bhūṣaṇa) supports the retention of रुचक. See also Nilkaṇṭha on Hari : 'ओष्ठस्य रुचकं भूषणं यस्य ।'

§ Āvartta is differently interpreted as repeating of certain acts in Yajña, as the spreading flames and is once taken with Varāha-puruṣa as his Nābhi. It may also refer to the circles or rings in the hair on the body, romāvartta, which is considered to be a feature of beauty, lakṣaṇa.

† ¹छायापत्नीसहायो वै ²मणिशृङ्ग³ ⁴इवोत्थितः⁵ ॥ ७३ ॥

[73 e-f] 1. K. महा. शालां । ब्रह्माण्ड, विष्णुधर्मो. मायां । 2. शंकरभा, हरिवं. मेरुं । ब्रह्माण्ड. गिरिं । विष्णुधर्मो महां । पद्म. समुत्थितो नील इवाचलो महान् । 3. दे५, ६. सङ्ग । 4. K. महा. समुं । ब्रह्माण्ड. पद्म. ०मिवों । दे १७, १८, २०, २१ इहो । दे५, ६. समो । 5. विष्णुस्मृ. ०दितः । विष्णुधर्मो. ०दिताम् । आ.वे.जी. मुक. दे१-७, ९, १०, १२-१५, १९, २२, २६. पद्म. महाभा. वायु. शंकरभा. हरिवं. ०च्छित्तः । ब्रह्माण्ड. ०च्छ्रयः ।

† Whole line intriguing. In the first pāda, there is obviously no metaphor between the two and it is to be taken as an epithet of something that follows. In the second pāda, *Maṇiśṛṅga* is quite baffling. St. Pet. Dict., citing this same text, gives what is possible in the context, viz. the Sun; the line would then mean probably 'risen like the Sun, who has for his consort Chāyā', Sun as Chāyā-pati being well-known. But while Maṇi is found among names of the Sun, the word Maṇiśṛṅga does not occur elsewhere, even the Sūrya-sahasra-nāmas not having this. The mss. and other Purāṇas have all sorts of simplified readings—all meaning mountain, which go only to prove a difficult original reading here.

A MUKUNDAMĀLĀ-VERSE IN THE PURĀNAS

In my article on the *Vāmana Purāṇa* in the *Purāṇa* IV. 1 (Jan. 62. pp. 184-192), I pointed out at the close of the article (p. 192) that a verse from the well-known *Stotra Mukundamālā* of Kulaśekhara, *Bhavajaladhigatānām* etc. (11th; 9th in the Annamalai University edition with Rāghavānanda's commentary) is found in the *Vāmana Purāṇa* ch. 94, beginning of Prahlāda's teaching.

Strangely this same verse is found also in the *Skānda, Āvanyakhaṇḍa*, Revā section, at the end of the teachings of Mārkaṇḍeya on the greatness of devotion to Viṣṇu, ch. 193, śl. 71 (the last verse).

THE KĀLIKĀ (UPA) PURĀṆA

An attempt is made here to present the problems relating to the textual material of the Kālikopapurāṇa or simply the Kālikāpurāṇa (K. P.), as a preliminary to a summary of the contents of the K. P. On I, p. 98-b, Aufrecht's C. C. records some mss. of the K. P., but here the entry L. 370, as shown by Mitra's extracts and notes, is a ms. of a different text which is mentioned by Mitra as the Caṇḍīpurāṇa. From Eggeling's IO. catalogue, we know of still another text called Kālikāpurāṇa or Satipurāṇa. On p. 22 of Pt. III of his C. C., Aufrecht notes this latter, different text. There are thus three texts, the first known as the Kālikāpurāṇa and represented by most of the mss. bearing that name, the second named the Caṇḍīpurāṇa represented by L. 370 and the third styled by the names Kālikāpurāṇa and Satipurāṇa and represented by IO. 3344.

In print, we have the K. P., published by the Veṅkaṭeśvara Press, Bombay, in 1907. IO., Eggeling, p. 1191-a, notes a Bombay edition of this same text in 1891, and besides these, there is a Bengali edition of 1910. These three books present the same text which is the first of the three texts noticed in the previous paragraph. There is of course a difference in the number of chapters. The Veṅk. edn. has 93 chs; the Bengali edn. has 90 chs.; the Bombay edn. of 1891 has 93; IO. 3339 has 90; Madras Government Oriental Mss. Library, D. no. 2342 has only 90. No. 901 in the Bombay Branch of the Royal Asiatic Society has also only 90 chs; the Tanjore Sarasvati Mahal ms. No. 10565, going up to ch. 91 of the text of the Veṅk. edn., must be a text of 93 chs. This slight difference of three chapters is due to difference in chaptering, one chapter being split into two sometimes, as Eggeling has pointed out. No ms. contains more than 93 chs., but Wilson says in his Introduction to his translation of the Viṣṇupurāṇa, that the ms. of the Kālikā he had, ran to 98 chs.

The earliest notice of the nature of the Kālikāpurāṇa (K.P.) is the translation of the chapter, (71, Venk. edn.), called Balidānavivaraṇa or the Rudhirādhyāya by W. C. Blaquiére in Asiatick

Researches, Vol. V, 1807. Wilson then gave a brief indication of the contents of this K. P. in the Introduction to his translation of the Viṣṇupurāṇa, pp. lxxxvii—xc. The K. P. being cited frequently in Smṛti nibandhas after a certain time, has been noticed by Mr. P. V. Kane in his History of Dharmasāstra, I. Other notices of the K. P. are all scrappy till we come to Mr. P. K. Gode's paper on the date of the Kālikāpurāṇa, published in Vol. X (pp. 294) of J.O.R.Madras. In this paper, Mr. Gode pushed the later limit to the date of the K. P. to 1000 A. D. on the basis of a reference supplied by me (*ibid.*, p. 293). In a paper contributed to the Woolner Commemoration Volume, yet to be published, I have drawn attention to the indebtedness of the K. P. to Kālidāsa's Kumārasambhava as also to Māgha's Śīsupālavadhā, which study, by the way, furnishes the earlier limit to the date of the K. P. as A. D. 700. This study was followed up by me with the preparation of a summary of the contents of the K. P. as available in the Veñk. edn. This summary is published here.

The K, P. and Smṛti Nibandhas.

It has been pointed out that Dharmasāstra nibandhas after a certain time begin to quote the K. P. frequently. Hemādri's Caturvargacintāmaṇi quotes it a number of times, and earlier, Śridatta cites it twice in his Ācārādarśa. Prof. K. V. Rangaswami Aiyangar drew my attention to the many citations of the K. P. in the Kṛtyakalpataru of Lakṣmīdhara, which Prof. K. V. Rangaswami Aiyangar is editing. He also kindly allowed his press-copies of some of the kāṇḍas of the Kalpataru to be examined by me. Of the Nibandhas now known, the Kalpataru of Lakṣmīdhara is the earliest to utilize the K. P. Of the Kalpataru, I could not examine the Vrata, Gṛhastha, Naiyatakāla, Dāna and Pūjā kāṇḍas; evidently the many excerpts from the K. P. in Hemādri's Vratākhaṇḍa and Dānakhaṇḍa are based on Lakṣmīdhara's citations of the K. P. in his Vrata and Dāna kāṇḍas. The Pūjāprakāśa of the Viramitrodaya (Chowk. edn.), p. 226 ff. contains long quotations from the K. P. on Mahāsnāna, Gṛhadhāra and Śivajāgara, which, again, are evidently based on Lakṣmīdhara's citations of those passages in his Pūjākāṇḍa. Of the remaining kāṇḍas of the Kalpataru, Rājadharmā, Mokṣa,

Pratiṣṭhā and Śrāddha do not cite the K. P. The six quotations in the Vyavahārikāṇḍa cannot be present in the K. P. of the Veṅk. edn., since that text does not contain any portion dealing with Vyavahāra. The Brahmācārikāṇḍa quotes two verses of the K. P. on Iṣṭāpūrta, reproduced in the Viramitrodaya also. The Śāntikāṇḍa contains a long quotation from the K. P. on Rudraja-
pavidhi in which the interlocutors figuring are Sanaka, Sanat-
kumāra and Kāvya-kūṭa (?). There is a single citation in the Śuddhikāṇḍa which is the same as the first passage cited in the Ācārādarśa (p. 17-a, Veṅk. edn. Śaka. 1826), and which is also cited in the Aparārka, p. 324 (Ānandāśrama edn.). The Tirtha-
kāṇḍa has a citation from the K. P. bearing on Bhṛgupatana at a certain holy spot.

None of these citations can be traced to the text of the K. P. available to us in print. The text of the K. P. presupposed by these extracts must be a very much more extensive one, dealing at greater length with Dharma. The sages Sanaka and Sanatkumāra figuring in the extract in the Śāntikāṇḍa of the Kalpataru are absent in the available K. P. In the citations in Hemādri's Vrata-
khaṇḍa, the interlocutors are sages Tṛṇabindu and Anilāda, both absent in the available K. P.

The second citation in the Ācārādarśa (p. 50-a); the two quotations in the Madanapārijāta (Bib. Ind.), pp. 90 and 228 on the time (caturdaśi) unsuited for Vedic study and on Vaiśyavṛtti; Aparārka, p. 15, K. P. on enslaving others by applying a collyrium to one's eyes, p. 226, K. P. on the sin of entering temples with shoes, and p. 377, K. P. on Naiveśikadāna (found also is Dāna Hemādri); Anantadeva, Rājadharmā Kaustubha (GOS.), p. 408 on Divyamāṭṛkā; Viramitrodaya, Rājanīti, p. 30, K. P. praising the king and p. 225, K. P. on Dattaputras; quotations in Hemādri, Pariśeṣakhaṇḍa—these are not traceable in the available K. P. But we are not able to decide from this fact that the K. P. available to us is altogether different; for some of the Smṛti-compilers' citations are to be found in our K. P., though these belong to works of later writers. Viramitrodaya, Saṃskāra, p. 212, K. P. on the necessity of Putra is found in our text of the K. P., at the end of the story of Vetāla and Bhairava. The Śuddhikaumudī and the Śrāddhakriyākaumudī of Govindānanda (Bib. Ind.) cites

texts from the K. P. found in the Veṅk. edn. Śuddhi, p. 246, on Durgotsava, p. 313, on the several kinds of damaged cloth unfit for offering; Śrāddha, p. 145 on Dipas and p. 13 on the two kinds of Vārdhīṇasa are to be found in the Veṅk. edn. (ch. 62; ch. 73, śls. 2-3; ch. 71, śls. 16-17). But the Śuddhi-kaumudī's long citation from the K. P. on days and acts of pollution debarring worship of Devī, and two citations in the Śrāddhakriyākaumudī, pp. 105 and 356, on pollution and spots unfit for rites are not found in the Veṅk. edn. The quotations on pp. 35, 63, 86, 88 and 99 of Nandapaṇḍita's Navarātrapradīpa (Princess of Wales Sar. Bha. Texts, 23) are found in the Veṅk. edn. of the K. P.

Attention has been drawn by Mr. Kane¹ to the fact that some of the Smṛti-nibandhakāras like Anantadeva and Nilakaṇṭha² themselves noted the circumstance, viz., the absence of the texts on adoption said to be from K. P. from the majority of the K. P. mss. Did we have, therefore, a longer text of the K. P. ?

It was noted that in the passage from the K. P. cited by Lakṣmīdhara in his Śāntikāṇḍa, Sanatkumāra figures as an interlocutor. This characteristic pertains to the Caṇḍīpurāṇa described under L. 370. It was pointed out that citations in Vrata Hemādri show sages Anilāda and Tṛṇabindu as interlocutors and this characteristic pertains to the Kālikā or Satīpurāṇa under IO. 3344. IO. 3344 is evidently incomplete and so we are not able to verify if the topics on which K. P. is quoted by Lakṣmīdhara and others, are dealt with in it. Is it probable that when these Nibandhakāras refer to K. P., they mean all these three texts ?

In Ch. 20, śls. 42-43 and 51-52 of the K. P., Veṅk. edn., two texts are cited, the first from the *Nītiśāstra* given by *Brahmā* to his son and the second from *Dakṣa's Dharmaśāstra* given to *Nārada*. The latter, I tried to trace in Smṛtis ascribed to Dakṣa and Nārada and did not succeed.

The K. P. and Nānyadeva's Bharata Bhāṣya

Lakṣmīdhara wrote under Govindacandra of Kanoj, 1104-1155 A. D. Nānyadeva who cites the K. P. in his Bharata Bhāṣya

1. Hist. Dha. Śās. I p. 448.
2. Vya. Mayūkha, Kane's edn., p. 114. For other Smṛti-nibandhas citing the K. P., see Kane: Hist. Dha. Śās. I and Kane, Vyavahāra-mayūkha.

ruled between 1097 and 1133 A. D. and was thus slightly earlier. The reference to the K. P. in Nānya's work occurs on p. 132-a of the BORI. Ms., and on p. 298 of its Madras transcript (Madras Govt. Ori. Lib. R. 5598).

“इति गो(रो)विन्दकं समाप्तम् । कालिकाख्यपुराणे यत् पुराणे (ण)पुरुषेरितम् । रोविन्दकाभिर्बं गीतं (प्रोक्तं) नान्यमहीभुजा ।”

To what text does this refer ? The Veñk. edn. of the K. P. does not deal with or contain the Gīta called Rovindaka. Could this Gīta be in a longer text of the K. P. or in the Caṇḍipurāṇa (L. 370) or the Satipurāṇa (IO. 3344) ? When I examined the text of the Bharata Bhāṣya itself, I found that on p. 296 (Madras transcript), Nānya begins the description of the Rovindaka and on p. 295, he illustrates it by a music composition beginning

‘शण्डं शण्डं जगति शण्डं * * * सोमयज्ञाङ्गयज्ञपरिपठिततनुं हविर्हव्यहोम etc.’

This song with its musical treatment goes up to p. 298, at the end of which, Nānya says that the above song belongs to the Kālikāpurāṇa. *But when he begins the song on p. 295, he gives the source as the Bhagavatipurāṇa.*

“उदाहरणं यथा भगवतीपुराणे—शण्डं शण्डं etc.”

What is this Bhagavatipurāṇa and is it the same as our K. P. in a larger version, or is it IO. 3344 or L. 370, or a text different from all these ?

Some of the minor noteworthy subjects of the K. P.

A summary of the contents of the K. P. as available in the Veñk. edn. was prepared because of the interest of the text as a Tāntrik authority for Śāktas, and because of the numerous other topics of interest which a purāṇic compilation would abound in. It is possible to mention here only some of these other topics of interest : Birth of Kāma in ch. 1. Birth of the 49 Bhāvas, the Hāvas and the 64 arts from Brahmā and Sandhyā in ch. 2 Birth of Agniṣvāttāḥ, Barhiṣadaḥ and others of this group in ch. 2. Birth of Rati in ch. 2. Birth of Spring (Vasanta) from Brahmā's sigh in ch. 3. Birth of 'Māras', the forces of Kāma, in ch. 6. The Nāṭakeśvara or Nāṭakaśaila, a part of the Himālayas where

Śiva's dances take place, ch. 7, śl. 14 and ch. 53. 12 Vratas which Satī observes to propitiate Śiva in ch. 9, which, somehow, are not noted by the Smṛti nibandhakāras. Story of how the deluge-clouds were born in ch. 11. The Vijayā whom we meet in Kālidāsa's Kumārasambhava as a companion of Pārvatī is Satī's own sister's daughter—ch. 16. Origin of the river in the hades, the Vaitaraṇī in ch. 18. Story of how some stars became malevolent in ch. 20. 1008 sacrifices and the account of which sacrifice rose from which part of the Yajñavarāha's body in ch. 32. Description of the Kapāla Bhairava sect in ch. 36. The birth of Pārvatī was on Vasanta Navamī, at midnight—ch. 42. Her marriage with Śiva was on Vaiśākha Śukla pañcamī, Guruvāra—ch. 40. Dance, music and enjoyments during Durgā mahotsava in chs. 62 and 63. The Śābara utsava which marks the Vijayadaśamī day—chs. 62 and 63. Obscene sexual talks and pranks indulged in the Visarjana celebration of the Durgā mahotsava, ch. 63. A story of the origins of mountains in ch. 64. Ch. 72, several kinds of wood and wooden seats; clothing in different materials. Ch. 73, kinds of clothing-material and varieties of stitched and unstitched clothing. Ch. 73, śls. 16 ff. 40 kinds of ornaments. Ch. 73, śls. 37 ff. Gandha-5 kinds of perfume. Ch. 73, śls. 40 ff. kinds of incense Chs. 87-91, sage Aurva's discourse to king Sagara on Rājanīti and Rājadharma. Ch. 90. same discourse, the festival of Indra's banner. A strange story of the origin of cattle in Ch. 93.

It is neither necessary nor possible to indicate even briefly here, in this introduction, the particulars of the rich Śākta-material lying in the K. P. which can be known from the summary. The K. P. is a purāṇa of East Bengal and Assam, the only other place on the greatness of which the K. P. expatiates being the region of the Candrabhāgā river (in the Puñjāb). The bigger stories in digression are : Arundhatī-Vasiṣṭha, Chs. 19-23. Candra's life, marriage with the stars, getting Rājayakṣmā., Chs. 20-22. Varāha-avatāra story, Chs. 25-32; Kūrma-avatāra, Chs. 28 and 35; Matsya-avatāra, Chs. 33-34. Story of Narakāsura with the sub-story of Bāṇāsura, Chs. 37-41.

The K. P. contains some good prayers to Yogamāyā or Kāli, Śiva and Viṣṇu. The following are on Yogamāyā or Devī :

Ch. 5, śls. 15-50, 55-63;

„ 8, „ 12-27.

Ch. 24, śls. 9-27.

„ 28, „ 32-40.

„ 42, „ 19-28.

„ 80, „ 96-103 (in an irregular metre).

Prayers to Śiva : Ch. 18, Śls. 56-68; Ch. 46, Śls. 14-18; Ch. 47, Śls. 86-100.

Prayer to Viṣṇu : Ch. 22, Śls. 52-70; Ch. 31, Śls. 4-17.

The Literature known to the K. P.

As mentioned previously, I have drawn attention elsewhere for the fact that the K. P. has utilised Kālidāsa's Kumārasambhava and Māgha's Śiṣupālavadhā. In the discourse of sage Aurva to king Sagara on Rājanīti and Rājadharmā, the K. P. expressly mentions the works of Śukra and Bṛhaspati on Rājanīti, at the end of Ch. 87, and bases its account of the Indradhvaja festival and the Viṣṇu-iṣṭi to be conducted by the king on the Viṣṇu-dharmottara which it twice mentions in Chs. 91 (Śl. 70) and 92 (Śl. 2), as containing the sage's own previous discourses on these subjects.

Besides these texts, the K. P. must have known a Nitiśāstra ascribed to Brahman and a Dharmāśāstra ascribed to Dakṣa or Nārada, as has already been pointed out above.

The other works known to the K. P. refer to the Tāntrik branch, and are mentioned in the portion dealing with Devī-worship beginning with Ch. 54.

(i) The *Śivāmṛta* : In Ch. 54, Śls. 4-5 (quoted in the summary below), the K. P. refers to a work on Mahāmāyā-worship called *Śivāmṛta*, in 18 Paṭalas, compiled by Bhairava from the teachings he received from Śiva.

(ii) The *Vaiṣṇavatantra*, *Durgātantra*, *Tripurātantra*, and *Uttaratantra*. These expressions occur in this section on Devī-worship; the first name occurs frequently. Are these names of works or only names of different techniques of worship? The *Uttaratantra* at least sounds like a work-name.

Whole chapters from Bhairava's work seem to have been incorporated into the K. P. For, though according to the Purāṇa's story, Śiva must address both Bhairava and Vetāla, Bhairava alone is addressed in the verses in these sections. Further, one of the chapter-colophons of the K. P. is a colophon in part of the original :

Ch. 54 : इति श्रीकालिकापुराणे महामायाकल्पे अष्टादशपटले चतुःपञ्चाशत्-
मोऽध्यायः ।

References to a Bhairavatantra are many, but I am not able to fix the text which the K. P. has used here.

A Summary of the Contents of the Kālikāpurāṇa³

Ch. 1. Śl. 1. Obeisance to Hari (Vasantatilakā); Śl. 2. *do* to Māyā (Vasantatilakā); Śl. 3. *do* to Ādya Purāṣa (Anuṣṭubhs from this). Kamaṭha and other sages ask Mārkaṇḍeya to relate to them how Kāli, of yore, captivated the heart of Śiva who had become a Yogin; how Satī was born of Dakṣa, how She abandoned her body as Satī and incarnated Herself as the daughter of Himavān, and finally claimed half of the body of Śiva.

Mārkaṇḍeya begins the narration : He says that the story of these incidents was of yore handed down from Brahmā to Nārada, from Nārada to the Vālakhilyas, from them to sage Yavakṛita, from him to Asita and from Asita to himself, Mārkaṇḍeya.

Mārkaṇḍeya's obeisance to Hari; description of Hari, the prime Puruṣa whom Brahmā propitiated and with whose grace, Brahmā created the beings, through Dakṣa and other Prajāpatīs. Brahmā created also the sages, his mind-born sons, ten in number : Marīci, Atri, Pulaha, Aṅgiras, Kratu, Pulastya, Vasiṣṭha, Nārada, Pracetas, Bhṛgu. The eleventh He created from His mind was Sandhyā, the evening Sandhyā, referred to as Jayantikā (सायंसन्ध्या जयन्तिकā). Description of her beauty.

Then Brahmā wondered what He could do with her. Next moment another beautiful person, this time a male, issued out of

3. Veṅkaṭeśvara Steam Press Edn.

Brahmā's mind. This was Kāma. Description of his beauty. Brahmā assigned him the duty of making all living beings, including the lesser and the greater gods like Himself, slaves of his flowery shafts of love.

Ends Ch. 1 called the birth of Kāma.

Ch. 2. The sages and the Prajāpatīs give Love the names of Manmatha, Kāma, Madana, Darpaka, Kandarpa and give his arrows power over everything and everybody.

They give the first-born woman also the name Sandhyā.

After thinking for a while, Kāma tries his arrows on Dakṣa and Sandhyā. He draws his bow, standing in Āliḍha pose and throws the hearts of everybody there, upto Brahmā, into the thraldom of love towards Sandhyā.

When Brahmā is giving expression to his love, there arise out of Him, the 49 Bhāvas, Bibboka and other Hāvas; and the 64 arts now arise out of Sandhyā who is also under the influence of Kāma. Brahmā and others begin to pay definite attention to Sandhyā. All this, Śiva sees from above and laughs aloud. Śiva deprecates Brahmā and the sages and the Prajāpatīs for succumbing to love, and that towards a daughter (in the case of Brahmā) and a sister (in the case of others). He reviles Kāma also who was given power only some minutes back and who had used it against the wrong persons. Ashamed on hearing Śiva speak thus, Brahmā controls Himself. Brahmā perspires now profusely and out of the perspiration rise Agniṣvāttas, Barhiṣads and the Pitṛgaṇas, dark in colour and with lotus-like eyes, permanent Yatis averse to Saṁsāra. Agniṣvāttas 60,000, Barhiṣads 86,000.

Of the perspiration that fell down from Dakṣa's limbs, a damsel is born. Marīci and six others control themselves; but of the perspiration of the rest, Pitṛgaṇas, Somapas, Ājyapas, Svakālins, Havirbhukṣas, and Kayvavāhas are born. Somapas are born of Kratu; Svakālins of Vasiṣṭha; Ājyapas of Pulastya; Haviṣmats of Aṅgiras.

Thus, in a way, the Pitṛs become sons of Sandhyā.

In the shame caused by Śiva's words, Brahmā becomes angry towards Manmatha, though Manmatha had already withdrawn his arrows in his fear of Brahmā and Śiva.

Ch. 3. Brahmā curses Manmatha : "Since you made me ridiculous before the eyes of Śiva, you shall perish in the fire of Śiva's third eye, by similarly trying your valour on Him." On Kāma's entreaty, Brahmā tells Manmatha that out of his own ashes, he will rise again by the grace of the same Śiva, when Śiva marries. Brahmā and Śiva disappear.

The excellent damsel born of Dakṣa's perspiration is Rati whom Dakṣa gives in marriage to Kāma. Description of Rati.* Kāma thinks that with her aid, he could infatuate even Śiva.

Ch. 3 ends with a Mālini verse.

Ch. 4. Ever since Śiva pulled Him up, Brahmā was feeling the humiliation and was thinking of a way to make the Yogin Śiva succumb to the charms of a woman. He asks Kāma to follow Śiva wherever He goes and enslave Him by bonds of love. But Kāma asks Brahmā to point out the woman on whom he could make Śiva dote. Brahmā sinks into thought and sighs. Out of His sigh arises the spring (Vasanta Rtu). Description of Vasanta. Brahmā gives Vasanta to Kāma as his constant companion and help. Brahmā blesses also that Śṛṅgāra and its Bhāvas, Bimboka and other Hāvas and the 64 arts shall aid Kāma and Rati (Śls. 36-37). Then Brahmā sends Kāma, Rati and Vasanta after Śiva and confers with Dakṣa to create a woman.

Ch. 5. Brahmā says that only Viṣṇumāyā is powerful enough to attract Śiva, that he would pray to Her and that Dakṣa should propitiate Her and request Her to become Dakṣa's daughter and Śiva's wife. Dakṣa agrees; Marici and others approve of this. Dakṣa begins penance on the coast of the milk-ocean to see Mahāmāyā. Brahmā prays to Her from Mandaragiri. The prayer, Śls. 15-50. She manifests Herself to Brahmā, swarthy, beautiful, four-armed, mounted on a lion, with sword and lily in

4. Metrically and rhetorically, there is in general a poet's finish in all the passages of this Upapurāṇa.

her hands and with untied locks of hair. Again Brahmā sings Her praise, Śls. 55-56. Brahmā tells Her the purpose of His penance and requests Her to incarnate Herself as some woman to captivate the heart of Śiva who is a Yogin and is averse to the path of Sṛṣṭi. The continuation of Sṛṣṭi is given as one of the motives by Brahmā.

Ch. 6. The Goddess promises to be born as Dakṣa's daughter to entrance Śiva and disappears. Brahmā meets Kāma on the way and informs him how he has made Māyā consent to be born as a woman to captivate Śiva. On Manmatha's query, Brahmā is about to expatiate on the greatness of Mahāmāyā. But before He begins to do that, he sighs frequently. Out of his sighs arise armies of animals, animal-like beings and warriors with missiles. They shout "kill, kill." Brahmā hence gives them the name 'Māra' and gives them to Manmatha as his forces.

Then Brahmā begins the Māhātmya of Yogamāyā. Śls. 61-74.

Ch. 7. Brahmā continues his talk with Manmatha : 'Soon Yogamāyā will be born as Dakṣa's daughter. You continue your work by following Śiva wherever He goes. Kāma now relates what Śiva does and what he (Kāma) had done with Him up to that time. Kāma had been using all his shafts and all his power. Among the mountains to which Śiva goes like Meru and Kailāsa, Manmatha mentions one named Nāṭakeśvara (Sl. 14.) Manmatha says that he made the birds and animals in the places where Śiva stayed become amorous, and Madhu (Spring) made even trees and creepers feel love. None of these could disturb Śiva. Kāma adds that, with Dakṣa's daughter and the newly created army, he could attempt again.

Ch. 8. Kāma goes to Śiva's place. Dakṣa in penance sees Māyā or Kālī. Dakṣa's stotra on Kālī, Śls. 12-17. She promises to become his daughter to captivate Śiva's heart. She adds that the moment Dakṣa slights Her, She would leave the body.

Dakṣa begets a number of sons, who, by Nārada's Upadeśa, become Viraktas. Dakṣa then marries Viraṇī, daughter of Viraṇa; she is otherwise called Asikni also. Of the *Saṅkalpa* of the two is born Satī. A stotra on Māyā.

Even as a child, Satī shows Her love for Śīva; draws His picture and sings His praise. Nārada one day visits Satī and Dakṣa, and blesses Satī that she would marry Śīva.

Ch. 9. Satī attains youth and worships Śīva. The worships of Śīva :—

(i) In Āśvina, on the day called Nandaka, with Lavaṇāṇna and Guḍāṇna.

(ii) In Kārttika, caturdaśī, with Apūpa and Pāyasa.

(iii) In Mārgaśīrṣa, kṛṣṇāṣṭamī with Yavodana.

(iv) In Pauṣa, kṛṣṇa-saptamī with Kṛsarāṇna in the early morning after waking through the whole night.

(v) In Māgha, paurṇamāsī, similar waking up during the night and worship of Śīva on the river-bank, after bath and in wet clothes.

(vi) In Phālguna, kṛṣṇapakṣa-caturdaśī—Jāgaraṇa—Bilvārcana.

(vii) In Caitra, śukla-caturdaśī, worship during day and night with Palāśa flowers.

(viii) In Vaiśākha, śukla-tṛtīyā, sustaining herself the whole month only on milk, worships Śīva with Yavodana.

(ix) In Jyeṣṭha, śukla-pūrṇimārātri—fast and worship with offer of clothes and Bṛhatī flowers.

(x) In Āṣāḍha, śukla-caturdaśī, worship with Bṛhatī flowers.

(xi) In Śrāvaṇa, kṛṣṇa-aṣṭamī and caturdaśī—worship with offer of pure yajñopavita and clothes.

(xii) In Bhādrapada, trayodaśī and caturdaśī—fast and worship, with fruit-food on the latter day.

When Satī finishes this round of Vratas of Śīva for a year, Brahmā and Viṣṇu go to Śīva with their consorts. Brahmā explains the purpose of their visit; Brahmā persuades Śīva to marry. Śīva asks if there is a woman suitable to His yogic nature. Brahmā mentions Satī, daughter of Dakṣa. Hari joins Brahmā in the plea. Śīva consents and the two leave Him. Kāma overhears this conversation and is glad.

Ch. 10. Sati performed once again the Nandā vrata in Āśvina śukla aṣṭamī, fasting and worshipping Śiva. At the end of the Vrata, Śiva appears before Her. Manmatha now makes the two infatuated mutually, with his arrows Harṣaṇa and Mohana. Śiva grants Sati's request to become His wife. Sati wants Śiva to arrange the marriage through Her father Dakṣa and goes away to Her mother. Śiva returns to His place, calls forth Brahmā and entrusts Him with the further work of arranging the marriage. Brahmā meets Dakṣa and arranges the marriage. Nārada and other arrive.

Ch. 11. Śiva, Brahmā, Nārada and other sages and gods arrive in Dakṣa's house for Śiva's marriage. The marriage takes place. Viṣṇu also arrives then. Brahmā sees Sati and becomes stricken with love; His Tejas falls on the ground and from this Tejas of Brahmā are born the thundering clouds, Saṁvarta, Āvarta, Puṣkara and Droṇa. Śiva who sees Brahmā's misbehaviour becomes angry, and rushes at Him with the trident to kill Brahmā. The sages and Dakṣa try to pacify Śiva; Viṣṇu interferes and points out that Śiva, Himself and Brahmā are identical and hence, Śiva should not kill Brahmā. Viṣṇu's expatiation on the ultimate oneness of the three deities. Śiva desists from killing Brahmā.

Ch. 12—Ch. 13. The elaboration of this oneness of Śiva, Viṣṇu and Brahmā. Description of creation; the manifestation of the trinity, their exploits etc. At the end, repetition of the oneness of the three and a plea to Śiva to excuse Brahmā; and Śiva excuses.

Ch. 14. Śiva returns to Himavatprastha with Sati; sends away the gods; then asks His gaṇas to retire and present themselves whenever Śiva thinks of them. The gaṇas retire to Mahākośīprapāta. Śiva and Sati live in happiness. From there, the two go to the Mahākośīprapāta and spend the time happily. Spring manifests itself and Kāma arrives there. A fine description of the Spring. Śiva thus spends 24 years.

Ch. 14 ends here with a Mālinī.

Ch. 15. The rains; a fine description of the rainy season by Sati. Desire to live in a rainless region. Śiva suggests Meru or

Kailāsa, places above the clouds. Descriptions of Meru and Kailāsa. Satī prefers Kailāsa. There are some Upajātis and one Vasantatilakā in this chapter.

Ch. 16. In Kailāsa, Śiva sported with Satī 10,000 years according to gods' calculation. The two moved from place to place, one peak to another in the Himālayas, Meru, the gardens of Indra, Agni etc. and Earth.

Dakṣa now conducts a large sacrifice to which he invites everybody except Śiva and Satī. Description of Dakṣa's Yajña. Some Upajātis. Satī is enraged at the wanton insult offered by Her father and, remembering Her previous word to Dakṣa that she would cease to be his daughter when he insults Her, She gives up Her life as Satī by yoga (Prāṇa-sphoṭa). Before giving up Her life, she decides to be born as the daughter of Menā and Himavān, to marry Śiva again.

Satī's sister's daughter, Vijayā, weeps over Satī's body.

Ch. 16, called Satidehatyāga, ends here.

Ch. 17. Śiva returns after Sandhyā-worship in Mānasa lake and learns the circumstances under which Satī gave up Her life. Enraged, Śiva rushes to where Dakṣa performs his sacrifice; Śiva sends Virabhadra with some Gaṇas to destroy the sacrifice. Seeing Viṣṇu preventing Virabhadra, Śiva Himself enters. He plucks the eyes of Bhaga and shatters the teeth of Sun. Sacrifice (yajña) now takes a deer form and escapes into Brahmā's world; Śiva pursues it; it runs and enters the corpse of Satī. On approaching Satī's corpse, Śiva forgets yajña and begins to weep over Satī's body. Last verse in Mālinī.

Ch. 18. When Śiva is weeping over Satī's body, Kāma, coming there with Rati, shoots Him with his shafts and makes Śiva mad and rave out 'Satī, Satī. Tears pour down from Śiva's eyes in floods, and fearing that earth would burst, the gods, Brahmā and others pray to Śanaīścara. A prayer on Śanaīścara, Śls. 13-16. Śanaīścara once stopped the clouds from pouring down and so is now asked to hold up Śiva's tears. To prevent Śiva from burning down Śanaīścara, the gods throw a Māyā over Śiva. Śanaīścara holds Śiva's tears for a time and then deposits them in the mountain called Jaladhāraka. But the Jaladhāraka splits and the river of

Śiva's tears flow down to the sea from where it reaches finally Yama's place and runs there as the Vaitaraṇī.

Śiva, unable to bear His sorrow, lifts up Sati's body on His shoulders and goes to the eastern provinces. Seeing Śiva walking like this in madness, the gods who want Him to be relieved of Sati's corpse, enter Sati's body through Māyā, render it into pieces and make the pieces fall at certain parts of the country, for the welfare of the world.

At Devikūṭa		fell the feet:
„ Uḍḍiyāna		„ „ thighs;
„ Kāmarūpa,	on	} „ „ yoni;
„ Kāmagiri		
„ the same place	}	} „ „ navel;
„ towards the east		
„ Jālandhara		„ „ breasts;
„ Pūrṇagiri beyond	}	} „ „ shoulders and neck.
„ Kāmarūpa		

The country traversed by Śiva bearing Sati's corpse becomes Yājñikadeśa. Further bits of Sati's body are blown by wind to the heavenly Ganges. At each place where a part of Sati's body falls, Śiva establishes Himself in Liṅga-form. And at all these places, Brahmā and others worship Sati.

The Goddess at Devikūṭa is called Mahābhāgā.

„ Uḍḍiyāna	„	Kātyāyani.
„ Kāmarūpa	„	Kāmākhyā.
„ Pūrṇagiri	„	Pūrṇeśvari.
„ Jālandhara	„	Caṇḍī.
„ the eastern	}	} „ Dikkaravāsini and
„ border of		
„ Kāmarūpa		Lalitakāntā.

At the place where Sati's head falls, Śiva sits down to weep; the gods approach to console Him but, ashamed to be seen by them in that state, Śiva transforms Himself at that very place into a stone Liṅga. Brahmā and others extol that Śiva-liṅga. A Śiva stotra,

verses 56-68. On hearing this stotra, Śīva rises out to the Liṅga, but still in sorrow. Brahmā again extols Him (longer metres are employed here) and requests Him to overcome the sorrow for the world which will not stand Śīva's grief. Brahmā consoles Śīva that Satī will be born again after a 100 divine years, at the beginning of the Tretāyuga, to marry Śīva again. Śīva asks Brahmā to keep Him company till He is able to be free of His grief fully. Both Śīva and Brahmā go to Kailāsa. From there, with other gods joining them, they go to another part of the Himālayas, Oṣadhi-prashta, the capital or Himavān, where the latter receives them. Unfortunately Śīva meets Vijayā there, and Vijayā begins to weep for Satī's death.

Ch. 19. Śīva's grief is aroused, but Brahmā again points out to Śīva the impropriety of His grief. (Longer metres here). From Himavān's capital, Brahmā takes Śīva to the solitude of the lake Śīprā in the east, from which arises river Śīprā falling into the ocean in the South. A fine description of Śīprā, reminding one of the description of Pampā, in Kiṣkindhā Kāṇḍa of the Rāmāyaṇa.

A digression here on lake Śīprā and the river Śīprā. The waters which the gods sprinkled on the couple when Vasiṣṭha married Arundhatī collected into the Śīprā lake, the god's favourite bath, and when the waters became too much, Viṣṇu let them out as the Śīprā river, holy like the Ganges. Bathing during the whole of Kārttika in it is very meritorious. A bath in it on Kārttika paurṇamāsi is of untold merit.

A second digression into how Vasiṣṭha married Arundhatī. It is Brahmā's mind-born daughter Sandhyā who became Arundhatī and chose Vasiṣṭha as her husband. When tempted by Kāma, Brahmā forgot that she was his own daughter, and her brothers, the sages also forgot that she was their sister, Sandhyā felt greatly ashamed and desired to give up that body. She wanted to expiate her own sin, for she too felt the evil effect of Kāma's shaft; she desired to do penance so that none in future fell prey to love soon after birth. She repaired to the Candrabhāga hill for doing this penance.

Ch. 20. Brahmā now asked his son Vasiṣṭha to meet Sandhyā and dissuade her from the penance. Vasiṣṭha proceeds to Candra-

bhāga as a Brahmācārin. He saw there a lake called Bṛhallohita and Sandhyā in penance on its bank. From that lake and mountain flowed westwards river Candrabhāgā towards the sea in the South.

A digression into how the river Candrabhāgā began to flow, (śl. 17 ff.) how the lake Bṛhallohita was formed and why the hill came to be called Candrabhāga. Since Pitāmaha apportioned (Bhāga) Candra as food for Devas and Piṭṛs on that hill, the hill took the name Candrabhāga. The story of this is then set forth in detail.

Dakṣa gave his daughters, the 27 stars, Aśvini etc., as wives to Candra, but Candra spent his time only with one of them, Rohiṇī. At this, the other 26 star-wives grew angry and accused Candra of the sin of abandoning legally wedded wives. The 26 stars point out that for the sake of the happiness of many, one, viz., Rohiṇī, could be killed, and that there was the authority of Brahmā for it.

यस्मिन्नर्थे पुरा ब्रह्मा व्याजहार सुतं प्रति ।
नीतिशास्त्रोपदेशाय तन्नः संश्रुतमस्ति वै ॥
एकस्य यत्र निधने प्रवृत्ते दुष्टकारिणः ।
बहूनां भवति क्षेमं तस्य पुण्यप्रदो वधः ॥ 42-43.

But Candra saved Rohiṇī from the 26 sisters. The stars accused Candra of sinful neglect of virtuous wives with a Smṛti-text, given by Dakṣa to Nārada :—

गदतो यच्छ्रुतं पूर्वं नारदाय पितुर्मुखात् ।
दक्षस्य धर्मशास्त्रार्थं तच्छृणुष्व निशापते ॥
बहुदारः पुमान् यस्तु रागादेकां भजेत् स्त्रियम् ।
स पापभाक् स्त्रीजितश्च तस्य (स्या ?) शौचं सनातनम् ॥51-52.

and so on. The authority cited goes up to verse 61. On hearing this harsh outspoken criticism, Candra cursed Kṛttikā and the two next starts to become malevolent and Kṛttikā and the other eight Uttaraphalgunī, Bharāṇī, Ārdrā, Maghā, Viśākhā, Uttatabhādrapadā, Jyeṣṭhā and Uttarāṣāḍhā as unsuited stars for starting on a journey, yātrā. The 26 stars then reported the matter to their father Dakṣa. Dakṣa thrice warned Candra of the

sin of neglecting his other wives, and when he found Candra still resorting only to Rohiṇī, Dakṣa grew enraged. Out of Dakṣa's nostrils issued forth the malady called Yakṣmā which Dakṣa directed towards Candra so that Candra might be eaten up day by day. This disease is called Rājayakṣmā since its first victim was Rājā, moon. Kṣaya caught the moon; and when the moon began waning, herbs began failing and consequently sacrifices were hindered. Starvation seized the gods when sacrifices stopped. Rains failed as a result of this and famine descended on earth. In the famine, Dharma began to disappear and evil increased. Unable to understand this cosmic disturbance, the gods sought Brahmā who informed them of how and why Dakṣa cursed Candra.

Ch. 21. On Brahmā's advice, the gods sought and prayed to Dakṣa who said that if Candra would become impartial to all his wives, Candra could wax half a month, though waning for the rest of the days. The gods carried this message to Brahmā. Brahmā with the gods including Candra went to Cāndrabhāga hill and did ablution in lake Bṛhallohita. The lake possessed medicinal water and Candra was free from Yakṣmā after a bath in it. Brahmā restored the lost digits (Kalās) to the moon. The Rājayakṣmā now asked Brahmā to assign an abode for its stay. Brahmā assigned the following persons as legitimate victims for Yakṣmā, viz., those who during day, twilight and night cohabit with women. Candra was still weak, and to give him the necessary tonic, Brahmā assigned to him a portion of the Puroḍāśa of the sacrifices, next to the shares of Prajāpati, Indra and Agni. Brahmā further assured Candra that his body would attain its previous perfection at the end of the next great churning of the milk-ocean. Meantime, Candra will wax and wane. Detailed arrangements for this waxing and waning were then made. One of the 16 digits was given to Śiva who placed it on his head. From this Chandra were Havya and Kavya to be produced. The Pitṛs satisfy themselves with Kavya on the afternoon of the Amāvāsyā day. The Devas satisfy themselves with havya. Thus was Candra apportioned on the Candrabhāga hill between Devas and Pitṛs.

He who listens to this story will be freed from consumption.

Ch. 22. Where Chandra was first washed on the Chandra-bhāga hill, there arose the river Sītā; it fell in the lake Bṛhallo-hita and flowed out westwards into the sea as the river Candra-bhāgā. The digresion ends here.

Śl. 17. The story of Vasiṣṭha-Arundhati marriage is resumed; Vasiṣṭha met Sandhyā doing penance on the Candra-bhāga hill and desired to know the cause of her penance. At her request, Vasiṣṭha imparted to her the Viṣṇumantra. His first description of Viṣṇu echoes the Viṣṇusahasranāma of the Mahābhārata—

परमं यो महत्तेजः परमं यो महत्तपः ।

परमो यः समाराध्यः विष्णुमंसि घीयताम् ॥

Vasiṣṭha then disappeared. Sandhyā propitiated Viṣṇu with that Mantra and her penance. Śls. 52-70, Sandhyā's hymn to Viṣṇu; Śālinī, Anuṣṭubh, Upajāti etc. Viṣṇu appeared before her. She asked of Him that beings should not become prey to love soon after their birth, that she should be the world's first Pativrata and that whoever looked at her in lust should lose his manliness. Viṣṇu ordained that men and women would begin loving only after attaining youth and granted her the other requests. Viṣṇu told her also that sage Medhātithi was conducting a sacrifice in that same hill and that, thinking of that person whom Sandhyā would like to have as her lord, she might give up her body in the sacrificial fire of Medhātithi. Viṣṇu then touched Sandhyā and she become Puroḍāśa in her body. Unperceived by any, and thinking of Vasiṣṭha as fit to be her lord, Sandhyā entered the fire. Her being went up to the sun who divided her into two, morning Sandhyā and evening Sandhyā, the former delighting the devas, the latter, the pitṛs. From there she was reborn through the fire as a beautiful daughter to Medhātithi during his sacrifice. She was called Arundhati because she never would hinder (न रुध्) Dharma. Ch. ends in Vasantatilakā.

Ch. 23. Arundhati's life on the slopes of the Candrabhāga hill, in Medhātithi's hermitage. The pond in which she sported became the holy Arundhatītīrtha. Expatiation on the great merit of bathing in Kārttika in the Candrabhāgā. Brahmā directed Madhātithi to send Arundhati to Sāvitrī and others for education.

Accordingly, Arundhati receives instruction from Sāvitrī, Gāyatrī, Sarasvatī, Drupadā and Bahulā who descended to her everyday from the Sun. There in Mānasācala, while yet undergoing tuition, Arundhati attained youth; she met Vasiṣṭha and the two fell in love. The gods knowing this arranged their marriage, after bringing Medhātithi there. The waters poured on that occasion took seven branches and became seven lakes and seven rivers; Śīprā from Śīpra; Kauṣikī from Mahākośī; Mahānadi from Umākṣetra; Kāverī from lake Kavera; Gomati from Mahākāla; Sarayū from Hamsavatāra; Irāvati from south of Himālayas, near Khāṇḍa-vāraṇya.

The recital of this story of Vasiṣṭha-Arundhati marriage is meritorious during Pūmsavana, journey and Śrāddha. Last verse in Mālatī.

Ch. 24, With the above ch. ended the digression into the story of the lake Śīpra and river Śīprā. Śīva's story is resumed.

Śīva is sadly sitting on Śīprā's banks. The gods pray to goddess Satī or Yogamāyā. Stotra on Satī, Śls. 9-27. As a result of the prayer, Yogamāyā withdraws herself from Śīva's heart. Viṣṇu gets into Śīva's mind and presents to Śīva's vision the creation, preservation and dissolution of the worlds. Śīva gets composed and enters Yoga. The gods retire. The sages ask Mārkaṇḍeya to describe how Viṣṇu conducted creation etc., and how the world is said to be "Nissāra", worthless.

Ch. 25. Description of Vārāha, the Ādisarga, i.e. the primary creation; then of the Pratisarga, or secondary creations, with their dissolutions. Description of time, starting from 'wink'; man's time-measure; god's time-measure etc. The great God is beyond time. Description of Pralaya or dissolution, before creation. This secondary dissolution is called Prakṛtilaya.

Ch. 26. Ādiṣṭi from God who is Himself Time. Purāṇic Sāṃkhya account of evolution. Varāha-avatāra story and Varāhakalpa.

Ch. 27. The secondary creations (Pratisargas) begun by the Prajāpatis, Manu, Dakṣa, Marīci etc. From Virāṭ Manu appeared; from Manu, seven lesser Manus, Svāyambhuva, Svārociṣa,

Auttami, Tāmasa, Raivata, Cākṣuṣa and Vaivasvata. These created profusely. This creation comprehends animals, men and semi-divine beings, sages and the gods.

Ch. 28. Definition of a Manvantara and an account of Pralaya closing a Manvantara. The Lord now takes the Kūrma form to bear the globe going down in this deluge. The Lord goes to sleep bearing the Earth. Brahmā sees the Lord in sleep, Yoganidrā; prays to Yoganidrā, Śakti. Śls. 32-40, hymn to Yogamāyā. Yogamāyā then issues out of Viṣṇu in Rājasa form. Then starts creation as of yore.

Ch. 29. The world thus created and dissolved is therefore Nissāra, pithless. The first Sāra or Being of permanence is Brahman of the form of knowledge. The other Sāra is Dharma which is the means to attain the Permanent. Śls. 7-13, a fine harangue on Dharma as the one supreme thing in the world. Everything else in the world is Nissāra.

Ch. 30. Viṣṇu revelling in his boar-form with Earth and producing young ones; Śiva derides Viṣṇu and asks him to give up that boar-form.

Ch. 31. The Gods pray to Viṣṇu; Śls. 4-17, prayer to Viṣṇu. Viṣṇu is pleased to give up his boar-form and asks Śiva to kill his boar-form, on which Śiva takes the Śarabha-form. Fight between Varāha and Śarabha. There is confusion here, when towards the end the Varāha is called Narasimha. Really it is the Narasimha-avatāra of Viṣṇu that Śiva puts down as Śarabha. There is a description of Śiva's attendants.

Ch. 32 How the Varāha became Yajñavarāha, the Sacrificial boar : Jyotiṣṭoma was born of its brow-nose juncture; similarly Vahniṣṭoma, Vrātyastoma, Paunarbhavastoma, Vṛddhastoma, Bṛhatstoma, Atirātra, Vairāja, Adhyāpana, Brahmajajña, Tarpaṇa, Homa, Devabali, Bhūtajajña, Nṛyajajña, Atithipūjā, Snāna, Nityajajña, Vājimedha, Mahāmedha, Narmedha (these sacrifices involving Prāṇihimsā were born of the boar's lowest part, the feet), Rājasūya, Vājapeya, Pratiṣṭhā, Utsarga, Dāna, Śrāddha, Sāvitrīyajñā (these from the boar's very heart), Saṁskāras, Prāyaścitta, Rakṣasatra, Sarpasatra, Ābhicārika, Gomedha, Vṛkṣayāga (these

from its hoof), Māyeṣṭi, Parameṣṭi, Agniṣoma, Naimittikayajñas done during Saṁkrānti etc., Dvādaśavārṣika, Tirthaprayoga, Āśauca, Arka, Ātharvaṇa, Saṁkarṣaṇa, Ṛcotkarṣa, Kṣetrayajña, Pañcamārga, Atiyojana, Liṅgasamsthāna, Herambayajña—all told, 1008 sacrificial rites arose from the different parts of the body of the Yajñavarāha. The sacrificial utensils and other paraphernalia also came out of Its body. The sacrificial fires came out of the bodies of Its sons.

Ch. 33. The Ākālikapralaya that followed the Vārāhakaḷpa. Sage Kapila's request to Manu for a piece of land for doing penance; Manu's refusal; Kapila's anger and curse calling forth a deluge. The story of the Matsya-avatāra. Manu sights the fish, in this account, at Badarī.

Ch. 34. Continuation of the story of the Fish-incarnation. Śls. 22-33 Manu's prayer to God Matsya.

Ch. 35. The Lord takes the Kūrma-incarnation to make even the surface of the earth at the end of the above Ākālikapralaya. The rest of the creation is completed by Nara-Nārāyaṇa. When herbs grow, sacrifices begin. Dakṣa's daughters marrying Kaśyapa and furthering creation. The tribe of Aditi and Diti, devas and asuras; and other classes of beings.

Ch. 36. Śiva gives up his Śarabha-form. Out of the main body of Śarabha comes Kapālabhairava. The Kāpālīka sect is incidentally described with their rites; Māmsa-mastiṣka-medo-homa, Surayā-pūjana, Naramāmsabali, Rudhirapāna, Surāpāraṇā, Kapāladhāraṇa and Vyāghracarmadhāraṇa. The form of Kapālabhairava is red, eighteen-armed, red-eyed and He is always sporting with the Nāyikās, Kālī, Praçaṇḍā and others. He is also called Śmaśānabhairava and Mahābhairava. His worship with flesh, liquor etc. is done on Caitra śuklacaturdaśī.

Ch. 37. Here begins the stories of Naraka, son of Varāha and Bhūmi, born an Asura because begotten by Varāha on a Rajasvalā mother.

Śls. 15-22, Bhūmi's prayer to Varāha. Earth conceived but at God Varāha's direction, did not deliver.

Ch. 38. King Janaka of Videha had no issue. Hearing of king Daśaratha, similarly issueless, getting sons through sacrifice, Janaka starts a sacrifice. Earth gave birth now to Sītā and presenting her to Janaka, told him that after Rāvaṇa and his tribe were destroyed through Sītā, She (Earth) would give birth to a son and that Janaka should bring up that son till his youth. Rāvaṇa and his tribe were killed and Earth yielded to Janaka, her son Naraka, begotten by Varāha. Viṣṇu (Varāha) appeared, told Earth that their son would rule the country of Prāgjyotiṣa so long as he remained a normal man, and disappeared.

Ch. 39. Janaka brought up Naraka for 16 years and then Earth and Viṣṇu took him through the waters of the Ganges to Kāmarūpa or Prāgjyotiṣa where he was made king.

The country of Kāmarūpa was at that time peopled by red-coloured hunters, Kirātas, with shaven heads and living on flesh. Naraka killed their chief, Ghāṭaka. Naraka was mounted on a white elephant.

‘Kāmākhyā is the form of Goddess Yogamāyā here; here flows river Lauhityā, Rule from the city of Prāgjyotiṣa’. Having said this to Naraka, Viṣṇu disappeared.

Naraka drove the Kirātas beyond river Karatoyā and settled Brāhmaṇas on the land. Viṣṇu then secured as Naraka’s wife Māyā, daughter of the Vidarbha king. He was worshipping Kāmākhyā on the hill Nilakūta. King Janaka paid a visit to Naraka.

Ch. 40. Story of Bāṇa ruling at Śoṇitapura, a friend of Naraka. Bāṇa’s friendship turned Naraka also into a demon. Naraka prevented Vasiṣṭha from worshipping Kāmākhyā. The Goddess left the temple as a protest against the treatment given to Vasiṣṭha. Bad times overtook Naraka, and Bāṇa was informed of all these. At Bāṇa’s suggestions, Naraka propitiated Brahmā with penance for boons. Bāṇa then suggested that Naraka should attack Indra.

Ch. 41. Naraka begets four sons. Hayagrīva, Mura and other celebrated demons join Naraka who begins to oppress the gods, sages and others.

Meantime at the god's request, Naraka's father, Viṣṇu, descends as Kṛṣṇa to do away with all demons including Naraka. A rapid resume of Kṛṣṇa's exploits. Kṛṣṇa kills Naraka and crowns his son Bhagadatta as king.

Ch. 42. Now the story of Sati becoming Pārvati, daughter of Himavān, is taken up.

Menā worships Yogamāyā. The worship starts on Caitra Aṣṭamī and goes for 27 days. Thus she worships for 27 years. Kāli appears. Śl. 19-28, Menā's prayer to Kāli. Kāli consents to become her daughter.

Pārvati is born in Vasanta, Navamī, midnight. Story and expression follow Kālidāsa's Kumārasambhava.

Ch. 43-46. Story and expression follow Kālidāsa's Kumārasambhava. Hence I indicate here only one or two points deserving note. In Ch. 44, after burning Kāma, Śiva smears His body with Kāma's ash. The fire which came out of Śiva's third eye and burnt Kāma is made into Baḍabāgni and assigned to the sea by Brahmā. Ch. 46. Śls. 14-18, the seven sages' hymn to Śiva. Śiva's marriage with Pārvati took place on Vaiśākha Śukla Pañcamī, Guruvāra when Candra was in Uttaraphalgunī and Sūrya in Bharāṇī.

Ch. 47. The story of how Gauri or Kāli won half of Śiva's body. This is given to Mārkaṇḍeya as narrated by sage Aurva to king Sagara. Sagara asks Aurva to discourse to him on this story and on how one should conduct himself, treat one's wife, son etc., on Sadācāra and Rājanīti.

Śl. 32 begins the story of Kāli or Gauri who enjoys her honeymoon. Once Kāli meets Apsarasas and feels ashamed of Her own dark complexion, on which Śiva bathes Her with the waters of the Ganges on His head and makes Her white (Gauri). Śls. 86-100, Pārvati's prayer to Śiva requesting Him to change Her complexion. Another time, Gauri sees Herself mirrored in Siva's heart but mistakes the image for a rival woman. To put an end to any such embarrassment in future, Śiva makes Her part of His body.

Chs. 48, 49. Aurva then gives the story of two gaṇas of Śiva, Bhairava and Vetāla. For this the birth of Skanda is given in detail.

Once the gaṇas, Bhṛṅgi and Mahākālā, posted at the gate, had to see Pārvatī in slipt garment. She curses them to be born as mortals for this sin, but since it was more Her fault, the gaṇas insist on Śiva and Pārvatī to becoming mortals. Śiva is born as Candraśekhara, son of king Pauṣya.

Ch. 50. To marry Him, Pārvatī is born of an Ikṣvāku king, Kākutstha, named Tārāvati. Her Svayaṁvara, marriage with Candraśekhara and happy life at Karavīrapura.

Ch. 51. Two sons, Tumburu and Suvarcas, are born to Citrāṅgadā, Tārāvati's sister and a sage named Kāpota. The story of Citrāṅgadā's birth.

Chs. 52-53. Kapota wanted Tārāvati's company. She saved herself by sending Kapota her unmarried sister. But the sage saw the deceit and cursed that Tārāvati would beget two ugly sons with monkey-faces. So Bhṛṅgi and Mahākāla are born to Her as Vetāla and Bhairava.

Vetāla and Bhairava go for penance. Kapota tells them of the sanctity of Vārāṇasī as a Śivakṣetra.

Difference between Kṣetra and Piṭha. In a Kṣetra, God is less manifest and blesses only after some time, but in a Piṭha, He is more present and blesses immediately.

The Māhātmya of the Śiva Piṭha in Kāmarūpa near Karatoyānadi, where Pārvatī also resides on the Nilagiri. Account of Śiva's Āsrama in the North-east on the hill called Nāṭakaśaila.

Vatāla and Bhairava go to Nāṭakaśaila to worship Śiva. There is a Tirtha there called Nandikuṇḍa; and there is also Sandhyācala in the South from which flows river Kāntā, where Vasiṣṭha is stationed. Vasiṣṭha imparts to Vetāla and Bhairava five Mantras—Sammada, Sandoha, Nāda, Gaurava and Prāsāda. From there the two go to Nāṭakaśaila, so called because Śiva is all the time dancing there with His gaṇas and Kinnaras; and there is incessant music. The Nāṭakaśaila is of the form of an umbrella,

Chatrākāra. The two worship Śiva there. Śls. 183-501, prayer by the two to Śiva. The two are given divine forms and asked to propitiate Pārvatī.

Ch. 54. The two tell Śiva that they knew not any Mantra or method to propitiate Mahāmāyā or Pārvatī. Śiva imparts to them Devī-mantras and methods of Devī-worship.¹

This, the Purāṇa says, is the teaching which later, Bhairava put in the form of the work called *Śivāmṛta* in 18 Paṭalas, with Nirṇayavidhi and Kalpa. (Śl. 5).

इत्युक्त्वा स महामायाध्यानं मन्त्रं विधिं तथा ।

कथयामास गिरिशः तयोः सम्यङ् नृपोत्तम ॥ ४ ॥

यदष्टादशभिः पश्चात् पटलैश्च स भैरवः ।

सनिर्णयविधिं कल्पं निबबन्ध शिवामृते ॥ ५ ॥

Kīng Sagara asks sage Aurva to give in a short compass what is contained in the 18 sections of this work by Bhairava.

Ch. 55. Account of the worship with the same Mantra continued.

Colophon does not mention Mahāmāyākālpa etc.

Ch. 56. Same subject continued. Materials for the worship are given. Among fragrant pastes for smearing (Anulepana), we find, besides sandal, Kāliyaka and Kūrca, and in the incense-list we find Yakṣa-dhūpa, Prati (Patri) vāha, Piṇḍa-dhūpa, Golaka-dhūpa, Agaru and Sindhuvāra.

Ch. 57. Same subject. Balidāna etc. to Mahāmāyā.

Ch. 58. The Kavaca of the above-given Mantra.

Ch. 59. The Aṅga-mantras of Devi, her Pūjāsthānas, the Uttaramantras and the Kavacas of all these.

1. The Aṣṭākṣaramantra of Mahā Māyā Vaiṣṇavi.

अस्य श्रीवैष्णवीमन्त्रस्य नारदऋषिः शंभुर्देवता अनुष्टुप्छन्दः सर्वार्थसाधने
विनियोगः ।

Ch. 54 ends with a description of this Mantra. The colophon implies that the text of Bhairava in 18 Chs. has been incorporated into this section of the Kālikāpurāṇa, in a short form.

इति श्रीकालिकापुराणे महामायाकल्पे अष्टादशपटले चतुःपञ्चाशत्तमोऽध्यायः ।

Ch. 60. *The Uttarantra*, supplementing the *Devītantra* described in the previous Ch.

Then Kāmākhyāmāhātmya.

Ch. 61. The Aṅga-mantras. The Durgā-mantra for worship on the Śukla Pañcamī, Aṣṭamī and Navamī in Makaramāsa. Other occasions for this worship are :

Caitra Śukla Aṣṭamī :—with Aśoka flowers.

Jyeṣṭha „ „ and Navamī—Upavāsa; worship;

Tilāṇna, Modaka etc. Then Arghya on the Daśamī.

Āṣāḍha and Śrāvaṇa Śukla Aṣṭamī—Pavitrāropana.

Then this Pavitrāropana is described in detail.

Ch 62. Durgā mahotsava. The Āsvayuj Aṣṭamī and Navamī are called Mahāṣṭamī and Mahānavamī, both sacred to Devī. Worship of Devī in Jyeṣṭha and Proṣṭhapada months. The Durgā Navarātra. On the first eight days, Devī was feasting on the battlefield of Rāma and Rāvaṇa; when on the Navamī, Rāvaṇa was killed, Devī was worshipped on that day and on the following Daśamī, with Nirājana etc. Dance, music, games and other enjoyments mark the festival. A second association of old which the Navarātri commemorates is Indra's worship and Nirājana of Devī on the Daśamī on the death of Rāvaṇa. The Ch. then proceeds to narrate the other legend of Navarātri, viz. the killing of Mahiṣāsura by Devī. (Śls. 53 ff.) The story of Mahiṣāsura.

Ch. 63. Devī had also joined Śiva in destroying Dakṣa's sacrifice; at the end, the gods worshipped Devī. The Navarātri is a perpetuation of this worship also.

Here and earlier also, the Vijayadaśamī is said to be marked by Śābara Utsava. The 'sending away of Devī', on the Daśamī must be done by Sumaṅgalis and maidens, courtezans and dancers, with music and dance. Fried gram, flowers, fragrant dusts and pastes and waters are thrown by people on each other's bodies, sexual talk and pranks should be freely indulged in. The Goddess will be angry with him who does not mix in this shameless talk and play.

Then is described the worship of the Aṣṭayoginīs.

Ch. 64. Kāmākhyāmāhātmya, the greatness of Goddess Kāmākhyā at Nilakūṭa hill. The Dainandinapralaya; origin of Madhu and Kaiṭabha, the two demons; the origin of mountains; Śiva and Brahmā became mountains; the Śiva-mountain, Bhasmācala, became the Kubjikāpīṭha, *i.e.* the Nilakūṭa hill. The Yoni which fell from Sati's body turned into stone and became the seat of Kāmeśvari. The Piṭhas of the 8 yoginīs.

Ch. 65. On the five forms of Kāmākhyā.

Ch. 66. Devī worship according to *Vaiṣṇavatāntra* continued. Then the 64 yoginīs and their worship.

Ch. 67. Worship of Devī's adjuncts continued.

Ch. 68. Description and worship of the form Kāmeśvari. Pūjā according to the *Tripurātāntra*, which is mentioned in Śls. 59 and 69. The colophon calls this Ch. Tripurājapa.

Ch. 69. Śāradāpīṭha and worship of this form named Śāradā. Śāradā is said to be so called, because of her being worshipped in Śārad. This worship is according to three *tantras*, *Vaiṣṇavi*, *Uttarā* and *Durgā*.

Ch. 70. Namaskāra, Mudrā, Balidāna and Mātṛkānyāsa. Mudrās are 108 of which 55 are to be used in worship. The remaining Mudrās, 53, are used in gathering several kinds of objects, in code-communication and in dance, Dravyānayana, Saṅketa and Naṭana. The *Vaiṣṇavitāntra* is cited in this section also. (Śls. 58-60).

Ch. 70 ends. with Mudrās.

Ch. 71. Balidāna as given in the *Vaiṣṇavitāntra*. Animal-sacrifice. Human offering. *Durgātāntra* is also cited (Śls. 152).

The colophon calls the Ch. Balidānavivaraṇa.

Ch. 72. The 16 (ṣoḍaśa) Upacāras : Several kinds of wood and wood-made seats. Clothes in different materials. Nine kinds of deer yielding skin for seat or clothing.

Ch. 73. Kinds of clothing, cotton, wool, silk, tree-bark. Two kinds of dress Syūta, stitched and Asyūta, unstitched. Uttarīya, Uttarāsāṅga, Nicola, Modacelaka and Paridhāna are five Asyūtas. Śāṅavastra, Niśāra, Ātapavāraṇa, Caṇḍātaka and Adṛśya are five Syūtas.

Śls. 16. ff. Ornaments : 40 kinds of ornaments : Kirīṭa, Śīro-ratna, Kuṇḍala, Lalāṭakā, Tālapatra, Hāra, Graiveyaka, Ūrmikā, Prālambikā, Ratnasūtra, Uttāṅgota(?), Ṛkṣamālikā, Pārśvadyota, Nakhadyota, Aṅgulicchādaka, jūṭālaka, Māṇavaka, Mūrdhatārā, Talantikā, Aṅgada, Hāhuvalaya, Śikhābhūṣaṇa, Śikhāliṅgin (?), Prāgaṇḍabandha, Udbhāsa, Nābhipūra, Mālikā, Saptakī, Śṛṅkhalā, Dantapatra, Karṇaka, Ūrusūca, Nivī (?), Muṣṭivardha, Prakīrṇaka (?). Pādāṅgada, Hamsaka, Nūpura, Kṣudraghaṇṭikā, Sukha-panṭa(?).

Śls. 37 ff. Gandha. 5 kinds of perfume-powder, paste, melted, liquid extract, extracted from animals like Kastūri. Mention is made of some of the perfumes coming under each of the 5 classes. E. g. Kāleyaka, Candrabhāga.

Śls. 40ff. Dhūpas: Yakṣadhūpa, Vṛkṣadhūpa, Śrīpiṣṭa, Agaru, Jharjhara, Patrivāha, Piṇḍadhūpa, Sugola, and Kaṇṭha. Vṛkṣadhūpa is given as Vṛkadhūpa and Patrivāha as Putrivāha also.

Ch. 74. Naivedya and Bhakṣyaviśeṣas. Of the 16 Upacāras it is a pity, Tauryatrika is just mentioned and is not described at any length.

Ch. 75. Pradakṣiṇa-namaskārau.

Ch. 76. Kāmākhyāmāhātmya continued. How Kāmākhyā forced Viṣṇu and Garuḍa to worship herself. Śls. 42-64, Kāmākhyā-kavaca stotra.

The colophon calls this Ch. Kāmākhyākavaca-māhātmya.

Ch. 77. Mātṛkānyāsa.

Ch. 78. Yonimudrā; 8 kinds. Some Mantra and Yantras.

Ch. 79. Puraścaraṇa; Śls 28-66 Tripurā-kavaca; The white manifestation of Tripurā as Sarasvatī and her worship.

The colophon calls the Ch. Tripurā-kavaca.

Ch. 80. 4 kinds of Mantra, Siddha, Susiddha, Sādhyā, 4th ?; on the Mantra-akṣaras; on Mantra-cakra.

Śiva's discourse on Devī-worship to Vetāla and Bhairava ends (76). The two return to Vasiṣṭha and then proceed to Nilakūṭa and worship Kāmākhyā as taught by Śiva. Their prayer to Devī, (Śls. 96-108) partly in an irregular metre. They regain their divine forms.

Śiva shows them in person the several sacred sports on the Nilācala: the Guhā of Kamākhyā; His own Guhā; the Kāmapīṭha, the river Kharatoyā; His own Liṅga called Jalpiśā; Nandikuṇḍa and Mahākuṇḍa; river Suvarṇamānasā; Devi's shrine; river Jaṭodā where a bath in Caitra-Sita-Aṣṭamī is of great merit; river Trissrotā, which was the Ganges of the Tretāyuga; rivers Sitaprabhā, Navatoyā Agadā, etc.

Chs. 81-86. The other holy spots around Kāmākhyā shrine. The description of these places gives rise to many stories, one of which (Chs. 85-86) is the story of Paraśurāma.

Ch. 87. A few verses on a few other gaṇas of Śiva, Bhṛṅgi etc. Then begins sage Aurva's discourse on Dharma or Nīti.

Indriyanigraha most essential for kings; the qualities which a king should acquire: the four Upāyas; Ariṣadvarga (kāma etc.) must be won; the king should avoid Vyasanas, Strī, Mṛgayā etc. Yāna, Āsana, Āśraya, Dvaidha, Sandhi, Kośa, Janapada, Daṇḍa; Kṛṣi, Vāṇijya, Durga, Aṣṭavarga, Cāras, Upadhā; Durga and its several kinds; how the king should treat the womenfolk of the palace as also his sons. At the end of the Ch. Śukra and Bṛhaspati are mentioned as having written on this subject extensively.

Ch. 88. *Sadācāra*. Description of Sadācāra, the general Dharmas which a king should observe, Yajana, Adhyayana, Devapūjana, Śrāddha, Piṭṭarpaṇa, Maitra, and other duties which the king as a Gṛhastha must fulfil. He must see that every citizen observes his Dharma and there is no Dharmasaṅkara.

In Śarad, Mahāṣṭamī, the king must worship Durgā and conduct Nirājana on the Daśamī. In Pauṣa-tṛtīyā, the king must do Puṣyābhiṣecana. In Jyeṣṭhā, Daśaharā, the king must do Viṣṇu-iṣṭi. When Sūrya is in Simha, *i. e.*, in Śrāvaṇa, in Dvādaśī, the king must conduct Śakrapūjā.

Then, a description of Nirājanavidhi in Āśvina Śukla-pakṣa. Worship of horse, the Dikpālakas, other Devas, and Homa for seven days. On the seventh day, worship of Remanta son of Sūrya. Śāntikarman for the King's Caturāṅgasainya. Vājinirājana.

Ch. 89. Puṣyasnānavidhi. This is also a Śāntikarman to ward off several kinds of evil.

Ch. 90 Śakradhvaja festival to be conducted by a king for ensuring victory for himself. This is celebrated when Sūrya is in Śimha, *i.e.* Śravaṇa. Uparicara Vasu started this, during the rains, on the dark Dvādaśī. First, cutting of the tree for the flag-pole; then in Bhādrapada-Śukla-Aṣṭamī, the flag-pole must be brought to the Veda. The best and highest pole is to measure more than 42 hastas or 52 hastas. Five images of maidens should be established to represent Indra, and other women images are also to be there, called Śakra-mātrkas. The measurements for these images are given. The banner has to be used to the pole on Śukla-Ekādaśī. On Dvādaśī, worship of this pole which represents Indra. The whole flag with pole is then raised (śakra-dhvaja-utthāna) with hymns on Indra. Bells, chowries and garlands are tied to this flag. A state-officer with an architect should raise Indra's banner.

Uttaratantra is said to be the source of this account (Śl. 27).

At the foot of the banner, pūjā must be done for Indra, Śaci, Mātali, Jayanta, Vajra, Airāvata, Grahas and Dikpālas. Homa, Naivedya etc. The pūjā is for seven days. Visarjana of Śakra on Dvādaśī, in the last pāda of Bharanī. After Visarjana, the flag is to be thrown in deep water. The king should not see the flag being abandoned. The throwing should be quietly done by night.

Ch 91. Viṣṇu-iṣṭi for the king in Jyeṣṭhā; worship of Hari in a golden image or an image of wood or stone.

Here the *Viṣṇudharmottara* is twice referred to by Mārkaṇḍeya (Śl. 70 in Ch. 91 and Śl. 2 in Ch. 92) as containing his previous discourses on these subjects.

On Pañcamī in Jyeṣṭhā, Lakṣmī Pūjā. Some of the acts a king should and should not do; on several kinds of sons and the duties to be done to them; what a Śūdra should not do; other acts a king should and should not do, *i.e.* some Sadācāras for the king.

Ch. 92. No good future for the sonless soul; importance of sons; the story of how Bhairava begot a son on Urvaśi; the line of Bhairava throughout that son; in this line was born a king called Vijaya who created the Khāṇḍava forest which Arjuna subsequently burnt. The story of Khāṇḍava-dāha.

Ch. 93. The line of Vetāla. It is strange that Vetāla's line is the animal class, cows, through Kāmadhenu. Importance of cows.

Winding up of the contents of the Purāṇa. The Ch. ends with a prayer to Māyā.

THE KĀLIKĀPURĀṆA, KĀLIDĀSA AND MĀGHA

The Kālikāpurāṇa¹ deals in full with the story of Kālidāsa's Kumārasambhava, the main story of the marriage of Śiva and Pārvati as also the story of Satī-Dākṣāyaṇī alluded to in Canto I. 21 and 53, and the story of the curse on Manmatha alluded to by Kālidāsa in IV. 40-43. There are many places where the Purāṇa is unable to escape the influence of the poet which goes to the extent of not only borrowing the same details, same ideas and figures, but also of using the same words. There are three love-situations in the Kālikāpurāṇa, over which it spreads the ideas and expressions it borrows from the Kumārasambhava. Firstly, there is the situation in which, Kāma tempts Brahmā and the Prajāpatis and sages to amour with Sandhyā; secondly, there is the story of Satī Dākṣāyaṇī marrying Śiva and thirdly, there is the story of the marriage of the same as Pārvati and Śiva. The following are the similarities between the Kālikāpurāṇa and the Kumārasambhava of Kālidāsa :

- | Kālikāpurāṇa. | Kumārasambhava. |
|---|---|
| 1. Ch. 2. Śl. 22. Manmatha shooting his arrow at Brahmā and the sages :
आलीढस्थानमासाद्य घनुराकृष्य यत्नतः । ददर्श चक्रोकृतचारुपां
नीकार बलयाकारं कामो घन्विवरस्तदा ॥ प्रहर्तुमभ्युद्यतमात्मयोनिम् ॥ | III. 20.
सदक्षिणापाङ्गनिविष्टमुष्टिं
नतां समाकुञ्चितसव्यपादम् ।
(Mallinātha : आकुञ्चितः सव्यः
पादो यस्य तम् । आलीढस्थानके
स्थितमित्यर्थः) |
| 2. Ch. 2.28. Brahmā is disturbed as a result of Kāma's arrow :
उदीरितेन्द्रियो घाता वीक्षाञ्चके यदाथ ताम् । स्वसुतायामकरोत्प्रजापतिः । | K. S. IV. 41.
अभिलापमुदीरितेन्द्रियः |
| 3. Ch. 2.42-43. Śiva who is looking on describes Kāma here as 'अकालज्ञोऽल्पचेतनः' which reminds us of Kālidāsa, Raghuvamśa,
XII. 'अकालज्ञो मनोभवः ।' | |

1. Veṅkaṭeśvara Press Edn.

4. Ch. 4.34. Brahmā creates Spring for the aid of Kāma who desires to make Śiva succumb to his shafts; and says of Spring to Kāma :
 यथाग्नेः श्वसनो मित्रं सर्वत्रोपकरोति च ।
 तथाय भवतो मित्रं सदा त्वामनुयास्यति ॥
- K.S. III.21. Indra tells Kāma :
 मधुश्च ते मन्मथ साहचर्यात्
 असावनुक्तोऽपि सहाय एव ।
 समीरणो नोदयिता भवेति
 व्यादिश्यते केन हुताशनस्य ॥
5. Ch. 7. 11-12. When Kāma approaches Śiva, all the beings around Śiva begin to mate :
 मयि प्रविष्टे सविधे शंभोः प्राणी पितामह ।
 को वा न कुरुते द्वन्द्वभावं तत्र मुहुर्मुहुः ॥
- K. S. III. 35
 तं देशमारोपितपुण्यचापे
 रतिद्वितीये मदने प्रपन्ने ।
 काष्ठागतस्नेहरसानुविद्धं
 द्वन्द्वानि भावं क्रियया विवव्रुः ॥
6. Ch. 7. 26. Spring makes even the creepers and trees clasp each other :
 लतास्सर्वाः सुमनस्सः फुल्लपादप-
 सञ्चयान् ।
 वृक्षा रुचिरभावेन वेष्टयन्ति स्म
 तत्र च ॥
- K. S. III. 39.
 पर्याप्तपुष्पस्तवकस्तनाभ्यः
 स्फुरत्प्रवालोल्लसमानोहराभ्यः ।
 लतावधूभ्यस्तरवोऽप्यवापुः
 विनम्रशाखा भुजबन्धनानि ॥
7. Ch. 9. 32-33. Brahmā says of Himself, Śiva and Viṣṇu :
 एकस्वरूपा हि वयं भिन्नाः कार्यस्य
 भेदतः ।
 कार्यभेदो न सिद्धश्चेद्रूपभेदोऽप्रयोजनः ॥
 एक एव त्रिधा भूत्वा वयं भिन्नस्वर-
 रूपिणः ॥
- K. S. II. 4.
 नमस्त्रिमूर्तये तुभ्यं प्राक् सृष्टेः
 केवलात्मने ।
 गुणत्रयविभागाय पश्चाद्भेदमुपेयुषे ॥
 and again K. S. VII. 44.
 एकैवमूर्तिविभिदे त्रिधा सा
 सामान्यमेषां प्रथमावरत्वम् ।
 विष्णोर्हरस्तस्य हरिः कदाचिद्
 वेद्यस्तयोस्तावपि धातुराद्यौ ।
8. Ch. 9. 51. Śiva says :
 यदक्षरं वेदविदो निगदन्ति मनीषिणः ।
 ज्योतिस्स्वरूपं परमं चिन्तयिष्ये सना-
 तनम् ॥
- K. S. III. 50 b.
 यमक्षरं वेदविदो विदुस्तं
 आत्मानमात्मन्यवलोकयन्तम् ।

9. Ch. XI. 13. On the occasion of the marriage of Satī and Śīva, the snakes, skin-garment and the like on Śīva's body transform themselves into suitable ornaments :

K. S. VII. 32-35.

बभूव भस्मैव सिताङ्गरागः
कपालमेवामलशेखरश्रीः ।
उपान्तभागेषु च रोचनाङ्गो
गजाजिनस्यैव दुकूलभावः ॥

भुजङ्गो व्याघ्रकृत्तिश्च जटा चन्द्रकला

तथा । यथा प्रदेशं भुजगेश्वराणां

जगाम भूषणत्वं च तेनापि परिदीपितः ॥

करिष्यतामाभरणान्तरत्नम् ।

Again during the marriage of

शरीरमात्रं विकृति प्रपेदे

Pārvati and Śīva ch. 16. 17-18

तथैव तस्थुःफणरत्नशोभाः ॥

शिरस्थितश्चन्द्रखण्डः सोर्चिषा ज्व-

लितोऽभवत् ।

चन्द्रेण नित्यं प्रतिभिन्नमौलेः

ललाटनेत्रमभवत्तदा रत्नं महार्घकम् ॥

चूडामणेः किं ग्रहणं हरस्य ॥

विचित्रवसनं व्याघ्रकृत्तिरासीत्तदा द्विजाः ।

विभूतिलेपोभम्माभूत् सुगन्धिमलयोद्भवः ॥

10. Ch. 14. 16 Śīva and Satī

enjoying : K. S. VIII. 11.

कदाचिर्दृपणे वक्त्रं वीक्षन्तीमात्मनः सतीम् ।

दर्पणे सा परिभोगदर्शिनी

अनुगम्य हरो वक्त्रं स्वीयमप्यवलोकयत् ॥

पृष्ठतः प्रणयिनो निषेदुषः ।

This 'mirror' idea is again in-

प्रेक्ष्य बिम्बमनु बिम्बमात्मनः

troduced when Śīva and

कानि कानि न चकार लज्जया ॥

Pārvati are in enjoyment, in

ch. 47. Śl. 36.

11. Ch. 14. 19-20. In this same context, the Kālikāpurāṇa makes Śīva tell things in the ear of Satī, out of a desire to see her face more closely, though the words could bear open expression :
- उच्चैरपि यदाख्येय मन्येषां पुरतो मुहुः । तत्कर्णे कथयत्यस्याः हरो द्रष्टुं तदाननम् ॥
- which brings to our mind a passage in Kālidāsa's Megha-Sandēśa, II. 36 :

शब्दाख्येयं यदापि किल ते यः सखीनां पुरस्तात्

कर्णे लोलः कथयितुमभूदाननस्पर्शलोभात् ।

12. Ch. 14. 15. 16. Śīva decorates Satī with flowers :

K. S. VIII. 27.

कदाचिद्वन्येषुष्णाणि समाहृत्य मनोहराम् । तां पुलोमतनयालकोचितैः
मालां विधाय सत्यास्तु शिरस्स्थाने न्य- पारिजातकुसुमैःप्रसाधयन् । etc.
योजयत् ॥

13. Ch. 43. 35-38. Sati has become Pārvati and Himavat offers her to Śiva to attend on Him. Though an obstacle to His penance, Śiva accepts her; for real firmness is that which survives all disturbances :

विघ्नहेतुञ्चानुरागवर्धिनीं कामरूपिणीम् । K. S. I. 59.

* * * प्रत्यर्थाभूतामपि तां समाधेः

पर्येषणाय जगृहे गौरवादपि गोरथः । शुश्रूषमाणां गिरिशोऽनुमेने ।

* * * विकारहेतौ सति विक्रियन्ते

इदमेव महद्वैर्यं यद्विघ्नो न हि विघ्नयेत् ॥ येषां न चेतांसि त एव घीराः ॥

14. Ch. 44. of the Purāṇa describing the plight of the Devas under the rule of the demon Tāraka is inspired by K. S., II and Śiśupālavadha, I.

15. Śiva looks amorously at K. S. III. 67.

Pārvati as a result of Kāma's हरस्तु किञ्चित्परिलुप्तधैर्यः

entry : Ch. 44.103. चन्द्रोदयारम्भ इवाम्बुराशिः ।

हर्षणेनातिहृषितः शृङ्गाराद्यैर्निषेवितः । उमामुखे बिम्बफलाधरोष्ठे

शङ्करो वदनं काल्यास्साकूतं व्यापारयामास विलोचनानि ॥

संव्यलोकयत् ॥

16. Ch. 44. 114. K. S. III. 69.

एवं विकारहेतुं स निश्चिन्वन्नि- हेतुं स्वचेतो विकृतेर्दृक्षुः ।

न्द्रियस्य तु ।

पुरो विलोकयामास संहितेषु मनोभवम् ॥

17. Ch. 44. 122. The Gods pray : K. S. III. 72.

क्रोधाग्निमुपसंहर

क्रोधं प्रभो संहर संहर

18. Ch. 44. 127. Śiva disappears K. S. III. 74.

then :

सगणोऽन्तर्दधे

अन्तर्दधे भूतपतिस्सभूतः ।

19. Ch. 45. Pārvatī requests her K. S. V. 59.
mother to permit her to do
penance : तदा सहास्माभिरनुज्ञया गुरोः
अनुजानीहि मां गन्तुं तपसेऽद्य तपोवनम् । इत्थं प्रपन्ना तपसे तपोवनम् ।
20. Ch. 45.21. Menā argues with K. S. V. 4.
Pārvatī :
गृहेषु देवाः सततं ब्रह्मविष्णुशिवादयः । मनीषितास्सन्ति गृहेषु देवताः
तस्माद् गृहे पुत्रि देवान् अर्चय त्वं तपः क्व वत्से क्व च तावकं वपुः ।
यथेप्सितान् ॥
21. 45. 22-23 K. S. V. 5.
यतो निरस्ता तपसे वनं गन्तुं च मेनया । उमेति मात्रा तपसो निषिद्धा
उमेति तेन सोमेति नाम प्राप तदा सती ॥ पश्चादुमाख्यां सुमुखी जगाम ॥
22. Ch. 45. 32-34. The description of penance of Pārvatī—amidst
fires in summer, amidst waters in winter and so on,—found in
K. S. V. 20-27 is borrowed in substance by the Kālikāpurāṇa.
23. Ch.45.37. Kālidāsa's explana- K. S. V. 28.
tion of the name Aparṇā is स्वयं विशीर्णद्रुमपर्णवृत्तिता
borrowed by the Purāṇa : परा हि काष्ठा तपसः तथा पुनः ।
आहारे त्यक्तपर्णाभूद् यस्माद्धिमवतस्सुता । तदप्यपाकीर्णमतः प्रियंवदां
तेन देवैरपर्णेति कथिता पृथिवीतले ॥ वदन्त्यपर्णेति च तां पुराविदः ।
24. Ch. 45.40. Pārvatī excelled the K. S. V. 29.
sages in her penance : तपः शरीरैः कठिनैरुपार्जितं
जिगाय तपसा मुनीन् । तपस्विनां दूरमघश्चकार सा ।
25. Ch. 45.60. Pārvatī asks her maid K. S. V. 51.
to reply to the Vaṭu, with a इति प्रविश्याभिहिता द्विजन्मना
mere glance at her : मनोगतं सा न शशाक शंसितुम् ।
इत्युक्त्वा तेन विप्रेण गिरिजाथ निजां सखीम् । अथो वयस्यां परिपाश्चवर्तिनीं
तस्योत्तरप्रदानाय कटाक्षेण न्ययोजयत् ॥ विवर्तितानञ्जननेत्रमक्षत ॥
26. The Vaṭu laughs at Śiva in the Purāṇa in the same manner as
in the K. S.
27. Ch. 45.94. Pārvatī gives a short K. S. V. 83.
and dignified reply :

महात्मनां च यो निन्दां शृणोति कुस्तेऽथवा । न केवलं यो महतोऽपभाषते
तयोरागस्समं पूर्वं मया तातमुखाच्छ्रुतम् ॥ शृणोति तस्मादपि यस्त पापभाक् ।

28. Ch. 45.95-98. Pārvatī continues; K. S. V. 83.

तन्निषेधय विप्रकम् ।

* * * पुनरेव स द्विजः तदा वचः निवार्यतामालि किमप्ययं वटुः
किञ्चिदुदीरितुं पुनः । पुनर्विवक्षुः स्फुरितोत्तराधरः ।
समीक्ष्य कालीमकरोत्सयत्नकं * * * ॥

29. Ch. 45.100. Pārvatī says : K. S. V. 84.

गच्छामि तावद्दराय

इतो गमिष्याम्यथवा

30. Ch. 45.114. coming out of his K. S. V. 86.

guise, Śiva says :

मूल्यान तपसा क्रीतो दासोऽहं मां नियोजय । क्रीतस्तपोभिरिति वादिनि चन्द्रमौलौ ।

31. Ch. 46. 2.

K. S. VI. I.

अथ प्राह तदा काली दूतीवाक्येन

अथ विश्वात्मने गौरी सन्दिदेश मिथः

शङ्करम् ।

सखीम् ।

* * पितृदत्ता भवेत्कन्या । etc.

दाता मे भूमृतां नाथः प्रमाणीक्रिय-
तामिति ॥

32. Ch. 46. 9.

K. S. VI. 3.

एतस्मिन्नन्तरे सप्त मरीचिप्रमुखान् मुनीन् । ऋषीन् ज्योतिर्मयान् सप्त सस्मार
चिन्तयामास शशिभृत् कालीं प्रार्थयितुं स्मरशासनः ।
तदा ॥

It was said above that the description of the plight of the Gods under Tārakāsura in Ch. 44 is inspired not only by Canto II of the Kumārasambhava but also by Canto I of the Śiśupālavadha of Māgha. There is one verse especially in the Purāṇa which discloses verbal similarity with Māgha :

Kālikāpurāṇa, Ch. 44. 7.8

चन्द्रस्तु नर्मसाचिव्यं तस्य कुर्वन् स रश्मिभिः ।
वायुना सह संगम्य तत्सेवां विदधेऽनिशम् ॥

Māgha, Ś. V. I. 59 :

कलासमग्रेण गृहानमुञ्जता मनस्विनीरुत्कयितुं पटीयसा ।
विलासिनस्तस्य वितन्वता रति न नर्मसाचिव्यमकारि नेन्दुना ॥

And the '*Narmasācivya*' which Vāyu joined Candra in doing is described by Māgha in Śl. 60.

The earliest refence to the Kālikāpurāṇa now known is in Nānyadeva's Bharata Bhāṣya and on this basis, Mr. P. K. Gode fixed A. D. 1000 as the lower limit for the date of the Kālikāpurāṇa.² Māgha is assigned to the end of the 7th cent. and the beginning of the 8th cent. A. D.³ And this date can be taken as furnishing the upper limit for the date of the Kālikāpurāṇa.

2. J. O. R., Madras, X. IV. pp. 293-4.

3. Śiṣupālavadhā, Chowkhambā Press. Skr. Intr. p. 8. See also Keith, Skr. Lit. for a date earlier than 650 A. D. on the supposition that Bhartṛhari wrote the Bhāgavṛtti, See T. R. Cintamani, J. O. R. Madras, IV. p. 90.

WORSHIP OF THE SUN

‘सूर्य आत्मा जगतस्तस्थुषश्च’

“The Sun is the Soul of all that moves and is stationary”

(*Rg. Veda, I. 115.1*)

When we speak of the worship of the Sun, we are really dealing with an international religion, a religion which in the 3rd Century A. D. was poised against Christianity in a bid to take over as the world religion. But the worship of the Sun, *Mitra* as He is known in His sway in the Middle East and the West, was as old as 1400 B. C. when in Anatolia, at the place called Bagozkoi, in a treaty between two ruling dynasties, the Hittites and the Mittanis, in a language almost Sanskrit, *Mitra* along with the Vedic gods, Indra, Varuṇa and Nāsatyau or Aśvins, was invoked. The worship of the Sun was part of the State religion of the Hitties and the Sun was regarded as the King of Gods, the God of right and justice in the impartial surveyor from above of the deeds of men (*Karmasākṣin* and *Jagaccakṣus* as we would say). As the God of peace-contract, He always figured in the treaties that kings concluded. Here is the prayer to Him by the Hittite King Muwatallis : “Sun-God of Heaven ! My Lord ! shepherd of mankind ! daily thou sittest in judgment upon man, dog, etc.” And in another prayer : “The inspired lord of justice art thou, and in the place of justice, thou art untiring.” Another interesting fact is that like the language of the tablets, and the names of the Vedic deities, the conception of the eastern origin of the Sun, points to the Indian origin of the Sun-worship of Asia Minor of the middle of the second millennium B. C.

The latter spread of Mithraism in Europe was from the Mithra of the Avesta, where Mithra was next only to Ahura Mazda. Avestan Mithra was the lord of the wide pastures, truthful, vigilant with thousand eyes and ears; ‘Mithram’ meant ‘compact’, contract, plighted word and ‘Mithradruj’ was a promise-breker; His companions were Saraosa, Śrosa or Susrusa = obedience and Rashnu = justice. The following prayer is from the Avestan hymn to Mithra, the Mihir Yasht (X) :

“I will worship Mithra, who is good, strong, supernatural foremost, merciful, incomparable, high-dwelling a mighty strong warrior. Valient, he is equipped with a well-fashioned weapon, he who watches in darkness, the undeceivable. He is what (is) strongest among the very strong; he has by far the greatest insight among the gods. Fortune attends him, the valiant, who with his thousand ears and ten thousand eyes is the strong, all-knowing, undeceivable master of ten thousand spies.” (X. 170-1).¹

Mithra did not disappear from the later or even modern Zoroastrianism. The Mihragān, a five-day festival of Mithra is still observed and Mithra-temples still exist in Iran. Mithra is still called ‘Judge of Iran’, ‘Mihr-i-Iran-dāvar’.²

With the growth of the Persian Empire, the Maga or Magi priests also became powerful all over Asia Minor and they, in a great measure, became responsible for the development and spread of the Mithra cult all over this area, paving the way for its further spread into the Hellenic world and the Roman Empire through warriors drawn from Asia, and merchants and other seafarers from the East. But before we come to this phase, let us see the Sun-God and His worship in other countries and ancient civilizations.

In Egypt, the Sun-God was called *Re* or *Ra-Atun* and from the fifth dynasty onwards, all Kings considered themselves, like their *Sūrya-vamśi* counterparts of India, sons of *Re* and added *Re* to their own names. An Egyptian hymn of *circa* 1412 B.C. describes *Re* the Sun-God as Lord of truth, Lord of sweetness, great in love and waking when all men sleep. In the 14th Century B. C. Akhenaton established a religion round the Sun-God Aton. The Pyramids, which were astronomically oriented, were Sun-monuments. At On, called Heliopolis by the Greeks, the Sun-God was believed to have revealed Himself in the form of a pyramid-shape

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1. See also p. 18, Prof. A. J. Carnoy, *The Religion of Persia*, London.
 2. See A. V. Williams Jackson, *Persia Past & Present*, New York, 1909. For the latest examination of this subject, see Mary Boyce, ‘On Mithra’s Part in Zoroastrianism’, *Bulletin of the School of Ori. and African Studies*, University of London, XXXII, i. 1969, pp. 10-34.

stone within the temple. The Sun, as the traverser of the sky, was described as a winged bird, a falcon, a description which can be compared with the Vedic description of the Sun as Tārksya, Suparṇa, Garutman and Hamsa; also the Egyptians had a curious conception of the crawling Sun as a Beetle, which has its echo in one of our names for the Sun, the *Patāṅga*, figuring in some Vedic hymns E. g. Rv. X. 177. 1, 2; 189.3. The Pyramid was not only the magnification of the Solar-symbol stone mentioned above, but it is also by soaring with its height into the skies; the symbol of the entombed King ascending to and joining the Sun-God.

The Calendar stone and the Sun-disc among the monuments of the Aztecs of Mexico show a conception of Universe with the Sun as the centre of all life. The Aztecs conceived of Time as of four ages, (*cf.* the four *yugas*), and called each age a Sun, as He was the presiding deity. The Incas of Peru called themselves sons of the Sun. Sacrifices and a number of rites including a Sun-dance were offered by American Indians to their Sun-God.

The Sun, Shamash, was the tutelary deity of the local dynasty of the town of Sippara in Mesopotamia and a representation of this Sun-God in human form with rays issuing from his shoulders is seen in a Sumerian Seal of 2800 B. C. He was the upholder of truth and justice and the promulgator of the laws. He is represented in Assyria as a flying *disc* (*cf.* our *Cakra*).

The Japanese belief in their Kings being direct descendants from the Sun-God is well-known. The close association of the Sun and Royalty was a prominent feature in most ancient civilizations. The Parthian monarchs considered themselves as brothers of the Sun.

The Chinese believed in ten Suns and had several Sun-myths

Mithraism mixed with local beliefs and took over additional related ideas. Thus in Chaldea, Mithraism was influenced by astrology and the planets and the Zodiac and their influences on human affairs. It mingled in parts of Asia Minor with the Mother Goddess, Anahita, and in Greece with Hermes. Greece had its own Sun-God in Helios. Royalty took up Mithra as their talisman and symbol of glory. The concept of the 'Invincible Sun' '*Sol Invictus*', as the protector of the Empire and the Emperors, was

particularly developed in Syria and Chaldean-Syrian Solar pantheism later exerted strong influence on the whole of the Roman world. Nero, perhaps the first Roman Emperor to be initiated into the Mithraic mysteries, had an enormous statue of himself set up for being worshipped as the Sun-God. And as in the Hittite-Mittani treaty of thousand six hundred years before, in the treaties of the Roman Empire also, Mithra was invoked and altars dedicated to him by contending Kings. Of Mithra monuments in Europe, which have survived destructions by Muslims, there are about 500 sculptures and 400 inscriptions, extending from the Scottish borders to the borders of Hungary, as also in parts of Africa. They are particularly numerous along the German and Danubian borders. There are still some Mithra temples and frescoes that have escaped Christian iconoclasm of the 4th century A. D., in Rome. In the 2nd and 3rd centuries A. D., in Rome alone there were more than a hundred temples to Mithra in different parts of the city, both inside and outside the city walls. From the remains of the structures and the frescoes and from the inscriptions that survive, as also from the writing of some Christian Fathers, we can reconstruct the details of this Mithraism which had, according to a writer,³ spread like wild fire throughout the Empire in the first four centuries A. D.

Mithra was worshipped in a natural mountain cave by the side of some running water and accordingly Mithra shrines were raised on such a natural background. The rising of the Sun and the bursting forth of light from amidst the rocks was symbolised in the cave, the image of the celestial vault. References to the rock, Parvata, and the waters, Samudra or Salila, are common in the Vedic descriptions of Mitra and Savitṛ. Eg. Rv. X. 159.3 :

चक्षुर्नो देवः सविता, चक्षुर्न उत पर्वतः ।

His mysteries were celebrated within the dark of caves, where there was the sculpture of Mithra slaying the Bull, altars and other reliefs and drawings on the surrounding walls, including the scene of the sacred Meal.

The iconography of Mithra shows his chief exploit as the slaying of the Bull, evidently the symbol of seasons and weather.

3. G. S. R. Mead, *Mysteries of Mithra*, TPH.

Other details of His iconography comprise the presence of a *crow* as a heavenly messenger. In Chinese Sun-myths, a raven was believed to reside in the Sun. As in the case of the cave, *Guha*, the symbol of the heart, we have in the Veda also the symbolism of *Vāyasa*, crow, and other birds, for the fleeting Sun. There is also a scorpion and a lion; also a representation of Mithra as an archer. All these, together with the idea that Zervan, the God of Time, re-appeared as Mithra and that Mithra held the globe as Kos mokrater (ruler of cosmos) and supported the Zodiac, show an amalgamation of the old ethical Mithra with the warrior Mithra of the Kings and the Sun as the astronomical and astrological hub; the Bull, the Lion, the Scorpion, and the Archer point to the signs of the Zodiac, *Vṛṣabha*, *Siṃha*, *Vṛścika* and *Dhanus* and the seasons they stand for. Mithra is also described as being carried in a chariot, driven by a solar deity, other than Mithra, namely *Helios-Sol*, the light-giving charioteer, who may be the counterpart of our *Aruṇa*. A dog that is depicted as a 'faithful companion of Mithra' may be compared to our *Saramā*, *Deva-śuni*. When mingling with the Orphic doctrines, Mithra was identified with the god of the Rays, *Phanes*, born of an Egg. In a Hadrian Wall stone relief, Mithra's birth from an Egg is shown, in the midst of the signs of the Zodiac, which reminds us of our Sun-name pointing to His Egg-birth, *Hiranyagarbha* and *Mārtāṇḍa*. The number 'seven' played a part in Mithraic mysteries, in which seven states of spiritual progress were formulated. Here also we may compare our conception of seven Suns and the seven horses for the Sun; as also the seven *Bhūmis* of Yoga. Thus Mithra had developed into a 'universal and all-embracing divinity.'

Answering the question 'Why the Oriental Religions spread?' Franz Cumont says⁴ : These religions represented a more advanced type in the evolution of religious forms. They gave greater satisfaction to the senses, to the intelligence and lastly to the conscience. They taught man how to reach a blissful state in which the soul was freed from bodily tyranny and suffering, through contemplation and the artistic aids of music and dance; compared to the infantile nature of the prevailing religion, they were sacerdotal,

4. In his *Oriental Religions in Roman Paganism*. Dover Publications, New York.

prescribed rituals, penances, and purifications, asceticism; compared to the prevalent vague and un-enthusing notions, they offered a definite view of after-life, survival of the soul and the attainment of happiness. They thus offered "greater beauty of ritual, greater truth of doctrine and a far superior morality." And "Of all the Oriental cults none was so severe as Mithraism, none attained an equal moral elevation, none could have had so strong a hold on mind and heart." According to Frazer (*The Golden Bough*, I Vol. edn. p. 358) "There can be no doubt that the Mithraic religion proved a formidable rival to Christianity, combining as it did a solemn ritual with aspirations after moral purity and a hope of immortality." So much so that Renan observed that "If Christianity had been stopped in its growth by some deadly disease, the world would have become Mithraic."⁵ Julian was the last Emperor who was a declared Mithraist; he gave a 'Hymn to the Sun' and glorified Mithra as the One God of whose power, all other gods were but different aspects. But the victory of Constantine and his vision of Christ proved the turning point and with the banning of Mithra worship and the massacre of Mithra priests and followers and the destruction of Mithra monuments by Christian fanatics, who had now gained an upper hand, Mithraism began to fade out by about 400 A.D. But Mithraism did not recede without leaving its lasting marks on Christianity, which, to make itself popular with the people, adopted Mithraic architecture, rites and festivals. The 25th December was the popular festival of Mithra's birth, and it was taken over; the Meal of the Mithra cult⁶, the idea of 'eating of My body and drinking of My blood' were also taken over as the Eucharist. The bull that was destroyed by Mithra was identical with Mithra who thus sacrificed Himself. Baptism, Communion, Resurrection, all these cardinal ideas, Christianity had to absorb, before it could supplant Mithraism.⁷

5. In his book on Marcus Aurelius.

6. Michael Angelo's 'The Last Supper' is said to be a copy of a fresco in a Mithra temple. See Poure-Davond, J. the Bihar and Orissa Res. Soc., Vol. 19 (1933), Mitra Cult. pp. 255-280.

7. See H. Stuart Jones on Mithraism in the Encyclopaedia of Religion and Ethics, VIII, pp. 752-2; M. J. Vermaseren *Mithras, The Secret God*. Chatto & Windus, London 1963.

II

We shall now swing back to another 1500 years before Bagazkoi where we first met Mitra and see him in his own Vedic world in India. Mitra appears in the Ṛgveda in a number of names and forms and if there had not been in the Vedas, such extensive references to the Sun and Solar and other celestial luminaries including the constellations, our knowledge of the age and antiquity of the Vedas would have been poor indeed. The Solar deities dominate verily the Vedic horizon. Yāska gives the threefold classification of the Vedic deities into the terrestrial, the atmospheric and the celestial. In this way, we have three primary deities Agni, Vāyu and Sūrya.

तिस्र एव देवता इति नैरुक्ताः । अग्निः पृथिवीस्थानः, वायुर्वा इन्द्रो वा अन्तरिक्षस्थानः, सूर्यो द्युस्थानः । Nirukta VII.

Under Sūrya is comprehended a world of deities; hence his prominence in the Vedic worship, including what we are enjoined to do every day at dawn, midday and evening. The Vedic sacrifice which was co ordinated to the year and the seasons and the movements of the Sun proclaims again the dominance of the Sun as the Lord of the year, Saṁvatsara. Says Śaṅkara in his Chāndogya-bhāṣya :

सर्वयज्ञानां च कार्यनिवृत्तिरूपः सविता महत्या श्रिया दीप्यते ।

There are about 133 separate hymns in the Ṛgveda alone to the different Solar deities, apart from hymns in which some of them figure jointly; there are about 2000 and odd references to them, the references to Sūrya and Āditya being too numerous to count. The Solar deities thus praised are Mitra, Sūrya, Savitr, Pūṣan, Viṣṇu, Vivasvat, Ādityas, Aryaman, Bhaga, Amśa, Dakṣa, Uṣas and Aśvins. The two twilights and the Dawn or Dawns, including their long Arctic forms, claim the largest number of individual hymns.

Mitra of whose form and sway outside India we have been speaking, has one full hymn for himself in the Ṛgveda but with Varuṇa, his close associate in the Avesta, he occurs far oftener in the Ṛgveda. Mitrā-Varuṇa are the most powerful of Vedic conceptions and to them jointly we own two of our greatest Vedic Ṛṣis, the two Maitrāvaruṇis, Vasiṣṭha and Agastya. Mitrā-Varuṇa

form two aspects of the same deity, he who uncovers or spreads in the morning and he who covers and envelops in the evening. In the Atharvaveda, too, the two are praised together as the vigilant supervisors and moral mentors of mankind. "The wonderful divine array, the Eye of Mitra⁸ and Varuṇa, the Sun is indeed the soul of all that moves and stands still."

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।

आ प्रा द्यावापृथिवी अन्तरिक्षं सूर्यं आत्मा जगत्स्तस्थुषश्च ॥

I. 115.1.

Here rises the beautiful, the one common Lord of all mankind, witness to everything, the eye of Mitra and Varuṇa,⁹ rolling up all darkness as if a sheet of leather".

उद्वेति सुभगो विश्वचक्षाः साधारण सूर्यो मानुषाणाम् ।

चक्षुर्मित्रस्य वरुणस्य देवः चर्मैव यः समविव्यक्तमांसि ॥

VII. 63.1.

We saw how Mitra became the patron-god of royalty in his Western form. In the Ṛks, he is lauded as Rājā and Sukṣatra.

अयं मित्रो नमस्यः सुशेवो राजा सुक्षत्रः अजनिष्ट वेधाः ॥ III. 59. 4.

The first two Mantras of the hymn on Mitra may be quoted to bring out the several aspects of the deity : Mitra speaks to men and stirs them; he supports earth and heaven; he watches people with un-winking eye; to this Mitra we make our oblation.

मित्रो जनान् यातयति ब्रुवाणः मित्रो दाधार पृथिवीमुत्त द्याम् ।

मित्रः कृष्टीः अनिमिषाभि चष्टे मित्राय हव्यं घृतवज्जुहोत ॥

III. 59. 1.

Let the men who offer you oblations O Mitra ! be pre-eminent, as also those, O Āditya ! who, according to your ordinances, pay obeisance to you; he who is aided by you is not slain nor vanquished; neither from near nor from afar does any trouble, come to him.

8. According to Zoroastrian priests Mihir (Mithra) and Khorsed are the two eyes with which Ohrmazd surveys the world.

9. For a discussion on 'Yātayaj jana' as an epithet of Mitra and Varuṇa, in Ṛgveda, see *APOC Proceed. X.* Tirupati (1940) p. 27.

प्र स मित्र मर्तो अस्तु प्रयस्वान् यस्त आदित्य शिक्षति व्रतेन ।
न हन्यते न जीयते त्वोतो नैनमंहो अश्नोत्यन्तितो न दूरात् ॥

III. 59. 2.

The moral aspect of the Solar deity, Mitra, Savitr, etc., which we saw in Avestan and other Western Mithraism, is very prominently and often mentioned in the Vedas, when he is praised singly or with his double Varuṇa. He is the Spy of the Universe. *Spaśam viśvasya* (Rv. IV. 13.3); he is often called *Nṛ-cakṣa* and *Viśva-cakṣa*, the supervisor of people. He is born of *Ṛta* and is the upholder of *Ṛta*, the moral order.

X. 85. 1. ऋतेन आदित्यास्तिष्ठन्ति ।

VII. 66. 12-13 यदोहते वरुणो मित्रो अर्यमा यूयमुतस्य रथ्यः ॥

ऋतावान् ऋतजाता ऋतावृधो घोरासो अनृतद्विषः ।

It may be noted that the *Ādityas* are here called also the formidable enemies of untruth. The *Ādityas* see the good and bad inside the people,

अन्तः पश्यन्ति वृजिनोत साधु ॥ II. 27. 3.

He is not only the brilliant and vigilant Eye above but also the divine benevolent Eye that bestows on us long life and health and well-being.

तच्चक्षुर्देवहितं शुक्रमुच्चरत् । पश्येम शरदः शतम् । जोवेम शरदः शतम् ॥

VII 66. 16.

The *Ādityas* are so considerate that like birds they spread their protective wings over their supplicants and give them happiness.

पक्षा वयो यथोपरि व्यस्मे शर्म यच्छत । VIII. 47. 2.

He destroys all evils *अपविश्व* दुरिता बाधमानः (Rv. I. 35. 3). With a golden arm and omniscient, Savitr moves between Heaven and pervades the entire firmament with his glory.

हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवी अन्तरीयते ।

अपामीवां बाधते वेति सूर्यमभिकृष्णेन रजसा द्यामृणोति ॥

Rv. I. 35. 9.

With a golden arm, the life-giving Lord who leads us best and gladdens us, who is endowed with riches comes before us and being lauded, protects us against evil spirits in the nights.

हिरण्यहस्तो असुरः सुनीथः सुमृलीकः स्ववाँ यात्वर्वाङ् ।

अपसेधन् रक्षसो यातुधानाः न स्थाद् देवः प्रतिदोषं गृणानः ॥

Rv. I. 35. 10.

Adoring the Sun who is beyond darkness and sin, who is the supreme among the Gods, may we also attain to the supreme light.

उद् वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् ।

देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥

Rv. 1.50.10.

O Sun ! possessing a light which is beneficent to the whole world ! Rising and ascending the high Heaven, please destroy my inner afflictions, as also those of my external body.

उद्यन्नद्य मित्रमह आरोहन्तुरां दिवम् ।

हृद्रोगं मम सूर्य हरिमाणं च नाशय ॥

Rv. I.50.11.

O Savitar ! destroy all the evil and bestow on us all good.

विश्वानि देव सवितर्दुरितानि परासुव । यद् भद्रं तन्म आसुव ॥

Rv. V. 82.5.

Invoking jointly the several Solar deities Savitṛ, Bhaga, Varuṇa, Mitra, Aryaman, the devotee prays for welfare :

तत् सु नः सविता भगो वरुणो मित्रो अर्यमा ।

शर्म यच्छन्तु सप्रथो यदीमहे ॥

Rv. VIII. 18.3.

Another joint prayer to the several Solar deities—As they rise today, may Surya, the flawless Mitra, Aryaman, Savitṛ and Bhaga extend to me their riches.

यदद्य सूर उदितेऽनागा मित्रो अर्यमा । सुवति सविता भगः ॥

Rg. VII. 66.4.

For a third joint prayer to several Solar deities for manifold welfare and several good things of life, the whole hymn *Rv. II. 27* may be cited.

Like an engineer Savitṛ has centered the beam and the pillar of the vault of Heaven, and has set the world in happiness. He has made the Heaven yield waters and has shaken, as it were, the horse of the cloud tied above.

सविता यन्त्रैः पृथिवीमरम्णादस्कम्भने सविता द्यामदृंहत् ।

अश्रमिवाधुक्षद् धुनिमन्तरिक्षमूर्ते बद्धं सविता समुद्रम् ॥

Rv. X. 149.1.

Savitṛ who bears the Heavens is universally desirable.

घर्ता दिवः सविता विश्ववारः ।

Rv. X. 149.4.

By reason of all this, the Vedic poet calls the Sun the Gem of the sky. (Rv. VI. 51.1 : VII. 63.4.)

One of the common prayers to the Sun is for his blessings for long life and for being able to look at the Sun all the time. (Rv. X: 36.14)

सविता पश्चातात् सविता पुरस्तात् सवितोत्तरात्तात् सविताधरात्तात् ।

सविता नः सुवतु सर्वतार्ति सविता नो रासतां दीर्घमायुः ॥

उद्यन्तं त्वा मित्रमहो दिवे दिवे । ज्योग्जीवाः प्रति पश्येम सूर्यं ॥

Rv. X. 37.7.

Indeed as the Taittiriya Āraṇyaka (I. 14.1) says : Āditya is effulgence, brilliance, strength, fame, all the faculties of seeing, hearing, etc., self, mind, indignation, thought, death, truth, friendliness, the various elements wind, ether, etc., life-breath, the protector of the world, the creator, anything and everything, happiness, food, life, immortality, the universe, the creator, the year. Such is the great Spirit, the Sun, the Lord of the Beings.

आदित्यो वै तेज ओजो बलं यशश्चक्षुः श्रोत्रमात्मा मनो मन्युर्मृत्युः सत्यो मित्रो वायुराकाशः प्राणो लोकपालः कः किं कं; तत्सत्यमन्नमायुरमृतो जीवो विश्वः कतमः स्वयंभूः प्रजापतिरिति । संवत्सरोऽसावादित्यो य एष पुरुष एष भूतानामधिपतिः ।

It is with the same rays with which he produces heat that he produces rains, from rains vegetation, from vegetation food, from food life and strength; and austerity, faith, intellect, thoughts, mind, peace, ideas, memory, knowledge; from knowledge one attains bliss which is the Brahman and the source of everything.

याभिरादित्यस्तपति रश्मिभिस्ताभिः पर्जन्यो वर्षति पर्जन्येनौषधिवनस्पतयः प्रजायन्त ओषधिवनस्पतिभिरन्नं भवत्यन्नेन प्राणाः प्राणैर्बलं बलेन तपस्तपसा श्रद्धा श्रद्धया मेघा मेघया मनीषा मनीषया मनो मनसा शान्तिः शान्त्या चित्तं चित्तेन स्मृतिं स्मृत्या स्मरंस्मारेण विज्ञानं विज्ञानेनाऽऽत्मानं वेदयति तस्यादन्नं ददन्त्सर्वाण्येतानि ददात्यन्नात्प्राणा भवन्ति भूतानां प्राणैर्मनो मनसश्च विज्ञानं विज्ञानादानन्दो ब्रह्म धीनिः ।

Already in the R̥gveda the Sun is prayed to for immortality—*Amṛtatva*,

तत् सविता वोऽमृतत्वमासुत् । R̥v. I. 110.3

Of the Sun and immortality we shall see more as we come to the *Āraṇyakas* and *Upaniṣads*. There are 'some characteristic descriptions of the Sun in terms of different kinds of birds traversing space, *Tārksya*, *Suparṇa*, *Vāyasa*, etc. (R̥v. X. 177. 1,2; V. 47.3; I. 191.9; VII. 63.5; V. 47.3). (R̥v. X. 37.7). The *Bull* which we saw in Western Mithraism is seen in the R̥v. as an image of the Sun. (R̥v. V. 47.3 and I. 189.1). He is described as the wheel, *Cakra* in I. 175.4; IV. 28.2; V. 29.10.

Each of the names of the Solar deities referred to above emphasises an aspect of the Sun. *Mitra* whom we saw in *Avesta* and Western Mithraism as the Lord of Peace and compact in war, friendliness, and guardian of promise and promoter of victory appears with the same ideas in the *Taittiriya Samhitā*, II. 1.8.4:

संग्रामे संयत्ते समयकामो मित्रमेव स्वेन भागधेयेनोपधावति स एवैनं मित्रेण संनयति विशालो भवति व्यवसाययत्यैवेनम् ।

Aryaman is the same as *Mitra* or friend. *Bhaga* is a giver of bounty and fortune; according to *Yāska* he is the Sun of the forenoon. *Aryaman* is apportioner, an aspect of *Bhaga*. In several hymns *Mitra*, *Varuṇa*, *Savitṛ*, etc. are referred to as *Pūta-Dakṣa*, endowed with purified strength, but separately *Dakṣa* meaning 'the dexterous' is also mentioned as a form of the Sun. *Savitṛ* is the inspirer and stimulator and he is the deity of the great *Gāyatrī* which we all adore. *Pūṣan* is the Lord and protector of the pathways and cattle, and vivifier, one of his epithets being *Puṣṭimbhara*. *Vivasvat* is the Lord who shines forth. Of all the Solar deities *Viṣṇu* deserves special notice and several of the incarnations with which *Viṣṇu* is associated in mythology could be traced in the

descriptions of Solar deity Viṣṇu in the Ṛg Veda. The Kaustubha on his chest is the Sun himself. Viṣṇupada is the sky itself. Varāha is also a solar phenomenon, as also Trivikrama of three strides. The association of the Sun with Indra, led to the Upendra form of Viṣṇu later.

It is in the well known Mantras of Sūrya Namaskāra in the Taittiriya Āraṇyaka that we have the full picture of the Sun as the Lord of the year and seasons. Here we have also descriptions of the phenomena relating to the Sun and light. The Mantras here refer also to the number of Suns which gradually developed into the concept of twelve Suns (Dvādaśā Āditya.) In one Mantra we have the following seven Suns—Aroga, Bhrāja, Paṭara, Pataṅga, Svānara, Jyotiṣimān, Vibhāsa. Kaśyapa is mentioned as the eighth form. In another we have the mention of Mitra, Varuṇa, Dhātṛ, Aryamnn, Amśa, Bhaga, Indra and Vivasvat.

A passing reference should be made to Sūryā, the daughter of Sūrya the Sun, whose marriage with the Aśvins forms the subject-matter of Ṛv. X. 85. For it is the Mantras uttered at her marriage that we use to this day for consecrating all marriages.

We shall now come to the deeper esoteric worship of the Sun as it evolved from some of the Mantras of the Ṛv. Saṁhitā already referred to and in the Āraṇyakas and Upaniṣads which specialised in esoteric worship. The Taitt. Āran. (II. ii 2) says that a Brahmin attains all welfare by contemplating upon the rising and the setting Sun as the Supreme Brahman itself. By such meditation, he becomes Brahman itself :

उद्यन्तमस्तं यन्तमादित्यमभिधायन्कुर्वन्ब्राह्मणो विद्वान्सकलं भद्रमश्नुतेऽसावादित्यो ब्रह्मेति । ब्रह्मैव सन्ब्राह्मण्येति य एवं वेद ॥

The Sun and Solar light and energy have a close relation to Vāk or Sonant energy. The Mantra per excellence of the Vedas, Gāyatrī or Sāvitrī, has had a great role in the whole field of esoteric worship, including the Upāsanā of the Supreme Being. Sonant energy and Solar energy are considered as two forms of the same Jyotis and the Sun is Himself the Ṛk, Yajus, and Sāma Vedas : it is the three-fold Vedic knowledge that shines forth as the Sun. The eight-letter Mantra of Āditya, Saura Aṣṭākṣara, 'Ghṛiṇiḥ Sūrya

Āditya Om' is to be meditated upon and one realises Āditya as the Light, Bliss, immortality, the Brahman and all the three world.

आदित्यो वा एष एतन्मण्डलं तपति तत्र ता ऋचस्तदृचां मण्डलं स ऋचां लोकोऽथ य एष एतस्मिन्मण्डलेऽर्चिर्दीप्यते तानि सामानि स साम्नां लोकोऽथ य एष एतस्मिन्मण्डलेऽर्चिषि पुरुषस्तानि यजूषि स यजुषां मण्डलं स यजुषां लोकः सैषा त्रय्येव विद्या तपति य एषोऽन्तरादित्ये हिरण्मयः पुरुष इति ॥

There are two kinds of Upāsana which we come across in the Upaniṣads, the Pratika Upāsana and the Ahaṅgraha Upāsana. In the former an object is itself meditated upon as a symbol and in the latter the indwelling spirit in the thing as identical with one's self is meditated upon. In both these forms the Sun occurs in Upāsana in the Upaniṣads particularly in the two big ones, the Chāndogya and the Bṛhadāranyaka. The best known is the Madhu vidyā in Chānd. 3.

ओम् । असौ वा आदित्यो देवमधु तस्य द्यौरैव तिरश्चीनवंशोऽन्तरिक्षमपूपो मरीचयः पुत्राः । तस्य ये प्राञ्चो रश्मयस्ता एवास्य प्राच्यो मधुनाडयः । etc.

where the Sun is described as embodying in its rays in all the four directions, the four Vedas and in its upward rays, the Madhunāḍis. There is a further form in which the Sun does not move, rise or set but remains hanging in the middle, motionless as it were. The Gāyatrī is related to this Upāsana of the Sun, as also the five centres in the heart in which the Sun is said to be present.

In Bṛhadāranyaka I. 5. 23, it is said, that it is in the life breath, Prāṇa, that the Sun rises and sets :

अथैव श्लोको भवति यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति इति, प्राणाद्वा एष उदेति प्राणोऽस्तमेति । etc.

In Bṛhadāranyaka II.4.5, the Sun is described as the honey or the most enjoyable thing of all beings and he who is present in the Sun and the effulgent immortal being within the eye of men—these two are identified as the Self, the Immortal, the Brahman which is everything :

अयमादित्यः सर्वेषां भूतानां मध्वस्यादित्यस्य सर्वाणि भूतानि मधु । etc.

The same idea is taken up again in Bṛhadāranyaka V. 4. 2 :

तद्यत्तत्सत्वमसौ स आदित्यो य एष एतस्मिन्मण्डले पुरुषो यश्चायं दक्षिणोऽक्षन्
पुरुषः । *etc.*

Already in the Taittiriya Āraṇyaka we noted the Mantra referring to the golden Puruṣa in the Āditya :

य एष अन्तरादित्ये हिरण्मयः पुरुषः । I. 10. 13.

य एष आदित्ये पुरुषः परमेष्ठी ब्रह्माऽऽत्मा । I. 10. 63.

The Chāndogya reverts to this golden Puruṣa who is of golden hair and is all gold up to his very finger tips :

अथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुहिरण्यकेश आप्रण-
खात्सर्व एव सुवर्णः ॥

These are referred to as the Āditya, the Antrāditya and the Akṣi Vidyās.

Concluding the Āditya Upāsanā the Chāndogya says at the end of Chapter III that even as when the Sun rises, beings and their actions and desires rise up, and the Sun is greeted all round with shouts of joy, even so he who adores the Sun as the Brahman and thereby attains the Brahman, is attended on all sides by people who raise shouts of joy in his honour :

अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा उलूलवोऽनूदतिष्ठत्सर्वाणि च
भूतानि च सर्वे च कामास्तस्मात्तस्योदयं प्रति प्रत्यायनं प्रति घोषा उलूलवोऽनूदतिष्ठन्ति
सर्वाणि च भूतानि सर्वे चैव कामाः । स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो ह
यदेनं साधवो घोषा आ च गच्छेयुरप च निम्रोडेरन्निम्रोडेरन् ॥

Among the lesser Upaniṣads the Maṇḍala Brāhmaṇopaniṣad sets forth the teaching on Sūryopāsanā which Yājñavalkya, who got his Veda (the Śukla yajus or Vājasaneyya) from the Sun Himself, is taught by Āditya. The Sūryopaniṣad contains several Sun Mantras the practice of which secures a number of material and spiritual gains. The Akṣi Upaniṣad expatiates on the Upāsanā of Sūrya through the Cākṣuṣmatī Vidyā for the obtaining of unimpaired eye-sight; the Sāvitrī Upaniṣad is also important as it deals with the Upāsanā of Gāyatrī and, as many do not know, this is the only text which speaks about the Bala and Atibala Mantras which we know Viśvāmitra, the Seer of the Gāyatrī, taught Rāma and Lakṣmaṇa in the Rāmāyaṇa. There is also a Sūrya-

tāpini Upaniṣad published by the Adyar Library in their Volume 'Unpublished Upaniṣads' in which the Sun as the Supreme Deity and his Upāsana are described. The twelve Sūryas, Mitra, Ravi, Sūrya, Bhaga, Khaga, Pūṣan, Hiranyagarbha, Marici, Āditya, Savitā, Arka, and Bhāskara¹⁰ are mentioned. Several Sūryā Mantras including the Saura Aṣṭākṣara are described, as also the method of contemplation of Sūrya, his Pūjā and his Yantra.

In philosophy we know of the two paths of Devayāna and Pitṛyāna, the former referring to the path of light leading to liberation through the Sun. These two paths are also derived from the course of the Sun and the Sun as a medium of spiritual progress.

III

In the heroic annals of ancient India, in which the two epics were born, the Sun figures along with the Moon, as in other ancient civilizations of the world, as the progenitor of the line of kings—the Sūryavamśa. He is the prime ancestor of the Kings of the Rāmāyaṇa. Naturally his worship occurs in the Rāmāyaṇa. Particularly when Rāma feels somewhat fatigued on the battle field of Laṅkā, Sage Agastya, son of Mitrā-Varuṇa, teaches Rāma the hymn of *Āditya-hṛdaya* which Rāma recites thrice and feels reinforced; the Sun looks at Rāma in great joy and asks Rāma to hurry up and kill Rāvaṇa :

एतत् त्रिगुणितं जप्त्वा युद्धेषु विजयिष्यसि ।
आदित्यं प्रेक्ष्य जप्त्वा तु परं हर्षमवाप्तवान् ।

10. The list of twelve Ādityas differs from text to text. Another list is Dhātṛ, Mitra, Aryaman, Rudra, Varuṇa, Sūrya, Bhaga, Vivasvat, Pūṣan, Savitṛ, Tvaṣṭṛ and Viṣṇu. The anonymous commentary on Sāmbapañcāśikā (JSS. 104, on verse 4) quotes a verse which gives the twelve Ādityas with a slight difference, adding Indra and Parjanya and dropping Sūrya and Savitṛ from the above list. The commentary adds that the twelve Ādityas preside over the twelve months and that, according to the Mahābhārata, Mārtāṇḍa is the composite form of all these twelve.

अथ रविरवदन्निरीक्ष्य रामं
मुदितमनाः परमं प्रहृष्यमाणः ।
निशिचरपतिसंक्षयं विदित्वा
सुरगणमध्यगतो वचस्त्वरेति ॥

Yuddha. 107. 26, 29, 31.

It is not so well known to many that earlier, in the context when Sitā swoons on seeing the magic head of Rāma brought before her by Vidyujjihva, her friend Trijaṭā gives Sitā the same advice that she might turn to the Sun and seek solace and strength from Him.

गिरिवरमभितोऽनुवर्तमानो
ह्य इव मण्डलमाशु यः करोति ।
तमिह शरणमभ्युपैहि देवं
दिवसकरं प्रभवो ह्ययं प्रजानाम् ॥

Yuddha. 33. 36.

This relation of the Sun to battle and victory would remind us of the Sun as a God of war and victory in western Mithraism, dealt with earlier.

In the Mahābhārata, the best known episode is the exiled Yudhiṣṭhira worshipping the Sun in the beginning of the Vanaparvan and obtaining from the Sun the vessel of inexhaustible food, Akṣaya-pātra. In this connection we have a hymn of 108 names (Aṣṭottaraśātanāma-stotra) of the Sun by Yudhiṣṭhira,¹¹ Earlier, in Ādi parvan, in the story of the marriage of Sūrya's daughter Tapatī there is a stotra on Sūrya, by Sage Vasiṣṭha, another Maitrāvaruṇi.

We cannot take leave of the Mahābhārata without referring to the story of Yavakṛita told in connection with the hermitage of Sage Lomaśa in the Tirthayātrā-parvan of the Vanaparvan. In this connection we have the related story of the brothers Parāvasu and Arvāvasu, the former having killed his father mistaking him for a sylvan animal, and the brother expiating for this sin. Arvāvasu is here described (Chs. 138-140 according to different editions) as performing penance to propitiate the Sun God who appears before him. Arvāvasu is mentioned as having composed

11. For a detailed study of this hymn, see V. M. Bedekar, B. K. Barua Com. Vol., Gauhati, 1966, pp. 57-67.

or seen the *Rahasya Veda* of *Sūrya* for propitiating the Sun, (Verse 17 or 18) and the establishment of *Saura Veda*, with the blessing of Sun (Verse 22).

रहस्यवेवं कृतवान् सूर्यस्य द्विजसत्तमः ॥

and

प्रतिष्ठां चापि वेदस्य सौरस्य द्विजसत्तमः ॥

This is an intriguing reference and cannot obviously be to the *Śukla Yajurveda* because none of the names mentioned here are known in connection with *Śukla Yajus* in any of its *Śākhās*. Neither have we any text of this name that has come down to us. Although the critical edition relegates the lines referring to the *Saura Veda*, to the footnotes, from our acquaintance with works, manuscripts and the process of their authentication and incorporation in the main tradition, we can say that such a reference would never get into a work like the *Mahābhārata*, unless there was a text answering to this name current among those in whose midst it was in vogue.

IV

We shall now take a quick survey of the state of Sun-worship as seen from historical evidences. Sun-worship had a somewhat interesting development in historical times. As we have seen, it was the oldest Vedic worship of the country, and its continuity is borne out by archaeological evidence also. As shown by Jitendra-nath Banerjee¹² there are some very ancient coins with wheel and lotus representations and these are not Buddhistic but symbols of the Sun. But into this ancient and native Sun-worship flowed the one which successive waves of immigrants from Persia, the Magas of *Śakadvīpa*, brought with them; their *Mitra* or *Mihira* cult gave a fresh impetus to it. They probably started coming in during the first two or three centuries of the Christian era, when after a boom, the *Mitra* cult began to decline in the West and Middle East. The *Śakadvīpa* Maga priests who came in the earlier waves of immigration got absorbed into the Brahmin community, with the course a special appellation, *Maga*, *Bhojaka* a *Śakadvīpi*.

12. The Representation of the Sun in Brahmanical Art, *Indiañ Antiquary*, August 1925, pp. 161-3.

The story of the chiselling of the Sun by Tvaṣṭṛ which the Purāṇas say was done in the Śakadvīpa is known to poet Kālidāsa (Raghu. VI. 32). Many Gupta kings and chiefs bore Sun names. More than one monument and epigraph bears witness to the new vogue that Sun-worship gained during the Gupta age; we have thus the Mandasor Sun temple and inscription (A.D. 473-4), the Indore Copper Plate grant of Skandagupta I (A.D. 465-6) and in the reign of Jivitagupta II of the later Guptas of Magadha, the Deo Baranark inscription mentioning Sun-worship and the Sun-priest Bhojaka Sūryamitra. It is highly probable that ancient Brahmin-names with Mitra-endings denote a Maga connection. In the sixth century, Varāhamihira who was in all likelihood of Maga descent, describes the iconography of the Sun in Persian style (Bṛhatsamhitā 57.46-48)¹³ and refers to Magas as the priests proper for Sun-worship (ib. 60. 19). Hieun-Tsang describes a glorious Sun-temple attracting a thousand pilgrims a day at Multan¹⁴ around which a large community of Magas had settled, and another splendid Sun-temple at Kanauj.¹⁵ The great Sun-temple Mārtaṇḍa in Kashmir belongs to 8th Century A.D. Inscriptions refers to the father and grandfather of King Harṣavardhana of Kanauj, Prabhākaravardhana and Ādityavardhan, both of these bearing Sunnames, as Paramādityabhaktas. The second day of Emperor Harṣa's periodical congregations was dedicated to the Sun. Poet Mayūra of the Court wrote the famous hymn Sūryaśataka and is believed to have been cured of leprosy by the grace of the Sun God. Bāṇa, in his Harṣacarita confirms this vogue of Sun-worship by describing Prabhākaravardhana's daily adoration of the Sun and the recital three times a day of the Mantra called Ādityahr̥daya. This Ādityahr̥daya may to the text now found in the Yuddhakāṇḍa of the Vālmīki Rāmāyaṇa (Agasty-Rāma-Saṁvāda) or the other longer text (Kṛṣṇa-Arjuna-Saṁvāda) assigned in many manuscripts to the Bhaviṣyottara Purāṇa. Of this last-mentioned Purāṇa, whose original text may go to the Gupta times, the opening book

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13. The Viṣṇudharmottara also prescribes this 'Udicya-veṣa' with coat, boots, the Persian Ayaṅga etc. for the Sun-image.
 14. Watters, II. 294.
 15. Ib. I. p. 352.

called the Brahmaparyan is, in most part, on the worship of the Sun and on the history of the Magas of Bhojaka Brāhmaṇas from the Śakadvīpa. Incriptions continue to mention these Maga Brāhmaṇas as such¹⁶; and for his part Medhātithi, on Manu (II. 6) would keep Magas and their worship of the Sun distinct from that of the Sun according to the Veda and the Pañcāyatana-worship and classify the Bhojaka as being outside the Vedic pale. Besides the portions in the major Purāṇas devoted to Sun-worship, the Saura-literature of this period comprises the Sāmba-Upapurāṇa, known to Alberuni, and the *Saurasamhitā*, a text in 700 verses, a manuscript of which, dated 941 A. D. is known.¹⁷ At the close of the chapter on the consecration of images in his Bṛhatsamhitā (Ch. 59.22), Varāhamihira says that one should look up the *Sāvitra* for more details regarding Sun-worship, and Utpala explains that the reference is to a *Saura Śāstra* of that name; under 59.19, Utpala speaks of the procedure set forth in the *Sauraśāstra*.

V

Some references have already been made to Purāṇas containing Saura material. Several of the well-known Purāṇas have incidental descriptions of the worship of the Sun, Brahma, Skanda, Varāha, Matsya, Agni, Garuḍa, Nāradya and Mārkaṇḍeya which has eleven chaps. on the Sun (102-110) and the stories of his birth etc.: the section includes three hymns to the Sun. In the Liṅga (Uttara-bhāga, ch 22), a Saura-snāna or Sun-bath is enjoined before the Bhasma-snāna (smearing the body with holy ash) as a preliminary to the worship of Śiva; a Bhāskara Navākṣara Mantra is given; in Aṅga-nyāsa, the Sun is described as being of the form of the Trimūrtis, Brahmā being the Hṛdaya, Viṣṇu Śiras and Rudra Śikhā; and the Dhyāna prescribed is 'सूर्योऽहम्'—'I am Sūrya'. Special note however should be taken of the Bhaviṣya and Sāmba which are regular Saura Purāṇas. The Sun and his worship described in these two are of the type of Sun-image and forms of worship as practised by Maga Brāhmaṇas who had come

16. D. R. Bhandarkar, *Ep. Ind.*. IX. p. 279, inscription dated 861 A.D.

17. Haraprasad Shastri, Report of Search for Sanskrit Mss., 1895-1900. p. 5.

from Śakadvīpa. Sāmba Purāṇa in 84 Chaps. available in the Venkatesvara Edition, deals with Sāmba, Kṛṣṇa's son, being cursed with leprosy, his worship of the Sun for becoming cured, his bringing of the Maga Brāhmaṇas to Mitra Vana or the forest of the Sun near Multan, the story of the Sun being chiselled by Viśvakarman in Śakadvīpa, characteristics of Sun's image, his temple, methods of his worship, Sun as the supreme deity of worship for attaining all objects including Mukti, the consorts of the Sun-God Samjñā, Rājñī, Chāyā, etc.,¹⁸ the twelve names of the Sun and the twelve Ādityas, the evolution of the Universe as born of the Sun, Sun's attendants,¹⁹ performance of Sun's festivals, Sun-mantras, several Sun-hymns, centres of Sun-worship in India like Sutira which seems to be same as Koṇārk, Kālapriya and Mitra-vaṇa (Mūlasthāna). Kālapriya is near Kanauj and its Sun-temple is the one referred to by Hieun-Tsang. Here was the temple of the Sun called Kālapriyanātha before which, as V. V. Mirashi has shown, Bhavabhūti's three plays were staged : it is significant in this connection that Bhavabhūti prays to the Sun in the prologue to his Malatīmādhava. There is a lot of common matter between the Sāmba and the Bhaviṣya Purāṇas. The latter part of Sāmba Purāṇa seems to represent a Tantric text on Sun-worship called jñānottara.

The Bhaviṣya Purāṇa in its earlier part gives all the above-mentioned episodes relating to Sāmba and the Maga Brāhmaṇas and the worship of the Sun as the supreme God. Besides these there was a regular Āditya Purāṇa but with this title there are at least three Purāṇas glorifying Śiva, Viṣṇu and Sun.²⁰ Of the last, with which alone we are now concerned, only one extracts dealing with some aspects of Sun worship are available. No full manuscript of this Purāṇa has come to light. This may be identical with old Saura Purāṇa dealing with Sun, of which again we have no mss. yet, and which is different from the Saura Purāṇa printed in the Ānandāśrama and dealing with Śiva.

VI

Among other texts on Sūrya worship, which are known from mss. or citations, the following may be mentioned : *Sūryarahasya*

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18. Other wives are Svarṇā, Suvarcasā, and Nikṣubhā.
 19. Such as Māṭhara, Piṅgala, Daṇḍa.
 20. See New Catalogus Catalogorum, Vol. II. pp. 72-74.

tantra, by Vrajarāja; *Sūryāgama* or *Saurāgama* quoted by the Dharma śāstra writers Raghunandan and Kamalākara: *Sūryādi-pañcāyatana-pratiṣṭhāpaddhati* by the well-known Dharma śāstra writer of Banaras, Divākara; *Sūryāvalokana-prayoga* on how to gaze at the Sun; *Sauradharmā* and *Saura-dharmottara* quoted by Hemādri, Raghunandana, Kamalākara and several other Nibandha writers; and *Sauratantra* quoted by Kṣīrasvāmin on Amarakośa. There are also several amorphous texts called Saura etc. setting forth details of Sūryopāsana, texts giving Sūryapūja, Sūrya-mantras etc. The *Prapañcasārasaṅgraha* of Gīrvāṇendra Sarasvatī deals at some length in its fourteenth and fifteenth paṭalas with Saura Mantras, Yantras etc., following the treatment of the same in Śaṅkara's *Prapañcasāra*, paṭala fourteen. Texts called Tṛca, Tṛcakaḷpa and so on deal with Sūryopāsana and the great Śākta authority Bhāskararāja wrote *Tṛcabhāskara*.

VII

Reference was already made to Sūrya-hymns. The most popular one with us is the *Ādityahṛdaya* of the Rāmāyaṇa. There are other texts, shorter and longer of this name assigned to other sources, like the *Bhaviṣyottara*.²¹ There are several nāmastotras, *Dvādaśa*, *Aṣṭottaraśata*, and *Sahasranāma* the last mentioned being assigned to the *Bhaviṣyottara*. There are hymns of the Sun from *Purāṇas* and *Tantras*. Of hymns in the line of the *Sūryaśataka* of Mayūra, there are a few worthy of mention: The *Sāmba-Pañcāśikā*, fifty verses ascribed to Sāmba, Kṛṣṇa's son, published in *Kāvya-mālā* (No. 13) and in the *Trivandrum Sanskrit Series* (No. 104). This hymn itself is mentioned in the *Varāhapurāṇa* and it has in its K. M. edition the learned commentry of the Kashmirian Saivite writer Kṣemrāja and in the *Trivandrum* edition, another equally learned anonymous commentry. This is easily the most important of Sūryastotras of the classical times; it integrates Yoga and the philosophy of Vāk (speech) with the worship of the Sun who is conceived here on advaitic lines as the Supreme Being. Next in importance is the *Āditya-stotra-ratna* by Śrī Appayya Dikṣita, with his own commentary; this deals with the adoration of Āditya by himself, as Brahman and as being presided over by Śiva. On the model of Mayūra's hymn, the well-known Paṇḍitarāja Jagan-

21. See *ibid.* pp. 76-79.

natha wrote the Sun-hymn called Sudhālaharī. Gopāla Śarman, Śrīśvara and Kodaṇḍarāma are three other poets who produced each a Sūryaśataka probably on the same Mayūra-model.

VIII

Some of the renowned and ancient Sun-temples of the North have been referred to. But the greatest gift of Sun-worship to the art of Temple architecture and sculpture is the Sun-temple of Koṅārka in Orissa, built by King Narasiṃhadeva of Orissa, 1230-64 A.D. One of the leading dollar-earning temples of India, Kaṅārka, fashioned like the chariot of the Sun, is one of the most magnificently carved temples of the country.

In South India, in Hanumakoṅḍa in Warangal, the Kākatiya capital, there is a temple with three shrines dedicated to Śiva, Viṣṇu and Sūrya. Andhra has another Sun temple at Arasavalli near Śrī Kūrmam and on the day of the Shan-mata conference, dedicated to Sun, our Ācārya has arranged for special worship to the Sun at this temple. There is hardly a shrine in Tamilnad without Sūrya in the Navagraha group; some have additionally a separate standing figure of the Sun. The most important of such a separate representation of Sūrya is the exquisite carving of Sūrya's chariot with his horses in Gaṅgikoṅḍacolapuram, which, at the bidding of our Ācārya, is now receiving special attention and pūjā. I am told that a similar Suryaratha is to be seen in Dārāśuram. There are many shrines where according to the Kṣetra-māhātmya Sūrya was worshipped or Sūrya worshipped Śiva.

The lower rock-cut cave in Tiruchi has a series of shrines to the Pañcāyatana deities including the Sun. The Nageśvarasvāmin temple in Kumbhakoṅam of the early Cola age has a separate shrine for Sūrya. In the Kacchapeśvara temple in Kanchipuram, there is a shrine to the Sun, and verses from Mayūra's Sūrya-śataka were inscribed here on the pillars, but only a bit of one of these pillars is now preserved in the Madras Museum. An exclusive Sūrya Kṣetra in Tamilnad is Sūryanārkoḷi of Kulottuṅga Cola's time. At Tiruvarur, the writer's birthplace and an old and famous kṣetra, there was a Sūrya temple with a Sūrya tank, but the latter alone is now seen.

T. Gopinatha Rao has noticed in his book on Hindu Iconography Sun-images, standing as well as seated in the chariot, from Chittorgarh in Marwar, Ajmere, Ellora : from Haveri, Nuggehalli and Belur in Karnataka; from Guḍimallam; from Melacheri near Kāverippākkam. He has also reproduced an interesting Sūrya-toraṇa from the Sun temple of Junagarh in which eleven Ādityas are sculptured on the toraṇa with the twelfth in the inner shrine.

South Indian Sun-sculpture does not show any trace of the 'Udīcya-veṣa' brought by the Magas.

IX

An intense region-wise survey yield abundant data on the historical, archaeological and religious side : for an example of such a regional study, we may refer to the paper by P. N. Bhatt 'The Sun-cult in Gujarat and Saurāṣṭra' (AIOC, XVIIth, Ahmedabad, pp. 429-436). The festivals and other celebrations and customs still prevalent show the vogue of Sun-worship even among the common folk. It is not as if Sun-worship is prevalent only among the higher classes. Sun-worship is prevalent in different forms among the tribal folk as well. For example, Tarak Chandra Das has described Sun-worships among the aboriginal tribes of Eastern India, in the J. of the Dept. of Letters, University of Calcutta, Vol XI. 1924, pp. 87-94.

X

In the Upaniṣada we saw the Upāsana of Sūrya as presided over by the Supreme Being Puruṣa. This Puruṣa in the Āditya-maṇḍala has also been taken in Saguṇa form as Sūrya-Nārāyaṇa or as Sāmba (Śiva). According to the internal preferences of the Pañcāyatana worshipper, those who prefer Nārāyaṇa as the indwelling Being contemplate so :

ध्येयस्सदा सवितृमण्डलमध्यवर्ती नारायणः सरसिजासनसन्निविष्टः ।

केयूरवान् मकरकुण्डलवान् किरीटी हारी हिरण्यवपुर्धृतशङ्खचक्रः ॥

and those who prefer Śiva contemplate accordingly.

सौरमण्डलमध्यस्थं साम्बं संसारभेषजम् ।

नीलग्रीवं विरूपाक्षं नमामि शिवमव्ययम् ॥

Of Viṣṇu or Śiva, the Sun, along with the Moon, has also been taken as the Eye. Cf. the *Puruṣa Sūkta* :

चक्षोस्सूर्योऽजायत ।

The Sun was born of the eye of the Puruṣa. There are some composite sculptures of Sun, which may be taken as representing the Trimūrtis, Sun, Śiva, Viṣṇu and Brahmā with three or four faces. The Mārtāṇḍa-Bhairava image is to represent the Trimūrtis according to the *Śāradā Tilaka* ब्रह्म-विष्णु-शिवात्मकाय सौराय योगपीठाय नमः । For a probable sculpture of this Mārtāṇḍa-Bhairava, see Vith All-India Oriental Conference Proceedings, Patna, pp. 243-7. According to the *Subhagodaya* quoted by Lolla Lakṣmīdhara in his commentary on the *Saundaryalaharī*, verse 41, Devī also is to be contemplated in the Solar orb :

सूर्यमण्डलमध्यस्थां देवीं त्रिपुरसुन्दरीम् ।
पाशाङ्कुशधनुर्बाणहस्तां ध्यायेत्सुसाधकः ॥

Of Devī, the Sun, along with the Moon, is the brilliant ear-ring, Tāṭaṅka.

ताटङ्कयुगलीभूततपनोडुपमण्डला ।

Apart from these is the worship of the Sun Himself as the main object of adoration, such as the Hindus do in their daily Sandhyā. Among Sūrya stotras, the Ādityahṛdaya, is to be recited thrice daily or as often as possible; among forms of worshipping the Sun with Vedic Mantras, the Sūrya-namaskāra is to be performed on Sundays or at least on the birth-days and whenever there is illness in the house. Gāyatrī or Sāvitrī (Rg. III. 62.10) is the famous Vedic mantra of God Savitṛ which is recited daily by Orthodox Hindus in their Sandhyā. It is by the prolonged Japa of Gāyatrī in three Sandhyās, that, Manu says, the Ṛṣis became what they were :

ऋषयो दीर्घसन्ध्यत्वाद्दीर्घमायुरवाप्नुयुः ।
प्रज्ञां यशश्च कीर्तिं च ब्रह्मवर्चसमेव च ॥ IV. 94.

May Gāyatrī, the Mother of the Vedas, as Her name promises, save Her reciters !

THE PURĀNĀRTHASAṄGRAHA OF VENKATĀRĀYA

The Purānārthasaṅgraha is a digest of knowledge of all branches of learning such as are comprehended in the Purāṇas and Upapurāṇas, the Itihāsas, the Dharmasāstras and the Darśanas. Two manuscripts of it are described in the Descriptive Catalogues of the Madras Government Oriental Manuscripts Library (D. Nos. 2469 and 15622) and one in Keith's Catalogue of the India Office Library (No. 6948). The India Office manuscript too, in palm leaf and Grantha script, comes from South India, belonging as it does to the Burnell collection.

The work is itself written in purāṇic style as a conversation between Lakṣmī and Nārāyaṇa, and hence the work is subtitled *Lakṣmī-nārāyaṇam* (*yaṇiyam*), as the concluding verse says :

आलोच्य शास्त्रमखिलं स चकार लक्ष्मीनारायणाख्यमिह वेङ्कटरायसूरिः ।

There is a fourth manuscript of it in the Adyar Library¹ (I. p. 1596) where it is noted *Lakṣmī-nārāyaṇīya*, and four more manuscripts of it are preserved in the Oriental Institute Library, Mysore, whose catalogue (I. p. 167) notes it there as *Lakṣmī-nārāyaṇasaṁvāda*. There is a manuscript of it preserved also in the S. V. O. Institute, Tirupati.

Lākṣmī and Nārāyaṇa are the primary interlocutors but the immediate interlocutors are Rṣabha Yogin and Skanda. In the beginning we find :

ऋषभयोगी —

देवसेनापते स्कन्द षडानन शिवार्भक ।

श्रीमन्नारायणो लक्ष्म्यै सर्वधर्मानुदैरयत् ॥

प्रीत्या कथं, तदुक्तांस्तान् वक्तुमर्हसि मे प्रभो ।

1. The Adyar ms. is a paper Grantha transcript from an original ms. from Velliambakram village, Chingleput District,

स्कन्दः—

ऋषभाहं प्रतुष्टोऽस्मि × × × ।
× × × × ब्रवीमि ते ॥

At the end we read—

इत्येवमुक्त्वा (को ?) ऋषभो महात्मा
स्कन्दं समामन्त्र्य गुरुं प्रसन्नम् ।
ययौ मुनीनां निकरं पुराणं
प्रवक्तुकामः परिपूर्णकामः ॥

The authorship of the work is clearly stated in the colophon and the concluding verse. In the latter, the author, Veṅkaṭarāya, describes himself as son of Vaṣamala and Alamelumaṅgā and as belonging to the Garga Gotra.

प्रासूत यं वडमलाख्यबुधोऽलमेलु-
मङ्गा च गर्गकुलकल्पतरुप्रबन्धम् ।
भालोच्य शास्त्रमखिलं स चकार लक्ष्मी-
नारायणाख्यमिह वेङ्कटरायसूरिः ॥

The author appears to be a late South Indian, possibly of the region round about Madras, Kāñci and Tirupati, but there are no other data available to clinch his identity and date more precisely. That he might have belonged to the area in South India mentioned above is borne out from his mentioning in the section on shrines those in Kāñci in great detail. The South Indian nativity of the author shown by his name and those of his parents, is seen very patently when we note that his account of Vaiṣṇavite and Śaivite holy places is full of references to South Indian shrines, even the lesser ones, and that his account of music is mostly Karnatic. He seems to be Smārta of Advaitic persuasion, but with an inclination towards Śiva as his Iṣṭadevatā.

The account of the work in the sequel is based on the examination of two manuscripts, one in the Madras Government Oriental Manuscripts Library and another in the Adyar Library. The work is in thirty chapters and in extent is about 4000 granthas (See Madras, D. No. 2469, end).

The opening chapter sets forth the subject matter of the thirty chapters and gives also a list of the Vidyā-Sthānas and Śāstras, knowledge pertaining to which is summarised in this compendium. Some items of information found here are interesting.

After mentioning the four Vedas and the Upaniṣads, the six systems of Śāstras are referred to. It is said here that out of the six primary Śāstras, six other Śāstras flowed out. The first six Śāstras are given as Tarka, Vaiśeṣika, Mīmāṃsā, Vedānta, Yoga and Sāṃkhya, and from these arose respectively Nitiśāstra, Pramāṇaśāstra (i. e. Nyāya), Dharmaśāstra, Adhyātmaśāstras of several kinds, Tattvaśāstra (which gives Atmajñāna), and Mokṣaśāstra (which puts an end to all misery)

आद्यं शास्त्रेषु तर्काख्यं वैशेषिकमतः परम् ।
मीमांसाशास्त्रमपरं तुर्यं वेदान्तनामकम् ॥
पञ्चमं योगशास्त्रं तु षष्ठं सांख्याह्वयं तथा ।

× × ×

एतेभ्य उपशास्त्राणि जज्ञिरे षडनुक्रमात् ।
तर्कशास्त्रान्नीतिशास्त्रं नानार्थपरिवृंहितम् ॥
वैशेषिकात्प्रमाणाख्यं शास्त्रमुक्तिविगूहितम् ।
मीमांसाशास्त्रतो धर्मशास्त्रं कर्मक्रियात्मनः ॥
अध्यात्मशास्त्रं वेदान्तशास्त्राच्छोकैकभेषजम् ।
योगशास्त्रात्तत्त्वशास्त्रमात्मज्ञानप्रदर्शकम् ॥
सांख्यशास्त्रान्मोक्षशास्त्रं सर्वदुःखहरं नृणाम् ।

× × ×

एषां शास्त्रोपशास्त्राणामङ्गशास्त्रमनुत्तमम् ।
शब्दशास्त्रं महद्, भाष्यं सूत्रव्याकरणान्वितम् ॥

Niti is probably related here to Tarka, as polity is based on logistics; Pramāṇa or Nyāya has always gone with Vaiśeṣika as its Samāna-tantra; Dharma is related to Mīmāṃsā as the former leans very much on the latter for interpretation; but how Adhyātma Śāstra, Tattva Śāstra and Mokṣa Śāstra, which are severally linked by the author to Vedānta, Yoga and Sāṃkhya, are different from each other cannot be explained.

In Vyākaraṇa, which is then given, the Sūtras and the Mahābhāṣya are mentioned.

18 Purāṇas and 18 Upapurāṇas are then set forth and their consolidated extent is given as 4 lakhs granthas.

Under Itihāsa, the Rāmāyaṇa and the Mahābhārata, the Itihāsottama and the Śeṣadharmā are mentioned; the last is printed in Grantha script in Madras.

कान्यं रामायणं प्रोक्तमितिहासं च भारतम् ।
इतिहासोत्तमं¹ तद्वदितिहाससमुच्चयम्² ॥
हरिवंशस्तु कथितः सर्वार्थपरिवृंहितः ।
शेषधर्माह्वयस्त्वन्यः कथितो लोकपावनः ॥

7 Kalpas, books of that name covering an extent of 7 thousand granthas each, are there noted : *Vaidyādhara*; *Jñānavāsiṣṭha* which is of course well known, *Apsarasa*, *Yāyāta* (Yayāti and his story are wellknown), *Mohana*, *Dharmādharmā* and *Yonikalpa*.

10 other texts narrating old story are then given under the heading *Purāvṛtta* : stories of Hariścandra, Sāvitrī, Pṛthu, Nala, Saudāsa, Kuśalava, Māndhātṛ, Rukmāṅgada, Duṣyanta, and Dhundhumāra. Most of these are inbedded in the Great Epic. The separate enumeration of these in two such classes *kalpa* and *Purāvṛtta* is rare. Kalpa is obviously to be related to Purā-kalpa which means story of old.

कल्पास्तु सप्त त्रिज्ञेयाः पृथक् सप्तसहस्रकाः ।
वैद्याधरस्तु प्रथमः नानाचित्रकथाश्रयः ॥
द्वितीयो ज्ञानवासिष्ठस्तृतीयोऽप्सरसाह्वयः ।
यायातस्तु चतुर्थस्स्यात् पञ्चमो मोहनाह्वयः ॥
धर्माधर्माह्वयः षष्ठः योनिकल्पस्तु सप्तमः ।
× × ×

1. For an account of this work, see my analysis in *ABORI*, XVIII, ii, 1937, pp. 201-204.

2. Mss. of this are found in several Libraries, Madras, Adyar, Mysore, Tanjore, India Office etc.

दश चैव पुरावृत्ताः सन्ति ज्ञानोपपादकाः ।
 तेष्वदिमो हरिश्चन्द्रमाहात्म्यकथनक्रमः ॥
 सावित्र्युपाख्यानमपि पृथुभूपचरित्रकम् ।
 चतुर्थस्तु नलोदन्तः सौदासोदन्त एव च ॥
 षष्ठः कुशलवोदन्तः मान्धातुश्च चरित्रकम् ।
 ततो रुक्माङ्गदोदन्तः दुष्यन्तोदन्त एव च ॥
 धुन्धुमारस्य माहात्म्यं पुरावृत्ता दशोदिताः ।

Two Śāstras called Śivadharma and Viṣṇudharma which are otherwise also known, are then mentioned.

शिवधर्माह्वयं शास्त्रं विष्णुधर्माह्वयं तथा ।

The Itihāsas and their supplements and the Kalpas, the Purāṇtas and two last mentioned Dharmas comprise in all another 4 lakhs of granthas :

तथा चतुर्लक्षमानाः एषां (ते) ग्रंथ (थाः) प्रमाणकाः (णतः) ।
 पुराणभिन्नान्येतानि कीर्तितानि महर्षिभिः ॥

Then the 18 Smṛti-kāras are enumerated : Viṣṇu, Parāśara, Dakṣa, Saṁvarta, Manu, Hārīta, Śātātapa, Vasiṣṭha, Yama, Āpastamba, Gautama, Devala, Śaṅkha, Bharadvāja, Uśanas, Atri, Śaunaka and Yājñavalkya.

.... अष्टादश मुनीश्वराः ।
 एतैः प्रवर्तिता लोके स्मृतयोऽष्टादशोत्तमाः ॥
 उपस्मृतिप्रवक्तारः ऋषयोऽष्टादश स्मृताः ।

Then follows a list of 18 other sages who were authors of 18 Upasmṛtis :—

Jābāli, Naciketas, Skanda, Lokākṣi, Kaśyapa, Sanatkumāra, Likhita, Śāntanu, Janaka, Vyāghra, Kātyāyana, Babhru, Jātūkarṇi, Kapiñjala, Baudhāyana, Kaṇāda, Viśvāmītra, Sumantu.

A futher list of 21 Smṛti-kāras is then given.

× × × ततोऽपि स्मृतिकारिणः ।
 × × × × × ×
 × × × × एकविंशतिरीरिताः ॥

Vasiṣṭha, Nārada, Sumantu, Pitāmaha, Paiṭhīnasi, Gobhila, Gārgya, Kārṣṇyājani, Jamadagni, Bharadvāja, Pulastya, Pulaha, Kratu, Ātreya, Chāgaleya, Marīci, Vatsa, Pāraskara, Ṛṣyaśṛṅga, Vedavāpi (Baijavāpa ?) and Satyavrata.

If we check up the above fiftyseven authors of Smṛtis with the names of Smṛti-texts available in print or manuscripts or of Smṛti-authorities quoted in Nibandhas, we find that while the Purāṇārthasaṅgraha repeats some names under the three lists,—Vasiṣṭha, Sumantu, Bharadvāja,—it does not mention some well-known authors, Aṅgiras, Āśvalāyana, Bṛhaspati, Vyāsa, but gives some names not known otherwise as Smṛtikāras, although ritual works, Gṛhya or Kalpa, are associated with one or two of them—*Naciketas, Skanda, Śāntanu, Janaka, Kapiñjala, Kaṇāda, Pāraskara, and Vedavāpi*; the last is obscure and may be a mistake for Baijavāpa (i).

Then, on Kāvya, Daṇḍin's definition is reproduced. Veda is mentioned as comprising Vidhi, Mantra, and Arthavāda. Sūtra, Bhāṣya and Vārttika are given as the three types of Śāstra works. Commentary or Vyākhyāna is defined as taking the form of Padaccheda, Padārthokti, Vighraha, Vākyayojana, Ākṣepa, and Samādhāna.

The work then enumerates lists of Āgamas and Tantras. First Śiva-āgamas are taken and of those, Āgamas classified as Vaidika-tantras are first enumerated; these number 31.

The Avaidika Śaiva tantras are 33 and their list follows. 16 Upatantras are then given.

Apart from all these are the great Āgamas (Mahāgamas),—28 in number, Kāmika, Kāraṇa etc., which appeared from the five faces of Śiva; of these 28, *twenty* are said to be more important. Upāgamas arose from the Mahāgamas and their total number is 196; the last are not enumerated.

१.	आगमानां	प्रभेदाश्च	कथ्यन्ते	शिवसंमताः ।
	आदौ	वैदिकतन्त्राणामनुक्रमणिकोच्यते ॥		
	×	×	×	×
	×	×	एकत्रिंशदिमानि हि ।	

२. अवैदिकाचारवतां तन्त्राणां क्रम उच्यते ।
 × × × ×
 त्रयस्त्रिंशत्प्रभेदानि ह्यवैदिकवतां नृणाम् ॥
३. एवमेवोपतन्त्राणि षोडशात्र चलन्ति हि ।
४. पञ्चवक्त्रस्य वक्त्रेभ्यः पञ्चभ्यः परिजज्ञिरे ॥
 अष्टविंशतिसंख्याकाः कामिकाद्या महागमाः ॥
 × × × ×
 एतेषां विंशतिः शैवागमाः प्राधान्यतः स्मृताः ॥
५. एतेभ्यश्च समुत्पन्नाः पृथक्पृथगुपागमाः ।
 षण्णवत्युत्तरशतसंख्याकाः परिजज्ञिरे ॥

There are several lists of the main and subsidiary Āgamas and Tantras, Śaivaite and Śākta, given in various works, but these lists do not agree either in the classifications or the names and number of texts in each class. Our work gives the following in four classes, as mentioned above :

31. Vaidika Tantras—

Sarvajñānottara	Candrajñāna	Jñānārṇava
Āruṇeśvara	Viśuddheśvara	Traipura
Mahādeva	Nyāyottara	Kalāsāra
Kālavāda	Yogeśvara	Pūrvāmnāya
Dakṣiṇāmnāya	Paścimāmnāya	Uttarāmnāya
Anuttarāmnāya	Ūrdhvāmnāya	Kuṇḍiśvaramata
Viṇātantra	Guhya	Kulacūḍāmaṇi
Kulāsāra	Hṛdbheda-mātr-	Vātula
(Kulasāra)	bheda (?)	Trotala
Vātulottara	Sarvātīta	Yāmalāṣṭaka
Trotalottara	Bahurūpāṣṭaka	(taken as one)
	(taken as one)	Kiraṇa

33 Avaidika Tantras—

Mahāmāyaśambara	Yoginiśambara	Bālaśambara (Jāla ^o ?)
Tattvaśambara	Kulārṇava	Mahāsammoḥana
Rūpikāmata	Virūpikāmata	Nityāśoḍaśikā
Parīśiṣṭānanda	Amareśvara	Vānajuṣṭakulo- ddiṣṭa (?)

Rūpabheda	Kāmika	Pañcāmṛta
Kalyāṇa	Bhūta	Bhairavāṣṭaka (taken as one)
Rājita	Gāruḍa	Bālātantra
Vāsuki	Mahākālimata	Mahāvīravatī- mata
Mahālakṣmīmata	Mahāmāyā	Mantrottara
Vimala	Viravatīmata	Lalitājñāna
Lalitāmata	Mahākuleśvari	Cūḍamaṇi
16 Upatantras—		
Mantrārṇava	Mantrasāra	Mahākaula
Śāmbhava	Ṣaṭkalāgama	Mulaśakta
Oḍḍāmarareśvara	Rājatantra	Lākuleśvara
Mṛgamukhī	Caṇḍa-Rudreśvara	Saubhāgyavallari
Kālacanḍeśvara	Haramekhalaka	Śaiva
Kautuka		
28 Mahāgamas—		
Kāmika	Kāraṇa	Ajita
Cintya	Yogaja [5 from Sadyojāta face of Śiva]	Jaya
Vīra	Niḥśvāsaka	Svayambhū
Anala [5 from Aghora-face]	Raurava	Mukūṭa
Candrajñāna	Bimba	Vimala [5 from Tatpuruṣa]
Prodgīta	Siddha	Lalita
Śarvokta	Santāna	Kiraṇa
Pārameśvara	Vātula [8 from Īśāna]	
Sūkṣma	Sahasra	Dīpta
Suprabhedaka [5 from Vāmadeva]		Aṁśumān

It is interesting to note that Vaiṣṇava Āgamas are said to be basically divided, not into the two well-known classes only of Vaikhānasa and Pāñcarātra, but into four, the additional two being two titles which are not class-names but names of specific works : *Pratiṣṭhāsāra* and *Vijñāna-lalita*.

वैखानसं पाञ्चरात्रं प्रतिष्ठासारमेव ।

विज्ञानललितं चेति चत्वारो वैष्णवागमाः ॥

But later, in the actual place where worship is described (Ch. 18), the text mentions only the Vaikhānasa and Pāñcarātra, alongside of Śaiva, as the basis of temple worship :

वैष्णवं पाञ्चरात्रं च शैवमित्यागमत्रयम् ।

तैरालये पूजनीयं गृहे वैदिकमन्त्रतः ॥

A 100 sages are then mentioned as having composed Samhitās and Śāstras coming under this class of Vaiṣṇava Āgamas.

संहिताशास्त्रकर्तारः शतं वै ऋषयः स्मृताः ।

Hayagrīva, *Garbha* (*Garga* ?), Śaunaka, Manu, Bodhāyana, *Sumantu*, Yājñavalkya, *Vātula*, Vyāsa, Bṛhaspati, Yama, Gautama, *Prājāpatya*, Maudgalya, Vasiṣṭha, Bhārgava, Śātātapa, Vāmadeva, Vṛddhaśātātapa, Jamadagni, Jaimini, *Jātukarṇi*, Jābali, *Pailanīya* or *Jaimanīya* (?), *Jñānam*, *Nirjahnu* (?), *Jyotiṣmān*, *Jīvala*, *Vitihotra*, Parāśara, Śālihotra, *Suhotra*, [*Vitihotra*], *Daśahotra*, *Yajñahotra*, *Śatahotra*, *Nityahotra*, *Prāṇahotra*, *Sahasrahotra*, *Arti*, Agastya, *Āsuri*, Viśvāmitra *Piṅgala*, *Pragātha*, *Cūlisṛgava*, *Suyajñā*, *Mataṅga*, [*Yama*], *Rājala*, *Bṛndāvana*, *Ulūka*, Mātsyāyana, *Mṛgandhuka*, *Ucathya*, *Pippalāda*, *Cyavana*, *Sūta*, *Kapila*, *Naidhruva*, *Kāśyapa*, *Rṣyaśṛṅga*, *Śunassēpha*, *Dirghatama*, *Kauṇḍīnya*, *Methātithi*, *Golākṣi*, *Śuddha*, *Kālapradīpaka*, Viṣṇu, *Vīra*, *Vatsa*, *Vārdhraśva*, *Samṣkṛti*, *Bṛhadukthya*, *Kavi*, *Hārīta*, *Kutsa*, *Nijandhu* (?), *Babhru*, *Kakṣivān*, *Atithi*, *Bāṅkala* or *Bhāskara*, *Phaṇi*, *Pūtimaṣā*, *Nakula*, *Nārāyaṇa*, *Devarāta*, *Kali*, *Mantrapradīpaka* ?, *Yoginārāyaṇa*, *Ratnamālā*, *Jñānakaumudikā*, *Sudhāsāra*, *Yavana*, and *Vālakhilya*.

In the above list, as indicated by those in italics, there are several names which are not to be found among authors of Vaiṣṇava Āgamas listed by Schrader in his *Introduction to the Pāñcarātra* or seen in ms. Catalogues. In the middle and then at the end there are five names which appear to be names of works rather than of authors—*Kālapradīpaka*, *Mantrapradīpaka*, *Ratnamālā*, *Jñānakaumudikā*, and *Sudhāsāra*. There are two cases of repetition and some in which the names are seen in a corrupt form.

It is from all these works and from those relating to the 64 Arts that material is extracted for this digest.

इत्यादिसर्वशास्त्रेषु चतुःषष्टिकलासु च ।
सारमुद्धृत्य सर्वत्र वक्ष्ये शृणु तलोदरि ॥

The following is the subject matter of the thirty chapters of this digest; an *anukramaṇikā* at the outset of the digest enumerates these topics, and I have added notes in some places from the examination of the contents of the thirty chapters.

- Ch. I. The Primary Being and the Trimūrtis.
 II. Peoples; Jātis; different kinds of beings on earth.
 III. Account of the Pātāla and other worlds and their inhabitants.
 IV-V. The geography of the worlds and of Jambūdvīpa : the mountains, rivers and Śiva and Viṣṇu temples therein. Although shrines in other parts of India are mentioned, the author enumerates, comparatively, a large number of South Indian shrines, including the smaller ones, *e. g.* among Viṣṇu shrines, we have here Simhācala, Śrīkākula (Deity-Āndhranāyaka); Ahobala and Veṅkaṭādri—these in Andhra; and Ghaṭikācala, Hastiśaila and Kāñci where 18 temples of Viṣṇu (Tirupattis as they are referred to) are referred to—एतादृशाः महापुण्याः काञ्च्यामष्टादश स्मृताः), Viṣṇarāya (Tiruvallūr) Bhaktasāra (Tiramiṣai) Śrīmuṣṇa, Citrakūṭa (Cidambaram), Śrīraṅga, Kumbhakona, Sāra (Tirucherrai), Tirukoṣṭhiyūr, Madurai, Darbhāṣayanam and so on.

Similarly, among Śiva shrines, after some North Indian names, we have a large number of South Indian names : Drākṣārāma, Kālahasti, Vṛddhācala, Tiruvaṅṅāmalai, Kāñci, Cidambara, Śvetārāya, Amṛtaghaṭa (Tirukkaṭayūr) Mayūra, Vaṭārāya, Madhyārjuna, Kumbhakoṇa, Śrīvāṅchya, Tejini-vana, Paraśunṛttapura, Pāpanāśa Śucīndra, Pañcanada (Tiruvayyāru), Uttarakośamaṅgai,

Kamalālaya (Tiruvārūr), Madurai, Kanyākumāri, Setu. Under a list of holy places called Aranya are mentioned the Campakāraṇya (Mannārguḍi), Vikṣāraṇya (Tiruvallūr), Vedāraṇya and Śvetāraṇya (Tiruveṅkāḍu).

- VI. Sun and Moon and their motion; eclipses; Time.
- VII. The determination of time in regard to rites relating to devas and pitṛs. After the circumambulation of the peepul (Aśvatthapradakṣiṇa), it is interesting to note that the work enjoins listening to religious expositions by Brahmanas in local languages.
श्रोतव्या विप्रमुखतः पाठ्या सा (वा) स्वस्य भाषया ।
- VIII-IX. The duties of men of different classes; Sāmudrikalakṣaṇa etc.
- X. Astrology.
- IX. Nīti or polity. Here Venkaṭarāya sets forth a large number of maxims of conduct based on events and characters in the epics and Purāṇas; one line of the Anuṣṭubh refers to the story and one line gives the maxim. This compares with Kṣemendra's Cārucaryā (K. M. Guccakas, II, p. 128-138).
श्लोकार्धेन प्रवक्ष्यामि नीतिम्, अन्येन तत्कथाम् ।
- XII. Gems and their valuation.
- XIII. Elephants, horses etc. and their evaluations. Temple worship, chief forms of Śiva and Viṣṇu Images. Building of temples, 18 music instruments to be available in the temple are given and among these is mentioned the Nāgasara which is noted as the foremost, a detail which corresponds to the position in South Indian temples. (श्रेष्ठं नागसरं चैव) This is followed by a succinct account of dance and music, as part of temple worship. There are some interesting details here, which may be noted on another occasion.
- XIV-XV. Śrauta and Gṛhya rites and the fruits of fire-worship.

- XVI. Brāhmaṇas and their importance; the sixty-four arts; these latter are according to the late lists in which all systems of knowledge including Vedas, Vedāṅgas, Vedānta and other Śāstras are included.
- XVII. Daily routine. The greatness of Cow.
- XVIII. Deva-pūjā, Sāligrāma-parikṣā, Śivaliṅga and Pūjā.
- XIX. Ātithya or receiving guests.
- XX. Feasting. Strī-sambhoga.
- XXI-XXII. Good and bad dreams and their reading.
The stations of life—Gṛhastha, Vānaprastha and Yati.
- XXIII. Jñānakāṇḍa, dualistic and monistic schools.
- XXIV. Different conceptions of salvation.
- XXV. Women and Pātivratya; description of son and the characteristics of a dutiful son.
- XXVI. Duties to be performed by a son. Expiations. Śrāddha.
- XXVII. Duties, Gifts.
- XXVIII. The Avatāras of Viṣṇu.
- XXIX. Nārāyaṇa; hymns on Him and Lakṣmī.
- XXX. Śiva and his destroying of Tripura. Marriage of Śiva and Pārvatī. Greatness of Kāśī. Śiva's supremacy. The conclusion of the work.

From the above, it could be seen that while the purāṇic literature would form the major source of material for this digest, its title Purāṇārthasaṅgraha should not make us take this work as a direct digest of the Purāṇas alone. The author is no doubt widely read, and now and then he refers to his sources or authorities when he mentions a rare or less known idea. Thus when describing Sṛṣṭi, he mentions Parāśara (upa) Purāṇa on a detail : some Vedic texts, the Rāmāyaṇa and the Mahābhārata are referred to by name. In the chapter on Niti, Kāmandaka is referred to. In dance, Bharata is mentioned, but without mention of the name, the Abhinayadarpaṇa of Nandikeśvara is drawn upon.

RĀJANĪTI SECTION
OF
THE PURĀNĀRTHASAṄGRAHA

Introduction

In the preceding article I gave an account of an interesting work called *Purāṇārthasaṅgraha* by Veṅkaṭarāya, preserved in South Indian manuscripts. My account of the work was based on three manuscripts of it in the Madras Government Oriental Manuscripts Library and the Adyar Library, Adyar, Madras. As I said in that article and as would be evident from my analysis of its contents given there, this work, otherwise called *Lakṣminārāyaṇīya*, is a kind of a Purāṇa digest or Purāṇa-*nibandha*. There are some more compilations of this type which should be brought to light, and work on them would form useful contributory studies to the Purāṇa project.

Ch. XI of the *Purāṇārthasaṅgraha* deals with Nīti or proper conduct and Rājanīti or polity, as I pointed out on p. 228 of the above mentioned article. Each principle or maxim is enunciated in one line and in the next line, illustrated with an episode from the Itihāsa-Purāṇa literature. I also drew attention to Kṣemendra's *Cārucaryā*, a didactic work which adopted this method. Another published work of the same type is the *Upadeśasāta* of Gumāni Kavi published in the same Kāvya-mālā (Gucchaka II. pp. 20-28).

The illustrations given in this section, when pursued, offered really difficult and sometimes intriguing material. They were drawn from diverse sources, and some of them being out of the way and even obscure, it was quite a task to trace them to some source. It became clear that almost all Purāṇas had to be examined. For one dealing with the Purāṇas, in connection with the special work on the Matsya, this hunt for identification of the names and episodes mentioned here served a useful purpose, as it drove me to all the nooks and corners of Itihāsa-Purāṇa literature, including local and little known versions and Purāṇic echoes in classical and local literature. Owing to its dual interest, the

didactic and the Purāṇic, I thought, this section could be edited separately with identifications of the characters and stories cited therein.

The three manuscripts in the Madras and Adyar Libraries were unsatisfactory; passages were corrupt and there were also a few gaps. There are four manuscripts of the work in the Oriental Library, Mysore (1922 Catalogue, p. 167) of which one ms. does not go up to the section edited here. The three other Mysore manuscripts, two in Devanāgarī and one in Grantha, were also collated (Nos. 47, 2618 and 2882). The two manuscripts of the Madras Government Oriental Library used are D. 2469 and 15622 and the Adyar manuscript used is T.R. 785 (62031). See pp. 218- 19 of my earlier article on this work. I am thankful to the authorities of the Oriental Library, Mysore for the collations of the Mysore manuscripts. The collations and co-ordination in Madras were done by Pandits A. M. Srinivaschari and S. Sambandhan of the Purāṇa Staff. The Mysore manuscripts were helpful in filling the small gaps here and there in the Madras and Adyar manuscripts, and in offering better readings in some places. In one of the Mysore manuscripts (no. 47), verses 84c-d and 85 are missing; in the Madras and Adyar manuscripts, verse 71 is read again as 109 but no such repetition is seen in the Mysore manuscripts. In the Madras and Adyar manuscripts, after 112, three lines, one whole verse and the first line of the next (112, 113 in the edited text) are missing and they have been restored from the Mysore manuscripts, all of which read them; as they are, the Madras and Adyar manuscripts have in 113 only the illustration and not the Niti. In other places, the manuscripts, from Madras as well as Mysore, have all sorts of corruptions and the tracing of the illustrative stories and their accounts in the sources have helped in dealing with these tough passages and in suggesting restorations for them. Where difficulties could not be resolved, the manuscript-position has been indicated in the footnotes.

Genuine variants worth recording are not many. Such as are noted may be given by verse and foot numbers :

1 c. मै. १. कल्याणकर 5 d. मै. १, २, ४. नीतिमार्गेण 11 a. मै. १, २, ३. कलयेत् 27 c. मै. १, २, ३. भृगुवाक्येन 59 d. अडयार् मै. ३. देवार्थितः 92 b. मै. १. स्थितो याति 99 d. मै. १, २, ३. क्षिप्त्वेन्द्रः

The foot-notes have been made as full as required. A few cases have been pointed out there upon which further clarification from the *Purāṇas* is needed and it is hoped that scholars who could locate the stories or story-elements remaining to be identified will communicate their findings. It may be seen that this series of *Nīti-maxims* and the illustrative episodes cover a wide field and the permeation of these ideas and ideals of *Itihāsa-Purāṇa* cover the whole range of Sanskrit literature, including the *Kāvya*s. There are ideas and story-elements present in the traditional beliefs and popular minds whose literary sources are not found in the major *Purāṇas* in Sanskrit but could be seen in lesser known texts and versions and in regional literature and religious beliefs, temples etc. Great as the *Itihāsa-Purāṇa* is, we have in such works as the one now dealt with here, an idea of the world of 'Greater *Purāṇa*' whose frontiers extend over the whole country and all its languages and literatures, which yet remain to be surveyed fully and which would, in the very nature of this spread, defy demarcation.

॥ श्रीः ॥

॥ पुराणार्थसंग्रहादुद्धृता सोदाहरणा राजनीतिः ॥

लक्ष्मीः—

श्रीमत्(त्) कमलपत्राक्ष कमलोद्भवसन्नुत ।
कल्याणाकर कंसारे कामितार्थफलप्रद ॥ १ ॥

राजनीतिः श्रुता त्वत्तः तथाप्युत्कण्ठते मनः ।
वेदस्मृतिपुराणेषु वाल्मीकीये च भारते ॥
प्रोक्तेतिहाससहितां राजनीतिं वद प्रभो ॥ २ ॥

नारायणः—

षट्चक्रवर्तिभूपानां द्व्यष्टभूमिभुजामपि ।
सप्तर्षीणां च पञ्चानां कन्यानां चिरजीविनाम् ॥ ३ ॥

पङ्क्तिस्त्यन्दनपाण्ड्वादिपुण्यक्षोणीभुजामपि ।
ब्रह्मविष्णुमहेशादिदेवानां च द्विजन्मनाम् ॥ ४ ॥

सतीनां च सुपुत्राणां वृत्तोदाहरणोज्ज्वलाम् ।
राजनीतिं प्रवक्ष्यामि शृणु त्वं कमलेक्षणे ॥
श्लोकार्धेन प्रवक्ष्यामि नीतिमन्येन तत्कथाम् ॥ ५ ॥

सत्यमेव परं राज्ञामिहामुत्र च तारकम् ।
हरिश्चन्द्रसत्यवाक्यः भुवि स्वर्गे च रक्षितः ॥ ६ ॥

स्वस्याधिकैर्वृतां कन्यां नोद्वहेत्कामुकीति ताम् ।
वैदर्भीं प्रार्थितां देवैरुद्धारण्यमगान्तलः^२ ॥ ७ ॥

पालिता धरणी कृत्स्ना येन सर्वोत्तरो हि सः ।
षट्कोटिसंख्यान् गन्धर्वान् हत्वा संरक्ष्य पन्नगान् ।
सप्तद्वीपयुता भूमिः^३ पुरुकुत्सेन रक्षिता ॥ ८ ॥

१. देवीभागवते ७. १४-२७; मार्कण्डेये ८

२. महाभारते वन० ५०.७७

३. भागवते ९. ७. २-३; विष्णौ ४. ३. १-१८

*अतिरूपवती पुत्रवती स्त्री धन्य एव सः ।
 लब्ध्वोर्वशीमजनयत् †दशपुत्रान् †पुरूरवाः ॥ ९ ॥
 राजधर्मः प्रजारक्षा तदनिष्टं नरं त्यजेत् ।
 †सगरेण प्रजारक्षानिष्टस्त्यक्तोऽसमञ्जसः ॥ १० ॥
 विचार्य विल(न ?)येद् भूपः जनान् सत्पथगामिनः ।
 जनानकार्यस्मरणे †कार्तवीर्यो ह्यशिक्षयत् ॥ ११ ॥
 अनाश्रिते (श्रवे ?) दृप्तगुरौ अवज्ञां कलयेन्नृपः ।
 संवर्तेन †मरुत्स्तु निरस्तमकरोद् गुरुम् ॥ १२ ॥
 यः पालयति धर्मेण तद्राज्ये श्रीर्विवर्धते ।
 सुहोत्रराज्ये †देवेन्द्रः स्वर्णवर्षं ववर्ष हि ॥ १३ ॥
 शिक्षाक्षरविभागज्ञानार्जयेद्विदुषो नृपः ।
 विद्वद्भूयः स्वर्णमत्तेभा†नङ्गेशः पौरवो ह्यदात् ॥ १४ ॥
 कर्तव्यं भूमिपालेन शरणागतरक्षणम् ।
 कपोतरक्षणं श्येनात्कृत्वा कीर्त्ति †शिबिर्गतः ॥ १५ ॥
 भूपेषु गुणिषु श्लाघ्यो यो राजा जनरञ्जकः ।
 स्थिते पङ्क्तिरथे †रामः प्रार्थितो जनरञ्जनात् ॥ १६ ॥

- * 'अतिरूपवती' इत्यत्र 'यस्य रूपवती' इति पाठः स्यात् ।
 † अत्र दशपुत्रान् अजनयत् इति दृश्यते । विष्णौ, भारते, भागवते च षट्,
 हरिवंशे सप्त, मत्स्ये अष्टौ, इत्येव पुत्राणां संख्या दृश्यते ।
 ४. महाभारते आदि० ६१. २१—२७; भागवते ९. १५. १; हरिवंशे
 १. २६. १०; मत्स्ये २४. ३३; विष्णौ ४. ७. १
 ५. रामायणे १. ३८. २२; भागवते ९. ८. १५-१९
 ६. रघुवंशे ६. ३९ 'अकार्यचिन्तासमकालमेव प्रादुर्भवंश्रापधरः पुरस्तात्' ।
 वायौ ९४. २४
 हरिवंशे १. ३३. १२ } 'अधर्मे वर्तमानस्य सद्भिस्तत्र निवारणम् ।'
 महाभारते सभा० ९६. ३२ } इति सर्वत्र ।
 ७. महाभारते आश्व० ९. १०; मार्कण्डेये १२५—१२८
 ८. महाभारते द्रोण० ५६. ५ 'यस्मै ववर्षं पर्जन्यः हिरण्यं परिवत्सरान् ।'
 ९. महाभारते द्रोण० ५७. २—७
 १०. महाभारते वन० १३३
 ११. रामायणे अयोध्या० २. २२

पापी च स्वर्गमाप्नोति सुपुत्रः स्याद्यदन्वये ।
 आसीत् (सन्?) भगीरथोत्तीर्णाः *विप्रशप्ताश्च^{१२} सागराः ॥ १७ ॥

गोपूजा भूभुजा कार्या तथा स्युस्तनयादयः ।
^{१३}दिलीपः पुत्रमगमत् †कामधेनुप्रपूजया ॥ १८ ॥

हितोक्त्या वञ्चयन् शत्रुं हितमन्येन मारयेत् ।
 इन्द्रं जिगीषु^{१४}मान्धाता लवणेन निपातितः ॥ १९ ॥

सभामध्ये महीपालः स्वस्य पुण्यं न कीर्तयेत् ।
^{१५}ययातिरपतद् भूमौ स्वपुण्योक्त्येन्द्रसंसदि ॥ २० ॥

ब्राह्मणं सार्वभौमोऽपि नीचकृत्ये न योजयेत् ।
^{१६}नहुषोऽभूदहिर्यानिवहनेऽगस्त्यचोदनात् ॥ २१ ॥

दृढव्रतो भवेद्राजा प्राप्ते विघ्नेऽपि कालतः ।
 मुक्तोऽभू^{१७}दम्बरीषस्तु द्वादश्यां व्रतमाचरन् ॥ २२ ॥

दक्षिणा बहुला यज्ञे दातव्या भूभुजा भुवि ।
 *कन्यारथेभाश्वगवी^{१८}र्गयोऽदादयुतोत्तराः ॥ २३ ॥

आतिथ्यं ब्राह्मणानां तु कुर्यात्प्रतिदिनं गृहे ।
 आतिथ्ये ^{१९}रन्तिदेवस्य मधुपर्कं गवां शतम् ॥ २४ ॥

* अत्र विप्रशब्देन कपिलः अभिप्रेतः ।

१२. रामायणे बाल० ४३. ४२-४३

१३. पद्मे उत्तर० १९८, १९९; रघुवंशे १. ७५—८१, २. ६२—७०

† नन्दिन्याराधनेनापि अन्ततः कामधेन्वाः राज्ञा अनादृतायाः पूजा उद्देश्य-
 त्वेन भवतीति कामधेनुप्रपूजयेत्युक्तम् । 'सुतां तदीयां सुरभेः कृत्वा
 प्रतिनिधिं शुचिः' 'इमामनूनां सुरभेरवेहि' इति च कण्ठतः कविना ।

१४. रामायणे उत्तर० ६७ हितभूतं शत्रुं वञ्चयन् पुष्पान्तरद्वारा हन्यादित्यर्थः ।
 तथा इन्द्रस्पर्धी मान्धाता इन्द्रेण लवणद्वारा मारितः ।

१५. महाभारते आदि० ८२. १-३; मत्स्ये ३७. १-३

१६. महाभारते आदि० ८२. ३६—४०; देवीभागवते ६.९

१७. भागवते ९. ४-५

* गवाश्चान्नघनानामेव दानं महाभारते दृश्यते ।

१८. महाभारते द्रोण० ६६; शान्ति० २८. १११-११८

१९. महाभारते द्रोण० ६७; शान्ति० २८ १२०-१२९

जनान् संपोषयेद्राजा राज्ये सस्यादि वर्धयन् ।
 अकृष्टपच्यां पृथिवीं कृत्वारक्षज्जनान् २० पृथुः ॥ २५ ॥
 राज्ञामावश्यकस्सर्वगुणेष्वपि पराक्रमः ।
 सिंहादीन् मर्दयन् २१ सर्वदमनो भरतोऽभवत् ॥ २६ ॥
 सुपुत्रः पितृवाक्यार्थं कलयेदविचारयन् ।
 रेणुकां पितृवाक्येन सोऽवधीद् २२ भृगुनन्दनः ॥ २७ ॥
 पापोद्युक्तं सुतं राजा शिक्षयेदसुतो न चेत् ।
 २३ हत्वा शुकीसुतं स्वर्णष्ठीवी सृञ्जयजो हतः ॥ २८ ॥

सप्तषिचरितम्—

जाताश्चेदबहुलाः पुत्राः तेष्वेकोऽभूद्धुरन्धरः ।
 काश्यपस्य तनूजेषु २४ शक्रस्त्रैलोक्यनायकः ॥ २९ ॥
 यद्वाक्यमवदत्, सत्यं तद्वाक्यं साधयेन्नृपः ।
 २५ वीतहव्यनृपं त्वत्र व्यतनोद् ब्राह्मणं पुरुः(भृगुः?) ॥ ३० ॥
 तपः कृतं चेत्सकलं वश्यं स्यादार्जयेत्तपः ।
 आहृतं भरतातिथ्ये २६ भरद्वाजेन चाखिलम् ॥ ३१ ॥
 कन्यां रूपवतीं दृष्ट्वा मोहं गच्छेन्महानपि ।
 चण्डाल्यामप्यरुन्धत्यां २७ वसिष्ठो मोहितोऽभवत् ॥ ३२ ॥
 स्त्रीसान्निध्यं तपोविघ्नः शमिनो दमिनोऽपि वा ।
 त्यक्त्वा तपः कामुकोऽभून्मेनकां वीक्ष्य २८ गाधिजः ॥ ३३ ॥

२०. भागवते ४. १८. २९; मत्स्ये १०. ३९; विष्णौ १. १३. ५०; महाभारते
 शान्ति० २८. १४० 'अकृष्टपच्या पृथिवी पुटके पुटके मधु'
 २१. महाभारते आदि० ९५. २१-३३
 २२. महाभारते वन० ११७. १४-१५
 २३. श्लोकार्धस्य अन्वयः, कथाया आकरः उभावप्यस्पष्टौ । प्रसिद्धा स्वर्णष्ठीवि-
 कथा महाभारते द्रोण० ५५; शान्ति० २९, ३० दृश्यमाना कथांशमेतं
 न स्पृशति ।
 २४. मत्स्ये २४५. ८२-८४; २६६. ६९
 २५. महाभारते अनु० ८
 २६. रामायणे अयोध्या० ९१
 २७. स्कान्दे प्रभास० १२९; मनुस्मृतौ ९. २३
 २८. रामायणे बाल० ६३. ४-८

अल्पतोऽधिकतस्साध्यं लघुनैव प्रसाधयेत् ।
 भूप्रदक्षिणतोऽहल्यां ^{२९}गौतमः कपिलां भ्रमन्* ॥ ३४ ॥
 भूमिपालस्यानुकूल्यं नाचरन् दुःखमश्नुते ।
^{३०}जमदग्नी राजकोपान् मृतोऽभूच्छस्त्र(त्रु?)दारितः ॥ ३५ ॥

नित्यकन्यकाः—

कामातुरो नाधिगच्छेन्महापुरुषकामिनीम् ।
 सहस्रयोनिदेहोऽभूद् ^{३१}इन्द्रोऽहल्यापरिग्रहात् ॥ ३६ ॥
 असकृन्न वदेदाशां प्रार्थयेद्देवतां सकृत् ।
^{३२}नालायनी पञ्च पतीन् प्रापोच्चार्य पुनः पुनः ॥ ३७ ॥
 स्वोत्कृष्टस्य स्त्रियं नेच्छेत् तथा मृत्युभवेद्ध्रुवम् ।
 सबान्धवो मूर्ति लेभे सीतामिच्छन् ^{३३}दशाननः ॥ ३८ ॥
 युक्तियुक्तं वचो ग्राह्यं स्त्रीवाक्यमिति न त्यजेत् ।
 अश्रृण्वंस्तारया प्रोक्तं ^{३४}वाली प्राप मूर्ति रणे ॥ ३९ ॥
 वीरपत्नी वीरमाता धन्या सा महिषी सती ।
^{३५}मन्दोदरी तथाभूता रूपेणाप्रतिमा भुवि ॥ ४० ॥
 ममता दुस्सहा लोके ममता प्राणहारिणी ।
 अश्वत्थाम्नि(म्नो ?) मूर्ति श्रुत्वा हेयो ^{३६}द्रोणो ह्यकारणात् ॥ ४१ ॥
 पुण्यकाले समागच्छेत् पात्रं दद्यात्तदीप्सितम् ।
^{३७}महाबालिर्ददौ यज्ञे सर्वस्वं पुरुषोत्तमे ॥ ४२ ॥

२९. ब्रह्म० ८७.१६-३१

* लेभे इत्यध्याहार्यम्

३०. भागवते ९.१६.९-११

३१. ब्रह्म ८७.४१—५९

३२. महाभारते आदि० २१३. १६-१७

३३. रामायणे

३४. रामायणे किष्किन्धा० १५; महाभारते वन० २८१. १७—३९

३५. रामायणे युद्ध० ११४. ४० 'पिता दानवराजो मे भर्ता मे राक्षसेश्वरः ।

पुत्रो मे शक्रनिर्जेता इत्येवं गर्विता भृशम् ॥'

३६. महाभारते द्रोण० १९१-१९२

३७. भागवते ८. १८. २०

जिताक्षार्यायिने दद्यात् दृढाय वटवे सुताम् ।
 अगस्त्याय ३६ दिवेदासो लोपामुद्रामदात्तथा ॥ ४३ ॥
 भवेदेकः कार्यकर्ता सहस्रेष्वनुजीविषु ।
 सीतामपश्यत् कपिषु ३९ हनुमान् सिन्धुपारगः ॥ ४४ ॥
 पूज्योऽपि पापकारी चेत् तं त्यजेत्पुण्यकृत्तमः ।
 सीतापहारिणं ज्येष्ठं तत्याज हि ४० विभीषणः ॥ ४५ ॥
 यस्माद्धीतिर्भवेत्तस्य शिक्षकं त्वाश्रयेद्बुधः ।
 अन्तकान्तकमाश्रित्य नित्योऽभूत्स ४१ मृकण्डुजः ॥ ४६ ॥
 ब्रह्माद्यशक्यं कलयेद्ब्राह्मणस्तु स्वतन्त्रतः ।
 कीटं कृत्वा द्विजं तस्मै मुक्तिं ४२ व्यासोऽददत्पुरा ॥ ४७ ॥

पुण्यराजानः (राजाः)—

प्रीत्या विरचितां भूपः स्वप्रतिज्ञां न लङ्घयेत् ।
 प्रतिज्ञया ४३ पङ्क्तिरथस्तत्याज दयितं सुतम् ॥ ४८ ॥
 न कार्या मृगया रात्रौ तत्र दोषो महान् भवेत् ।
 रात्रौ मृगयया शापान्मुने ४४ र्दशरथो हतः ॥ ४९ ॥
 सत्कर्मकृद्यस्य पुत्रस्तस्योच्छ्रायो भवेद्वि ।
 इन्द्रार्धासनभागासीत् ४५ पाण्डुस्तन्पुत्रयागतः ॥ ५० ॥
 मानसंरक्षणं कुर्यात् प्राणांस्त्यक्त्वापि भूपतिः ।
 हृदान्निर्गत्य दुर्वाक्यान्मृतिमाप ४६ सुयोधनः ॥ ५१ ॥

३८. महाभारते वन० ९५ लोपामुद्रायाः पितुः वैदमं इत्येव पुराणेषु प्रसिद्धिः
 ३९. रामायणे सुन्दर० १५-१६
 ४०. रामायणे युद्ध० १६
 ४१. नरसिंहे ७; पद्मे उत्तर २३६; दक्षिणदेशप्रसिद्ध-तिरुक्कडयूर-क्षेत्रमाहात्म्ये
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 ४२. महाभारते अनु० १७९-१८१ कीटोपाख्यानम्
 ४३. रामायणे अयोध्या०
 ४४. रामायणे अयोध्या० ६३-६४
 ४५. महाभारते सभा० १२. २८-३२
 ४६. महाभारते शल्य० ३२. ५९

दुःखं लब्ध्वापि राज्यश्रीः प्रार्थनीयान्वयानुगा ।
 जरां दुःखकरीं धृत्वा राज्यं *^{४७}पूरुषवाप्तवान् ॥ ४२ ॥
 प्रमादादपि विप्रस्वं न हरेद्भूपतिः स्वयम् ।
 *^{४८}नृगाख्यः कृकलासोऽभूद्राजा विप्रगवीं हरन् ॥ ५३ ॥
 नानृतं प्रवदेद् भूपः निरयप्रापकं हि तत् ।
 नरकं *^{४९}धर्मजोऽप्यागादश्वत्थामेत्यसत्यतः ॥ ५४ ॥
 पुरोधसोऽतिक्रमणं नाचरेत् कीर्तिमान् नृपः ।
 गुर्वतिक्रमणात्प्राप्तं चण्डालत्वं*^{५०} त्रिशङ्कुना ॥ ५५ ॥
 शृण्वन् स्त्रीवचनं भूपः परिहासास्पदं भवेत् ।
 स्त्रीवाक्यान्मरणोद्युक्तः यथा *^{५१}केकयभूपतिः ॥ ५६ ॥
 गतेति प्रेष्यतां साध्वीं बलात्कतुं न चार्हति ।
 सैरन्ध्रीति द्रुपदजां रिरंसुः *^{५२}कोचको हतः ॥ ५७ ॥
 ज्येष्ठानुवर्तिनो राजभ्रातरः स्तुतिमाप्नुयुः ।
 *^{५३}भोमादयः स्तुतिं प्रापुः द्यूते ज्येष्ठवशंवदाः ॥ ५८ ॥
 पितृबन्ध्वसमक्षे तु नोद्वाहं कलयेद्बुधः ।
 शकुन्तलां तु *^{५४}दुष्यन्तः त्यक्त्वा देवोक्तितोऽग्रहीत् ॥ ५९ ॥
 स्त्रियो भीतिर्यस्य स स्यात्परिहासास्पदं भुवि ।
 *^{५५}स्त्रीजितं पश्य भूपालं स्तुषेयमिति वादिनम् ॥ ६० ॥
 कृत्वा शास्त्रेषु विश्वासं कर्म कुर्यात्, न हेतुतः ।
 *^{५६}भोष्मः पितृकरं त्यक्त्वा भूमौ पिण्डमदाद्यतः ॥ ६१ ॥

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४७. महाभारते आदि० ७८; मत्स्ये ३४
 ४८. भागवते १. ६४; रामायणे उत्तर० ५३
 ४९. महाभारते स्वर्गा० ३. १७
 ५०. रामायणे बाल० ५८. ७-१०
 ५१. रामायणे अयोध्या ३५. १६—२४
 ५२. महाभारते विराट् १६—२८
 ५३. महाभारते सभा० ९३-९४
 ५४. महाभारते आदि० १००
 ५५. ज्यामघनामानम् । भागवते ९. २३. ३५-३९; मत्स्ये ४४. २८-३६;
 वायौ ९५. ३१-३४; विष्णौ ४. १२. १३-३४.
 ५६. हरिवंशे १. १६. १९-२९

जनेन न विधातव्यं महदाज्ञातिलङ्घनम् ।
 शिवाज्ञालङ्घनात्प्राप नारीरूपमिलो^{५७} नृपः ॥ ६२ ॥
 विप्रद्रव्यापहरणे न कर्तव्या मतिर्नृपैः ।
^{५८}कौशिको हतपुत्रश्रीः वसिष्ठपशुकामतः ॥ ६३ ॥
 शमो यस्य सुखी स स्यात् दुःखी स्यादतिकामतः ।
^{५९}रावणस्तपसा राज्यं कामेन निधनं गतः ॥ ६४ ॥
 याचेत मनुजोऽभीष्टं महापुरुषमादरात् ।
^{६०}ध्रुवोऽङ्कं प्रार्थयन् श्रीशात्प्राप सर्वोन्नतं पदम् ॥ ६५ ॥
 अदत्वातिथये भोज्यं तपस्वी स्वं न पोषयेत् ।
 स्वर्गगोऽपि स्वस्य तनुं भुक्तवान् ^{६१}श्वेतभूपतिः ॥ ६६ ॥
 साध्वी तपस्विनी भार्या भर्तुरुज्जीवनौषधिः ।
 सावित्र्यास्तु प्रभावेण ^{६२}सत्यवान् सर्वसौख्यवान् ॥ ६७ ॥
 स्त्रीमूला कलहोत्पत्तिः सोदराणामपि प्रिये* ।
 तिलोत्तमानिमित्तेन मृतिस्मुन्दोपमुन्दयोः^{६३} ॥ ६८ ॥
 नावज्ञां कलयेत्प्राज्ञो निष्ठीवाद्यैर्द्विजोत्तमे ।
 निष्ठीवं कुम्भजे कृत्वा ^{६४}मणिमान् भीमसंहतः ॥ ६९ ॥
 इष्टापूर्तानि कलयेत् जगत्ख्यातो वसेद्वि ।
 अकूपारोक्तवृत्तोऽगादिन्द्रद्युम्नो^{६५} दिवं पुनः ॥ ७० ॥

५७. मत्स्ये ११. ४५-४८

५८. रामायणे बाल०

५९. रामायणे युद्ध० ११४. १४ इन्द्रियाणि पुरा जित्वा जितं त्रिभुवनं त्वया ।
स्मरद्भिरिव तद्वैरमिन्द्रियैरेव निर्जितः ॥

६०. विष्णौ १. १२. ८१-९६

६१. रामायणे उत्तर० ७७-७८

६२. महाभारते वन० २९४-२९९; मत्स्ये २०८-२१४

* प्रिये वस्तुनि; अथवा 'प्रिये' इति लक्ष्म्याः नारायणेन संबोधनम् ।

६३. महाभारते आदि० २३२

६४. महाभारते वन० १६१-१६२

६५ महाभारते वन० २०२,

देवाः—

शरण्यः स्यान्महीपालो यस्य कस्यापि चापदि ।
 को वा ^६गजेन्द्रः कंसारेस्तद्रक्षामकरोद्यतः ॥ ७१ ॥
 हन्यादवध्यं भूपालो लोकोपद्रवकारिणम् ।
 भृगुपत्नीं ^७चक्रपाणिर्जघानासुररक्षिणीम् ॥ ७२ ॥
 दुर्जेयं महतां चित्तं पृथग्वृत्तं पृथग्वचः ।
 कृष्णेन गदिता ^८गीता ^९जारत्वं रचितं ब्रजे ॥ ७३ ॥
 यस्मिन्न रचिता राज्ञा पूजा तन्नाचरेज्जनः ।
^{१०}त्यक्तेन्द्रपूजा कृष्णेन युक्तापि न कृता जनैः ॥ ७४ ॥
 महापुरुषसौहार्दं कुर्यात्तेन फलं भवेत् ।
 कृष्णं सखायं लब्ध्वागात् ^{११}कुचेलो महतीं श्रियम् ॥ ७५ ॥
 कृत्वापि मायां भूपालः कुर्याच्छत्रुनिबर्हणम् ।
^{१२}वामनो याचयन् भूमिं पातालमनयद् बलिम् ॥ ७६ ॥
 यं कापट्येन यो हन्यात् कर्ता तेनैव हन्यते ।
^{१३}राघवो वालिनं हत्वा कृष्णससन् तेन मारितः ॥ ७७ ॥
 निर्व्याजान्महता रुष्टस्तं प्रसाद्य महान् भवेत् ।
 भृग्वड्घ्नताडितो ^{१४}विष्णुस्तं स्तुवन् सात्त्विकोऽभवत् ॥ ७८ ॥
 पुण्यैरेव यशो लभ्यं न हि दानप्रतापतः ।
 त्रिपुरारेस्तु या कीर्तिः ^{१५}षट्पुरारेर्न विद्यते ॥ ७९ ॥

६६. भागवते ८. २—४
 ६७. देवीभागवते ४. ११
 ६८. महाभारते भीष्म० २४—४२
 ६९. भागवते १०. २४
 ७०. भागवते १०. २४
 ७१. भागवते १०. ८०-८१
 ७२. भागवते ८. १८-२३
 ७३. आनन्दरामायणे सारकाण्डे ८. ६६-६७; हनुमन्नाटके ५. ५७-५८
 ७४. भागवते १०. ८९. ८; पद्मे उत्तर० २८२
 ७५. हरिवंशे २. ८२-८५; षट्पुरारिः विष्णुः ।

महता महति क्रोधे कृतेऽनर्थः परस्परम् ।
 अशपद्विष्णुमुपलं ११ वृन्दा तां तुलसी*हरिः ॥ ८० ॥
 वस्त्वस्ति तस्मै नादेयं यस्मिन् भूपः प्रसीदति ।
 १० दधिभाण्डाभिधायादान्मुक्तिं कृष्णस्सुदुर्लभाम् ॥ ८१ ॥
 दृढभक्त्यैव देवस्य तुष्टिर्नान्येन कर्मणा ।
 अरक्षन्माधवो भक्तं १२ प्रह्लादाख्यं हिरण्यतः ॥ ८२ ॥
 गर्भ(दर्भ?)*स्थितोऽप्यवज्ञां तु महान् न सहते ध्रुवम् ।
 कृतावज्ञससागरेण १३ रामो ब्रह्मास्त्रमाददे ॥ ८३ ॥
 स्वयं शक्तोऽपि कार्यार्थं परिवारान् समार्जयेत् ।
 पुराणि दग्धुं शक्तोऽपि १४ शम्भुर्देवान् समग्रहीत् ॥ ८४ ॥
 ब्रह्महत्या महीपेन न कार्या श्रीविनाशिनी ।
 विधिमौलिप्रविच्छेदा १५ दीश्वरो भिक्षुकोऽभवत् ॥ ८५ ॥
 अन्यपूर्वा स्त्रियं साध्वीं कामयेत न गर्वतः ।
 साध्वीरिच्छन् १६ महादेवः षण्डोऽभूद्दासकावने ॥ ८६ ॥
 सद्विद्यामार्जयेत्प्राज्ञः स्वन्यूनादपि यत्नतः ।
 सर्वज्ञोऽपि १७ शिवः पुत्रात् प्रणवार्थं विवेद हि ॥ ८७ ॥

७६. शिवे २. ५. २५-४१; स्कान्दे वैष्णव० २१-२२;

ब्रह्मवैवर्तं प्रकृति० २१. २४

* तां वृन्दां 'तुलसी भव' इति हरिरशपदित्यन्वयः ।

७७. कथेयं वैष्णवसंप्रदाये दक्षिणभारते द्राविडप्रबन्धेषु प्रसिद्धा, पुराणाकरस्त्व-
 स्या नाद्यावद्युपलब्धः । नवनीतचौर्यावसरे परैरभिज्ञातः श्रीकृष्णः ससंभ्रमं
 प्रघाव्य दधिभाण्डनाम्नो गोपस्य गृहाम्यन्तरे निलीनः । 'अयमेवावसरः'
 इति स गोपः 'यदि न मे मुक्तिं दास्यसि तदा त्वां प्रकटयिष्यामि'
 इत्युवाच । तस्मिन् प्रसन्नो भगवान् तस्मै सान्वयाय मुक्तिं प्रादात् ।

७८. विष्णौ १. १७-२०; भागवते ७. ४

* तपो नियमस्थितोऽपीत्यर्थः ।

७९. रामायणे ६. २१

८०. मत्स्ये १३३

८१. मत्स्ये १८३

८२. स्कान्दे आवन्त्य० रेवा० ३८

८३. दक्षिणात्यस्कान्दे शङ्करसंहितायां शिवरहस्यखण्डे संभवकाण्डे ३४. २७-२८

भृत्यमप्यात्मना तुल्यं शिक्षयेदवनीपतिः ।
पञ्चशीर्षो विधेमौलिं ५ पञ्चवक्त्रो जहार यत् ॥ ८८ ॥

वाचाटं शिक्षयेत् स्वस्य गुरुमप्यवनीपतिः ।
निन्दन्तं श्वशुरं दक्षं ६ वीरभद्रोऽवधीच्छिवः ॥ ८९ ॥

श्रद्धा देवप्रियकरी भक्तानां †नोपदा भवेत् ।
७ व्याधोच्छिष्टजलं शम्भोः भक्त्याभूदमृतोपमम् ॥ ९० ॥

असज्जनायाशु वरं न दद्यात्प्रीतितो नृपः ।
वरं ८ भस्मासुरायेशः दत्त्वा नीलि(दत्वानीति ?) फलं गतः ॥ ९१ ॥

जामाता श्वसुरावासे स्थितोऽभ्येति पराभवम् ।
तुषाराद्रथमानीक्त्या साम्बः काशीं गतः ९ शिवः ॥ ९२ ॥

न चिन्तयति कर्तव्याकर्तव्ये काममोहितः ।
१० प्रजापतिस्सुतां दृष्ट्वा तदासक्तोऽभवत्स्वयम् ॥ ९३ ॥

आदाय विप्रस्वमपि नाशयेद्राज्यघातिनः ।
आदायास्थि दधीचेस्तु ११ शक्रो दैत्यान् जघान हि ॥ ९४ ॥

स्वगुरुं नावमन्येत कदाचिदपि भूपतिः ।
अवमत्य गुरुं १२ वृत्रभीत्याभूद्भिक्षुको वृषा ॥ ९५ ॥

८४. शिवे ३.८ ३८-५५; मत्स्ये १८३.८४-८६

८५. स्कान्दे काशी० ८९

† न उपहृतं वस्तु, किन्तु तद्गता श्रद्धैव प्रियकरीत्यर्थः ।

८६. शिवभक्तविलासे २८.२९ ।

दक्षिणभारते श्रीकालहस्तिक्षेत्रे ६३ शिवभक्तेष्वन्यतमस्य 'कण्णप्पनायानार्'
इति प्रख्यातस्य कथात्र श्लोके परामृष्टा ।

८७. भागवते १०.८८.२३

८८. हरिवंशे १.२९. ३७-४४ ।

अवमानोक्तिः मेनया श्वश्र्वा स्वपुत्रीद्वारा कृता ।

८९. मत्स्ये ३.३३-३४

९०. भागवते ६.९.१०

९१. मातृकासु शक्रः, वक्रः, वक्त्रम् इति पाठांतराणि दृश्यन्ते ।

इन्द्रस्य गुरोरवमाननं तु बहुत्र दृश्यते । कथाया अन्योशो मृग्यः ।

शत्रुं प्रलोभयन् नैच्याद् आर्जयेद्वसुधां नृपः ।
 असुरेभ्योऽहरद् भूमिं वृकरूपी^१ शतक्रतुः ॥ ९६ ॥
 पुत्रो भूत्वा यस्य कस्याप्युर्वीशो राज्यमाप्नुयात् ।
 रजिः(जि ?)भूपसुतोऽस्मीति^२ शक्रः सिंहासनं गतः ॥ ९७ ॥
 परिहासो न कर्तव्यो ब्राह्मणेष्ववलेपतः ।
 बालखिल्यान् वीक्ष्य हसन्^३ शक्रस्तारकदास्यभाक् ॥ ९८ ॥
 यत् किञ्चिन्मुनिना दत्तं शिरसा धारयेन्नृपः ।
 स्रजं दुर्वाससा दत्तां न्यस्त्वे^४ (स्ये?)न्द्रः श्रीविवर्जितः ॥ ९९ ॥
 आशामुत्पाद्य चाकृष्य वञ्चयेन्द्रपुमन्त्रिणम् ।
 असुरेभ्यो हृतौ दत्त्वा^५ शण्डामर्कौ *ग्रहं सुरैः ॥ १०० ॥
 अधिकः स्यात्पितुः पुत्रो रूपविद्यापराक्रमैः ।
 तिष्ठन् पित्रार्जितपदे^६ सुब्रह्मण्यस्तु तादृशः ॥ १०१ ॥
 बुद्धिमान् साधयेत्कार्यमशक्तो बुद्धिकौशलात् ।
 भूप्रदक्षिणसाध्यं तु भ्रमन्नीश^७ गण्डगात् ॥ १०२ ॥

९२. कृष्णयजुर्वेदतैत्तिरीयसंहितायां ६.२.४
 'असुराणां वा इयमग्र आसीत् यावदासीनः परापश्यति तावद्देवानां
 ते देवा अब्रुवन्नस्त्वेव नोऽस्यामपीति कियद्वो दास्याम इति यावदियं
 सलावृकी त्रिः परिक्रामति तावन्नो दत्तेति स इन्द्रः सलावृकीरूपं कृत्वेमां
 त्रिः सर्वतः पर्यक्रामत्तदिमामविन्दत यदिमामविन्दत तद्वेद्यै वेदित्वम् ।' इति
 श्रुतिवाक्यमस्य श्लोकस्य मूलं स्यात् ।
९३. वायौ ९२.७८; हरिवंशे १.२८ 'रजिपुत्रोऽहमित्युक्त्वा' इति वायौ ९२.८७
९४. महाभारते आदि० ३१; स्कान्दे नागर० ७९ शक्रानुभूते परिहासफले
 तु विसंवादो दृश्यते ।
९५. पद्मे ३.८.३-८; ब्रह्मवैवर्ते प्रकृति० ३६; भागवते ८.५.१६
९६. वायौ ९८.६३-६६; मत्स्ये ४७.२२६-२३२
- * ग्रहं सोमग्रहं यज्ञे । शण्डामर्कौ यज्ञभागप्ररोचनया सुरैः असुरपक्षादप-
 हृतावित्यर्थः ।
९७. अत्र सामान्येन कुमारस्य अतिशयितः प्रभावः परामृष्टः, न तु यः कोऽपि
 विशिष्टः तत्कथावृत्तान्त इति भाति ।
९८. शिवे २.४.१९ अत्र गणेशकुमारयोर्मध्ये कस्य विवाहः प्रथममिति
 विवादे 'यः प्रथमं पृथिवीं प्रदक्षिणीकुरुते, तस्य प्रथमं विवाहः' इति
 शिवपार्वतीभ्यामुक्ते, कुमारः साक्षाद् भूतप्रदक्षिणाय गतः, गणेशस्तु तथा

न वदेज्जनसंवादे साक्षित्वेन निमन्त्रितः ।

^{१३}अग्निभार्गवशापेन साक्षीत्यु (साक्ष्यमु ?) क्त्वा हि सर्वभुक् ॥ १०३ ॥

नृपस्यासमये भृत्यस्समीपं तस्य नो विशेत् ।

काले नैधुवने शम्भोर्गत्वाभूद्वीर्यभुक्^{१०} शिखी ॥ १०४ ॥

कार्यासमर्थे महति न कुर्यात् परिहासकम् ।

लम्बोदरं नत्यशक्तमप्रेक्ष्योऽभूच्छशी^{१०१} हसन् ॥ १०५ ॥

राजाहमिति नैवेच्छेत् परकान्तां कलिर्भवेत् ।

^{१०२}तारकामयसङ्ग्रामः चन्द्रस्तारां यदाग्रहीत् ॥ १०६ ॥

परिणीतासु सर्वासु समबुद्धिर्भवेन्नृपः ।

तारासु रोहिणीसक्तो यक्षमाणमभजत्^{१०३} शशी ॥ १०७ ॥

कर्तुमशक्तः भूप्रदक्षिणप्रतिनिधितया स्वपितरावेव विधिवत् पूजयित्वा
परिक्रम्य स्वविवाहं प्रार्थयामासेति कथा ।

दक्षिणभारते तु सुविदितं कथान्तरमपि परामृशेदयं श्लोकः ।
कदाचित् कैलासे शिवः फलमेकं प्रदर्श्य 'युवयोः प्रथमतया यः भूप्रदक्षिणं
कृत्वा प्रत्यावर्तते तस्येदं फलं दास्यते' इति स्वपुत्रौ गणेशकुमारावभिदधे ।
मयूरमारुह्य त्वरिततरं कुमारः भुवं प्रदक्षिणोर्कर्तुं जगाम । शरीरगौरवेण
तथा गन्तुमपारयन् मेधावी गणेशः 'प्रपञ्चरूपी भगवान् शिवः' इति कृत्वा
तं प्रदक्षिणोक्त्य फलमर्थयामास, लेभे च । दक्षिणमधुरानिकटवर्तिनि
'पलनि' नामके प्रख्याते कुमारक्षेत्रे कथाया अस्याः प्रचारो वर्तते ।
'पल-नी' (फलं त्वं) इति क्षेत्रस्य नाम्नापि कथाया अस्या घटना कृता ।

९९. महाभारते आदि० ६.१४; शल्य० ४८.१७; स्कान्दे सह्याद्रिखण्डे
रेणुकामाहात्म्ये अ० ५

१००. शिवे २.४.२; मत्स्ये १५८.२; विष्णुधर्मौ० २२८

१०१. व्रतचूडामणौ पृ० ७४; तत्र निर्दिष्ट आकरः 'स्कान्दे नन्दिकेश्वर-
सनत्कुमारसंवादे स्यमन्तकोपाख्यानम्' इति । गणेशपुराणे (पूर्व० ६१)
अंशेन भिन्नतया दृश्यते इयं कथा ।

१०२. भागवते ९.१४. ४-७; हरिवंशे १.२५. ३०-३५; ब्राह्मे ९.१९-२३;
देवीभागवते १.११. ४-७२; वायौ ९०. २८-३३

१०३. महाभारते शल्य० ९.३६ स्कान्दे प्रभास० २१.५८; आवन्त्य० रेवा० ८५
ब्रह्मवैवर्ते ब्रह्म० ९.५५

{ दक्षः प्रकुपितश्चन्द्रमशपत् मन्त्रपूर्वकम् ।
{ द्रुतं श्वशुरशापेन यक्षमग्रस्तो बभूव सः ॥

दुष्टायाभीष्टकार्यं तु न दद्यात्तेन तोषितः ।
 भण्डाय दत्त्वा सार्वार्त्म्यं प्रविवेशानले^{१०४} शिवः ॥ १०८ ॥*
 लक्षात्मजेभ्योऽपि वरः महान् वंशकरस्सुतः ।
 त्यक्त्वाऽयुतसुतान् वत्रे^{१०५} लोपामुद्रेध्मवाहकम् ॥ १०९ ॥
 पृष्टे धर्मे पक्षपातं विना शास्त्रार्थमीरयेत् ।
 फलहारिणि^{१०६} शङ्खे(शङ्खः ?)तु लिखितो (ते ?)दण्डमुक्तवान् ॥११०॥
 मुनिर्यद्वचनादृष्टः (नादृष्टः ?)निहन्यात्तं सवान्धवम् ।
^{१०७}दुर्वाससा साम्बकृत्यात् क्रुद्धेनाभूत् कुलक्षयः ॥ १११ ॥
 न कर्तव्यो महीपालैर्यतिरप्यवरोधभाक् ।
 सुभद्रामहरत् कामात् शुद्धान्तस्थः^{१०८} पृथासुतः ॥ ११२ ॥
 अयोग्यवस्तुभरणात् भजेद्योग्योऽपि दुष्टताम् ।
 रक्षणायेत्रदत्तासिं वहन् व्याधोऽ^{१०९} भवन्मुनिः ॥ ११३ ॥
 अन्नं दद्यादतिथये धृद्धया स्वर्गदं हि तत् ।
 सकुटुम्बो दिशन्नन्नं^{११०} सक्तुप्रस्थो दिवंगतः ॥ ११४ ॥
 विप्रकोपं न जनयेत् तस्य कोपस्तु दुस्सहः ।
 लोकासह्य^{१११} श्रौर्वकोपः समुद्रं शोषयत्यहो ॥ ११५ ॥

१०४. मृगया कथा

* १०८ श्लोकानन्तरं १०९ श्लोकत्वेन 'शरण्यः स्यात्' इत्ययं ७१ संख्याकः
 श्लोकः G. O. Mss Library, Adyar Library Madras—
 कोशेषु पुनरुक्ततया लिखितः ।

१०५. महाभारते वन० ९७. २७-३३

१०६. महाभारते शान्ति० २३. १८-५० लिखितोऽपराधो शङ्खो दण्डद
 इति कथा ।

१०७. महाभारते मौसल० २; भागवते ११.१

१०८. महाभारते आदि० २४१; भागवते १०.८६

१०९. रामायणे आरण्य० ९.; १६.२२

११०. महाभारते आश्व० १२

१११. महाभारते आदि० १९६

बहूपकृतिको विप्रः किञ्चिद्दोषेण कुप्यति ।
 *^{११२}कदन्नरुष्टोदङ्के(?)ऽन्धः पौष्योऽभूत्कुण्डले दिशन् ॥ ११६ ॥
 विहाय पित्रोश्शुश्रूषां न तपः कलयेत्सुतः ।
^{११३}मुनिराप पुनस्तात धर्मव्याधचरित्रतः ॥ ११७ ॥
 गुरुकार्ये प्रवृत्तस्य सिद्धिर्देवप्रसादतः ।
^{११४}उदङ्कशक्रसाहाय्यात् तक्षकादाप कुण्डलम् ॥ ११८ ॥
 गुरोस्सामान्यवचनादयुक्तं नाचरेद् बुधः ।
^{११५}उदङ्को नाकरोदुक्त्या गुरोस्तद्वनितारतिम् ॥ ११९ ॥
 नास्त्रशस्त्रैर्भटैर्विप्रो बलवान् उक्तितो बली ।
^{११६}अगस्त्यवाक्यमाहात्म्यं जानीतो विन्ध्यसागरौ ॥ १२० ॥
 न कार्या प्राणिनां हिंसा कुर्याच्चैत्तत्फलं व्रजेत् ।
^{११७}माण्डव्यः कीटहननात् शूलप्रोतोऽभवन्मुनिः ॥ १२१ ॥
 येन तुष्टो महांस्तस्मै दिशेत्तद्दुर्लभां श्रियम् ।
 शर्यातियज्ञे ^{११८}च्यवनः क्लृप्तवान् भागमश्विनोः ॥ १२२ ॥
 दुष्करं कलयेद्विप्रः तदेव जगतां मतम् ।
 यावत्पुत्रवती त्रिभ्यः ^{११९}गालवोऽदाद्धि माधवीम् ॥ १२३ ॥

* मातृकासूपलभ्यमानपाठान्तराणि, यथा—कदन्नरुद्धं कां यः, कदन्नरुद्धजं कांधः, कदन्नरुद्धं कांडः, कदम्बरुद्धं काण्डः ।

११२. महाभारते आदि० ३.९६-१२५ कुण्डलदानरूपबहूपकारिण्यपि पौष्ये तेन श्राद्धे निमन्त्रितः तद्दत्तं सकेशं शीतमन्नं दृष्ट्वा रुष्टः उदङ्कः अन्धो भवेति तं पौष्यं शशाप इति कथात्र अनुसन्धेया ।
 ११३. महाभारते वन० २१८-२१९
 ११४. महाभारते आदि० ३.१२६-१५४
 ११५. महाभारते आदि० ३.८३-८८
 ११६. महाभारते वन० १०२—१०४; विष्णुधर्मोत्तरे० १.२१३
 ११७. महाभारते आदि० ११६-११७; पद्मे सृष्टि० ४८; मार्कण्डेये १६; स्कान्दे आवन्त्य० रेवा० १७०-१७२
 ११८. महाभारते वन० १२४
 ११९. महाभारते आदि० ५२; उद्योग० ११६-१२० प्रथमभर्त्रा पुत्रोत्पादनानन्तरं पर्यायेण त्रिभ्यो गालवेन दत्ता; एवमाहत्य हर्यश्व-दिवोदास-उशीनर-विश्वामित्राः तस्याश्चत्वारो भर्तारः :

यो भुङ्क्ते प्राणरक्षार्थं दुष्टान्नं स न दुष्यति ।

कुलुत्थं भुक्तवान् दुष्ट^{१२०}मुषस्तिः प्राणसङ्कटे ॥ १२४ ॥

पालयेद् द्रोहिणं मित्रं द्रोहो दैवादभूदिति ।

कृतापकारिणं ^{१२१}नालीजङ्घोऽरक्षद्यथा द्विजम् ॥ १२५ ॥

महान्तमनुसृत्यैव स्थितश्चेत् सुखमेष्यति ।

कृष्णाश्रयात् सुतां (तं ?) दत्त्वा विप्राय न मृतोऽर्जुनः^{१२२} ॥ १२६ ॥

देवकल्पितवृत्त्यैव स्थातव्यो (व्यं ?) नान्यदाचरेत् ।

कृषिकार्योद्यतं मङ्घ्रिद्विजं पश्य मुधोद्यमम् ॥ १२७ ॥

प्रलोभ्य सन्तं तद्वित्तं हरन्त्वमर्ति भजेत् ।

कुबेरधनहृत् शम्भोः ^{१२४}कविशुक्रत्वमेयिवात् ॥ १२८ ॥

पातिव्रत्यं स्त्रियो न स्यात् पश्येच्चेत् कामतः परम् ।

पातिव्रत्यच्युतिमगाद् गन्धर्वं वीक्ष्य ^{१२५}रेणुका ॥ १२९ ॥

अभिशाप्तः पुण्यकार्ये प्रवृत्तोऽपि न सिद्धिभाक् ।

भर्त्रानुगमनोद्युक्ता ^{१२६}रेणुका जनमारिका ॥ १३० ॥

यद्वाक्यमवदत्साध्वी तदलङ्घ्यं सुरासुरैः ।

^{१२७}अनसूयाकरोदेकरात्रिं बहुलवत्सरान् ॥ १३१ ॥

१२०. छान्दोग्ये १.१०.१

१२१. महाभारते शान्ति० १६८—१७२

१२२. भागवते १०.८९

१२३. महाभारते शान्ति० १७६, मङ्घ्रिगीता

१२४. महाभारते शान्ति० २९५.७-३२

१२५. महाभारते वन० ११७

१२६. जमदग्नेर्देहदाहसमये तस्य पत्नी रेणुका अनुमरणाय तामेव चितां प्रविवेश । तथा इन्द्रः वृष्टिमृत्पाद्य तां मरणास्त्रिवारयामास किञ्चिद्दग्धे तस्याश्शरीरे जलसेचनेन बुद्बुदाः संजाताः । तस्मिन् समये ईश्वरः तां रेणुकां ग्रामदेवता-त्वे नियुज्य मसूरिकारोगस्य उत्पादकत्वे नाशकत्वे च शक्तिमतीमधिदेवता-मकरोत् । तदारभ्यैव सा जनमारिका बभूव इति इयं कथा द्रविडदेशे प्रसिद्धा । 'पडवेडु' नाम्ना प्रसिद्धे वेलूर-समीपस्थे रेणुकाक्षेत्रेऽपि इयं कथा श्रूयते । मूलपुराणे "स्कान्दे सह्याद्रिखण्डे रेणुकामाहात्म्ये" रेणुकायाः अनुगमनपर्यन्तो भाग एवोपलभ्यते ।

१२७. रामायणे अयोध्या ११७.१२

उत्पन्नपुत्रमात्रस्य पुंसस्स्वर्गो भवेद्ध्रुवम् ।
टिट्टिभोत्पादनादेव ^{१२८}मन्दपालो दिवं ययौ ॥ १३२ ॥

सुपुत्रः कलयेन्मातुः दुःखमोचनमञ्जसा ।
विनतां ^{१२९}गरुडः कद्र्वाः दासीभावादमोचयत् ॥ १३३ ॥

भक्तेः परं ज्ञानमेव मुक्तिसाधनमुच्यते ।
^{१३०}ज्ञानेनाग्निरभूच्छम्यां न भक्त्या ब्रह्मसंसदि ॥ १३४ ॥

ज्ञानं चिरात्, नाम सद्यो मुक्तिदं कीर्तयेदतः ।
^{१३१}अजामिलो ज्ञानहीनो मुक्तो नारायणोक्तिः ॥ १३५ ॥

पुण्यक्षेत्रनिवासाप्तिः यदि स्यान्न त्यजेत्पुनः ।
काशीं लब्ध्वा महत्क्षेत्रमविमुक्तोऽभव ^{१३२}च्छिवः ॥ १३६ ॥

(॥ इति श्रीवेङ्कटरायविरचिते पुराणार्थसंग्रहे लक्ष्मीनारायणसंवादे
एकादशोऽध्यायः ॥)

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१२८. महाभारते आदि० २५५
१२९. महाभारते आदि० २०-३४
१३०. मृगया कथा
१३१. भागवते ६. १
१३२. मत्स्ये १८०-१८५

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July to December '89)

Garuḍa Purāṇa

During the period work on the critical apparatus of the critically edited text of the Garuḍa Purāṇa continued. Critical apparatus of 25 chapters (chs 76-100) was completed. The critical apparatus of the further chapters is being prepared.

Critical Edition of the Mānasakhaṇḍa

The text up to the chapter 90 was published in the Purāṇa Bulletin till July '89 (Vol. XXXI No. 1). Further ten chapters have been critically edited and the work is continuing.

Critical Edition of the Śivadharmā and Śivadharmottara Purāṇa-s

The MSS are being examined for the critical edition of these two Saivite Purāṇas

Veda Pārāyaṇa

In the bright fortnight (*Śukla-pakṣa*) of the month of Āṣāḍha from 16.7.89 to 18.7.89 the Śukla Yajurveda Mādhyandina Samhitā was recited in the Shivala Temple of the All-India Kashiraj Trust by Pt. Gopal Prasad Sharma; Pt. Laxmikant Dixit was the Śrotā. The recitation concluded on the full moon day (Pūrṇimā). On the successful conclusion of the Pārāyaṇa usual dakṣiṇā was given to the reciter and the Śrotā.

Purāṇa Goṣṭhī and Vyāsa Jayanti

On the 17th July 1989 the Purāṇa Goṣṭhī and Vyāsa Jayanti were celebrated at the Shivala Palace of the All-India Kashiraj Trust. First the scholars listened to the Veda Pārāyaṇa in the temple and then assembled at the Varadari for Purāṇa Goṣṭhī by 9 AM. In the beginning Vedic Vasanta Pūjā was performed and sixteen vedic reciters recited the mantras from all the Vedas.

Dakṣiṇā was distributed to the Vedic Brāhmaṇas. Then Purāṇa Goṣṭhī started under the Chairmanship of His Highness Maharaja Dr. Vibhuti Narain Singh. Dr. Ram Shankar Bhattacharya recited verses for Maṅgalācaraṇa. Then the Vyāsa Pūrṇimā number of the Purāṇa Bulletin was presented to the Chairman by Dr. R. S. Bhattacharya. Dr. Bhattacharya also spoke in brief about the contents of the Bulletin. Dr. Ganga Sagar Rai presented the work report of the Purāṇa Department. Then His Highness invited the opinion of the scholars on the problems relating to the Purāṇic studies.

First, the seniormost scholar-Professor Baladeva Upadhyaya spoke and highlighted the good works being done by the Purāṇa Department of the All-India Kashiraj Trust. Pt. Vishwanath Shastri Datar questioned the propriety of the method of critical editing and expressed that traditional text should be adhered to. Professor Lallanji Gopal and Dr. Ram Chandra Pandeya of the Banaras Hindu University replied to the queries of Pt. Datar and explained the merits of critical editing. Other scholars who spoke on this occasion were: Prof. Rewa Prasad Dwevedi, Prof. Gopal Datta Pandeya, Prof. Raghunath Giri, Dr. Raghunath Singh, Prof. S. L. Dar. and Prof. Mrs. K. K. Gopal. At the end His Highness Kashinaresh Maharaja Dr. Vibhuti Narain Singh thanked the guests for their interest in the work. Prasāda was distributed and tea was served to the scholars.

Function of the Hanuman Mandir Trust

At the same place after the Purāṇa Goṣṭhī a function of the Hanuman Mandir Trust was organised under the Chairmanship of His Highness Maharaja Dr. Vibhuti Narain Singh. In this function Sri Gyanendranath Khanna, Prof. Prabodh Narain Singh, Prof. Ram Murti Tripathi, Sri Sanjaya Khanna, Sri Lakshmi Shankar Vyasa, Dr. Nilakanth Purusottam Joshi and other scholars were present. All the scholars eulogised the activities of the Hanuman Mandir Trust. Sri Kedarnath Vyas of Varanasi was honoured for his book on Varanasi on this occasion. His Highness Maharaja Dr. Vibhuti Narain Singh thanked the scholars and authorities of the Hanuman Mandir Trust.

Visitors to Purāṇa Department :

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

1. Domnic M. S. Manus, Francis Bacon Research Trust, 7, Mount Eagle Grove, Leoperels Town Hughts Foxrock, Dublin-12, Ireland, on 14th September '89.
2. Sri L. Ramasesh Viswanath, IIS, Assistant Information Officer, Ministry of Information and Broadcasting, Shastri Bhavan, New Delhi, on 12th October '89.

Rāmalilā

This year the world famous Rāmalilā of the Ramnagar, was celebrated from 14th September 1989 to 14th October '89. The sadhus, devotees and nemis participated in the monthlong celebration daily. For sadhus provisions were supplied every day free of cost during the period. A large number of foreign visitors and scholars also visited the Rāmalilā. His Highness Maharaja Dr. Vibhuti Narain Singh and Yuvaraja Sri Anant Narain Singh were daily present in the Rāmalilā.

Rāsalilā

This year, the Rāsalilā was staged in the Prasiddha garden from 4th August to 16th August '89. The performers were traditional actors (Rāsamaṇḍali) from Mathura, Vrindavana. A large number of spectators saw the Rāsalilā every evening. His Highness Maharaja Dr. Vibhuti Narain Singh and Yuvaraja Anant Narain Singh attended the Rāsalilā on all evenings.

ACTIVITIES OF THE SISTER TRUSTS

Maharaja Benares Vidya Mandir Trust

Museum

The museum run by the Maharaja Benares Vidya Mandir Trust continues to attract visitors from within India and abroad. The collection of old palanquins, elephant howdas, textiles, costumes, carpets, hukkas (smoking pipes), marble inlay work, torches and durbar paraphernalia and items of Benares brass work makes the museum unique. In addition to this there is the antique clock more than a hundred years old which is a centre of attraction

to the visitors. The collection of arms in the museum is one of the best in the country. The museum also houses vintage vehicles from bullock carts to automobiles. The collection of ivory carvings bears evidence to the exquisite carftsmanship of the court craftsmen of Benares.

Ramlila Museum

The Maharaja Benares Kashi Naresh Ishwari Prasad Narain Singh Kala Mandir has set up a new section on Ramlila in the museum. This was inaugurated by Her Highness Maharani Sahiba on 22nd October '89. The galleries put up in this section display photographs of the world-famous Ramnagar Ramlila depicting the various episodes of this month-long theatrical presentation of Tulsidas's Ramcharitmanas. One of the galleries is appropriately devoted to presenting information on Tulsidas and his Ramcharitmanas by displaying colour photographs of all available pictures of the saint-poet along with the copies of a few pages of the oldest manuscript of the Ramcharitmanas preserved in the Sarasvati Bhandar Library of the Fort. The most interesting exhibit in this section is a copy of a Panchnama (Decree) containing Tulsidas's own handwriting. The original of this Panchnama is in His Highness Maharaja's collection. As visitors go through the various galleries they listen to the Ramacharitmanas as recited during the Ramlila being broadcast over a channel sound system.

The section on Ramlila also exhibits masks, settings used in the Ramlila and miniature figurines of players in the Ramakien play of Thailand.

During the year the following distinguished visitors were received in the museum.

10.2.89 Sheikh Nasser Al Sabah, Dasman Palace, Kuwait
(He writes in the Visitors' Book : "A first rate museum")

19.7.89 H. E. K. J. M. Lokubandar, Minister of Education and Cultural Affairs and Information, Sri Lanka
He remarks in the Visitors' Book :
"Excellent"

13.10.89 H. E. Monsieur Andre Levin
Ambassador of France in India

14.11.89 H. E. Dr. Stanley Kalpage,
High Commissioner of Sri Lanka to India : He
remarks in the Visitors' Book : "Most interesting
visit"

Vedic Bālaka Vasanta Pūjā

A Vedic Bālaka Vasanta Pūjā was performed on 17th November 1989 in the Devī Temple of Ramnagar Fort. Sixteen boys below sixteen years of age recited Vedic Mantras from the four Vedas. Boys were fed and Dakṣiṇā was given to them.

Painting Competition

On the 18th November 1989 a painting competition for the boys and girls of the local schools was organised. Young boys and girls assembled in the Diwan Khana of the Fort in the forenoon and painted the pictures. The papers and colours were supplied to each competitor. The paintings were judged by the Professors of the Department of Performing Arts, Benares Hindu University. Prizes were given to winning boys and sweets were given to all the participants.

On the same day a mural painting was organised for the local potters, who painted historical and religious pictures on the outer walls of the museum. These pictures adorn the walls for one year. These were also judged by the Professors of the Banaras Hindu University. First three were given special prizes and all the other participants got a consolation prize each.

Maharaja Prabhu Narain Singh Physical Cultural Trust

In the afternoon of 17th November '89 the Trust organised a sports meet for the local Primary and Junior High Schools. The main competitions were in Khokho and Kabadi. Sri Virendra Kumar Sharma, Principal of the Maharaja Balwant Singh Degree College and his colleagues were the umpires. Yuvaraja Anant Narain Singh supervised the sports. After conclusion prizes were given to the winning teams and all the participants got refreshment

and consolation prizes. The prizes were distributed by Yuvaraja Anant Narain Singh. His Highness Maharaja Dr. Vibhuti Narain Singh graced the occasion by his presence.

Kashinaresh Maharani Dharma Karya Nidhi

On the 18th November '89 sweets were distributed to the children of local Primary and Junior High Schools. In the noon of the 18th November school children assembled in the inner courtyard of the Fort. All the children were in their school uniform and some were holding banners in their hands. The teachers also accompanied the children. The total number of children who got sweets was more than six thousand.

On the same evening sweets and clothes were distributed to children under five years of age. On 19th November sweets and clothes were distributed to the poor children of Bairat, a tribal belt in Chakia Tehsil.

Harikirtan

On the 18th November '89 in the night Hari Kirtan was arranged in the Fort by the Trust. Devotees and Kirtanias of Varanasi recited the sacred names of God and devotional songs on this occasion.

Maharaja Kashinaresh Dharma Karya Nidhi

Under the auspices of this Trust rituals and religious functions are conducted during the whole year. This Trust also runs the three educational institutions which are making steady progress. These institutions are : 1. Maharani Ram Ratna Kunwari Sanskrit Pathasala, Ramnagar, 2. Maharaja Balwant Singh Degree College, Gangapur and 3. Maharaja Mansa Ram Law College, Raja Talab.

सर्वभारतीय काशिराज न्यासस्य कार्यविवरणम्

(जुलाई—दिसम्बर १९८९)

गरुडपुराणकार्यम्

अस्मिन् अवधौ गरुडपुराणस्य समीक्षितपाठस्य पाठसमीक्षोपकरणस्य लेखनकार्यं प्रचलति स्म । पञ्चविंशत्यध्यायानां पाठसमीक्षोपकरणस्य (७६-१००) लेखनं पूर्णतां गतम् अग्रिमाध्यायानां पाठसमीक्षोपकरणस्य लेखनं प्रचलति ।

मानसखण्डस्य पाठसमीक्षित संस्करणम्

‘पुराण’-पत्रिकायाः जुलाई १९८९ अङ्के अस्य नवत्यध्यायपर्यन्तं पाठसमीक्षित-संस्करणम् प्रकाशितम् । ततो अग्रिमदशाध्यायानां सम्पादनं पूर्णम् । अग्रे अपि एतत्संपादनकार्यं प्रचलति ।

शिवधर्म-शिवधर्मोत्तरपुराणयोः पाठसमीक्षितसंस्करणकार्यम्

अनयोर्द्वयोः शैवपुराणयोः पाठसमीक्षितसंस्करणार्थं हस्तलेखानां समीक्षणं प्रचलति ।

वेदपारायणम्

भाषाढमासस्य शुक्लपक्षे १६ जुलाई १९८९ दिनाङ्कमारभ्य १८ जुलाई १९८९ दिनाङ्कं यावत् सर्वभारतीयकाशिराजन्यासस्य शिवालाप्रासादस्थिते शिवमन्दिरे शुक्लयजुर्वेदस्य माध्यन्दिनसंहितायाः पारायणं जातम् । पारायण-कर्ता पण्डितगोपालप्रसादशर्मा आसीत् श्रोता च पण्डितलक्ष्मीकान्तदीक्षितः । पारायणसमाप्तिः पूर्णिमादिने जाता । पारायणसमाप्तौ पारायणकर्त्रे श्रोतृमहोदयाय च दक्षिणा प्रदत्ता ।

पुराणगोष्ठी व्यासजयन्तो च

१७ जुलाई १९८९ दिनाङ्के सर्वभारतीय काशिराजन्यासस्य शिवालाभवने व्यासजयन्त्युत्सवः पुराणगोष्ठी च संपन्नौ । प्रथमम् उपस्थिता विद्वांसः मन्दिरे वेदपारायणं श्रुतवन्तः, अनन्तरं नववादनसमये वारादरो स्थाने पुराणगोष्ठीनिमित्तं

समागताः । प्रथमं वैदिक वसन्तपूजा जाता यस्यां षोडशवैदिकब्राह्मणाः समस्त-
वेदेभ्यः उद्धृत्य मन्त्रपाठं चक्रुः । वैदिकब्राह्मणेभ्यः दक्षिणाः प्रदत्ताः । तदनन्तरं
तत्रभवतां काशिनरेशाणां डा० विभूतिनारायणसिंहशर्मणामध्यक्षतायाम् पुराण-
गोष्ठी प्रारब्धा । डा० रामशङ्करभट्टाचार्यमहोदयैः मङ्गलाचरणं व्यासवन्दना च
कृतम् । तदनन्तरं न्यासाध्यक्षेभ्यः काशिनरेशेभ्यः 'पुराणम्' पत्रिकायाः व्यास-
पूर्णमाङ्कः डा० रामशंकरभट्टाचार्यमहोदयेन समर्पितः । डा० भट्टाचार्यमहोदयः
एतदङ्कस्य विषयाणामादौ संक्षेपेण सारं वार्णितवान् । तदनन्तरं डाक्टर-
गङ्गासागररायमहोदयेन पुराणविभागस्य वार्षिकं कार्यविवरणम् प्रस्तुतम् । ततः
काशिनरेशैर्विद्वांसः स्वमतप्रदर्शनार्थमाहूताः । सर्वप्रथमं विद्यावयोवृद्धाः पद्मभूषण-
आचार्य-बलदेव उपाध्यायमहोदयाः अवदन् । एतैर्महाभागैः सर्वभारतीय-
काशिराजन्यासस्य पुराणविभागेन क्रियमायस्य कार्यस्य महत्त्वमुपयोगिता
च प्रदर्शिते । पण्डितविश्वनाथशास्त्रिदातारमहाभागेन पाठसमीक्षितसंस्करणस्य
ग्राह्यताविषयमधिकृत्य कथितं यत् परम्पराप्राप्तपाठ एव ग्राह्यः । तन्मतं निरस्य
डा० लल्लनजीगोपालमहोदयेन डा० रामचन्द्रपाण्डेयमहोदयेन च पाठसमीक्षित-
संस्करणस्य महत्त्वमुपस्थापितम् । अस्मिन् अवसरे इमे उपस्थिता विद्वांसः आसन्-
प्रो० रेवाप्रसादद्विवेदी, प्रो० गोपालदत्तपाण्डेयः, प्रो० रघुनाथगिरिः, न्यासस्य
न्यासधारी डा० रघुनाथसिंहः, प्रो० शिवनन्दनलालदरः, श्रीमती प्रो० कृष्णकान्ति
गोपालमहाभागा इत्यादयः । अन्ते तत्रभवन्तः काशिनरेशा डा० विभूतिनारायण-
सिंहशर्ममहाभागाः विद्वद्भ्यः अस्मिन् कार्ये सहयोगाय स्वरुचिप्रदर्शनाय च
धन्यवादं वितरितवन्तः । समागतविद्वद्भ्यः अल्पाहारः प्रसादश्च प्रदत्तौ ।

हनुमान्मन्दिरन्यासस्योत्सवः

पुराणगोष्ठयनन्तरं तस्मिन्नेव स्थले तत्रभवतां महाराजानां डा० विभूति-
नारायणसिंहशर्मणामध्यक्षतायां कलकत्तानगरस्थितस्य हनुमान्मन्दिर-
न्यासस्यैका सभा संपन्ना । अस्यां सभायां श्री ज्ञानेन्द्रनाथखन्ना, प्रो० प्रबोध-
नारायणसिंहः, प्रो० राममूर्ति त्रिपाठी, श्री संजयखन्ना, श्रीलक्ष्मीशंकर व्यासः
डा० नीलकण्ठ पुरुषोत्तमजोशी, अन्ये च बहवः विद्वांसः उपस्थिता आसन् । सर्वे
विद्वांसः हनुमान् मन्दिर न्यासेन क्रियमाणानां कार्याणां प्रशंसनमनुमोदनं च चक्रुः ।
अस्मिन्नवसरे वाराणसेयः श्रीकेदारनाथ व्यासः वाराणसीविषयकग्रन्थ-
लेखनमधिकृत्य पुरस्कृतः । श्रीमद्भिः काशिनरेशै डा० विभूतिनारायणसिंहशर्मदेवैः
न्यासस्याधिकारिणः विद्वांसश्च एतन्महनीयकार्यार्थं धन्यवादैः योजिता ।

पुराणविभागे आगता विद्वांसः

अस्मिन् अवधौ अधोनिर्दिष्टाः विद्वांसः पुराणविभागं द्रष्टुमागताः

१. श्री डोमनिक एम० एस० मैनुस महोदयः—फ्रैन्सिस बैकन शोधसंस्थान, डवलिन इत्यत्रस्थः १४ सितम्बर १९८९ दिनाङ्के

२. श्री एल० रमेश विश्वनाथ महोदयः केन्द्रीय सूचना प्रसारण मन्त्रालयस्य उपसूचनाधिकारी १२ अक्टूबर ८९ दिनाङ्के ।

रामलीला

अस्मिन् वर्षे रामनगरस्य विश्वविश्रुता रामलीला १४ सितम्बर १९८९ दिनाङ्कमारभ्य १४ अक्टूबर १९८९ दिनाङ्कं यावत् समायोजिता आसीत् । मासं यावत् प्रतिदिनं साधवः, भक्ताः 'नेमी' जनाश्च रामलीलायाः दर्शनं कृतवन्तः । मासं यावत् साधुभ्यः निःशुल्का भोजनसामग्र्यपि प्रदत्ता । बहवो वैदेशिक-दर्शका अध्येतारश्चापि रामलीलायाः दर्शनं चक्रुः । तत्रभवन्तः काशिनरेशाः डा० विभूतिनारायणसिंहशर्मदेवाः युवराज श्री अनन्तनारायणसिंहमहोदयश्च रामलीलायां प्रतिदिनम् उपस्थिता आसन् ।

रासलीला

रासलीलायाः प्रदर्शनं प्रसिद्धोद्याने ४ अगस्त १९८९ दिनाङ्कमारम्भ १६ अगस्त १९७९ दिनाङ्कं यावत् सुसंपन्नम् । रासलीलाप्रदर्शका मथुरापूर्या आगता आसन् । प्रतिदिनं प्रसिद्धोद्याने दर्शकाणां महती संख्या आसीत् । रासलीलायाः प्रदर्शनं सायंकाले सूर्यास्तानन्तरं प्रचलति स्म । महाराजा काशिनरेशाः डा० विभूतिनारायणसिंहशर्मदेवा युवराजेन श्री अनन्तनारायणसिंहशर्मणा सह प्रतिदिनमस्यां रासलीलायामुपस्थिता आसन् ।

सहयोगिन्यासानां कार्यविवरणम्

(१) महाराज-बनारस-विद्यामन्दिर-न्यासः

संग्रहालयः

महाराज-बनारस-विद्यामन्दिर-न्यासेन संचालितं संग्रहालयं द्रष्टुं भारतीया वैदेशिकाश्च दर्शका आगच्छन्ति । अत्र संग्रहालये प्राचीनाः शिबिकाः, हस्तिप्रावरकाणि (हौदा इति भाषायाम्), वस्त्राणि, कुथास्तराणि, धूम्रपान-यन्त्राणि (हुक्का इति भाषा) रुचिरप्रस्तरानिर्मित (संगमरं इति भाषा)

कार्याणि, प्रकाशयन्त्राणि, राजकीयसंभाराः धातुपात्राणि च अतीवविशिष्टानि सन्ति । शताधिकवर्षादपि प्राचीना धर्मघटी अस्मिन् संग्रहालये वैशिष्ट्यमादधाति । संग्रहालये शस्त्रसंग्रहः दर्शकाणां कृते देशस्यास्य सर्वाधिकमहत्त्वपूर्ण-संग्रहः वर्तते । संग्रहालये वृषभादिपशुचालितशकटानि स्वचालितबाहनानि च सन्ति । हस्तदन्तनिर्मितवस्तूनि च काशिराज्यस्य हस्तकलाकौशलं द्योतयन्ति ।

रामलीलासंग्रहालयः

संग्रहालये महाराज ईश्वरीप्रसादनारायणसिंह कलाकेन्द्रेण रामलीला-संग्रहालयः स्थापितः । अयं संग्रहालयः काशिराज्यस्य तत्र भवत्या महाराज्या २२ अक्टूबर १९८९ दिनाङ्के उद्घाटितः । अस्य संग्रहालयस्य विविधवीथिकासु रामनगरे मासं यावत् प्रचलितायाः रामलीलाया विविधदृश्यप्रदर्शकाणि चित्राणि स्थापितानि सन्ति । एकस्यां वीथिकायां सन्ततुलसीदासस्योपलब्ध-चित्राणि, रामनगरदुर्गस्थितस्य सरस्वतीभण्डारपुस्तकालये रामचरितमानसस्य प्राचीनतमहस्तलेखानां चित्रस्य (फोटो इत्यस्य) कतिपयपृष्ठानि च प्रदर्शितानि सन्ति । अस्मिन् संग्रहालये तुलसीदासस्य स्वाक्षरेण समन्वितस्य 'पञ्चनामा' इत्यस्य चित्रप्रतेः प्रदर्शनं विशिष्टं महत्त्वं भजते । अस्य मूलपत्रं महाराजानां काशिराजानां सरस्वतीभण्डारपुस्तकालये वर्तते । संग्रहालये दर्शकाः रामलीलायां रामचरितमानसस्य क्रियमाणस्य पाठस्यापि 'रिकार्ड' इति द्वारा श्रवणं कुर्वन्ति । संग्रहालये रामलीलायाः मुखाकृतयः, थाइलैण्डदेशस्य 'रामक्रियन' इति नाटकस्य लघुप्रतिरूपाणि अपि प्रदर्शितानि सन्ति ।

अस्मिन् वर्षे अधोनिर्दिष्टा विशिष्टा जना संग्रहालयं द्रष्टुमागताः दर्शक-पुस्तिकायां स्वहस्ताक्षराणि च कृतवन्तः—

१. श्री शेख नसर अल सबह महोदयः—डास्पन पैलेस, कुवैत इत्यत्रत्यः एषमहाभागः दर्शकपुस्तिकायां लिखति—प्रथमवर्गीयः संग्रहालयः इति— १०-२-८९ दिनाङ्के ।

२. श्रीमान् के० जे० एम० लोकवन्दर महोदयः—श्रीलङ्कादेशस्य शिक्षा-संस्कृतिमन्त्री—एष महाभागः दर्शकपुस्तिकायां लिखति—अतीयशोभनम् इति— १९-७-८९ दिनाङ्के ।

३. श्रीमान् मोन्सिदूर आन्द्रे लेविन महोदयः—फ्रान्सदेशस्य भारते राज-दूतः—१३-१०-८९ दिनाङ्के ।

४. श्रीमान् डा० स्टैनले काल्पेज महोदयः—श्रीलङ्कादेशस्य भारते राजदूतः—स लिखति—अत्यन्तरोचकं दर्शनम् इति । १४-११-८९ दिनाङ्के ।

वैदिकबालकवसन्तपूजा

१७ नवम्बर १९८९ दिनाङ्के प्रातः काले रामनगरदुर्गस्थिते देवी मन्दिरे ऊनषोडशवर्षीयैः षोडशबालकैः चतुर्भ्यः वेदेभ्यः वैदिकमन्त्राणां पाठः कृतः । वैदिकबालकेभ्यो भोजनं दक्षिणाश्च प्रदत्ताः ।

चित्रकलाप्रतियोगिता

१८ नवम्बर १९८९ दिनाङ्के प्राथमिकलघुमाध्यमिकपाठशालां छात्राणां कृते चित्रकलाप्रतियोगिताया आयोजनं जातम् । बालकाः रामनगरदुर्गस्य दीवानखाना प्राङ्गणे पूर्वाह्ने समागत्य चित्रनिर्माणं चक्रुः । प्रत्येकछात्रेभ्यः चित्रनिर्माणार्थं पत्राणि वर्णानि च प्रदत्तानि । चित्राणां परीक्षणं काशिक-हिन्दू विश्वविद्यालयस्य चित्रकलाध्यापकैः कृतम् । विजेतृछात्रेभ्यः पुरस्काराः प्रदत्ताः । प्रतियोगितायां सम्मिलितेभ्यः प्रत्येकं छात्रेभ्यः मिष्ठानानि प्रदत्तानि ।

तस्मिन् एव दिने स्थानिककुम्भकाराणां कृते भित्तिचित्रप्रतियोगिताया अपि आयोजनमासीत् । कुम्भकारैः महाराज बनारस विद्यामन्दिर न्यासस्य वाह्यभित्तिषु ऐतिहासिकधार्मिकचित्राणां निर्मितः कृता । इमानि चित्राणि भित्तिषु वर्षं यावत् तिष्ठन्ति । इमानि भित्तिचित्राण्यपि काशिकहिन्दूविश्वविद्यालयोयाध्यापकैः परीक्षितानि । विजेतृकुम्भकारेभ्यः विशिष्टाः पुरस्काराः प्रदत्ताः अन्येभ्यः प्रतियोगितायां सम्मिलितकुम्भकारेभ्यः सान्त्वनापुरस्काराः प्रदत्ताः ।

महाराज प्रभुनारायणसिंह फ़िजिकल कल्चरल न्यासः

क्रीडाप्रतियोगिता

१७ नवम्बर १९८९ दिनाङ्कस्यापराह्णे अनेन न्यासेन स्थानिक प्राथमिक-लघुमाध्यमिकपाठशालानां छात्राणां कृते क्रीडाप्रतियोगिता आयोजिता । मुख्या प्रतियोगिता 'खो खो' इति क्रीडाया 'कबड्डी' इति प्रतियोगितायाश्चासीत् । महाराज बलवन्तसिंहमहाविद्यालयस्य प्राचार्यः श्री वीरेन्द्रकुमारशर्मा तस्य सहयोगिनः अध्यापकाश्च क्रीडाया निरीक्षका आसन् । युवराजः श्री अनन्तनारायणसिंह-महोदयः प्रतियोगितायाः नियामकः आसीत् । प्रतियोगितासमाप्तौ विजेतृछात्रेभ्यः पुरस्काराः प्रदत्ताः । अन्येभ्योऽपि पुरस्काराः प्रदत्ताः । सर्वेभ्यः अल्पाहारः प्रदत्तः । युवराजा श्री अनन्तनारायणसिंहमहोदयेन पुरस्कारवितरणं कृतम् । काशिनरेशा महाराजा डा० विभूतिनारायणसिंहशर्मदेवा आयोजनस्य महिमा-वृद्धिमकार्षुः ।

महारानी काशिनरेश धर्मकार्यनिधिः

मिष्ठान्नवितरणम्

१८ नवम्बर १९८९ दिनाङ्के स्थानिकप्राथमिकलघुमाध्यमिक पाठशालानां छात्रेभ्यः अनेन न्यासेन मिष्ठान्नवितरणं जातम् । १८ नवम्बर १९८९ दिनाङ्क-स्यापराह्णे छात्राः रामनगरदुर्गस्य अन्तःप्राङ्गणे समवेताः । सर्वे छात्राः स्व-विद्यालयीयपरिधाने आसन् । केचन छात्रा ध्वजंमपि गृहीत्वा आगताः । विद्या-लयीयाध्यापका अपि छात्रैः सह आगताः । सर्वेभ्यः छात्रेभ्यः अध्यापकेभ्यश्च मिष्ठान्नानि प्रदत्तानि । येभ्यः छात्रेभ्यः मिष्ठान्नं प्रदत्तं तेषां संख्या षट्सहस्राद-धिकाऽसीत् ।

तस्मिन्नेव दिने सायं समये ऊनपञ्चवर्षेभ्यः निर्धनबालकेभ्यः वस्त्राणि मिष्ठान्नानि च वितरितानि । १९ नवम्बर १९८९ दिनाङ्के चकियाननगरसमीप-वर्तिवैराटनामके स्थाने निर्धनवन्यबालकेभ्यो मिष्ठान्नवितरणं वस्त्रवितरणं च जातम् ।

हरिकीर्तनम्

अनेन न्यासेन १८ नवम्बर १९८९ दिनाङ्कस्य रात्रौ हरिकीर्तनस्यायोजनं कृतम् । अस्मिन्नवसरे वाराणस्याः भक्ताः कीर्तनकाराश्च हरेर्नाम्नां भक्तिपद्यानां च कीर्तनं चक्रुः ।

महाराजकाशिराजधर्मकार्यनिधिः

अनेन न्यासेन समग्रे वर्षे धार्मिककृत्यानां परम्परानुसारं संपादनं क्रियते । अनेन न्यासेन त्रयाणां शिक्षणसंस्थानानाम् संचालनमपि क्रियते । इमानि शिक्षा-संस्थानानि उपचीयमानानि सन्ति । एषां संस्थानानाम् इत्थं नामानि वर्तन्ते— महाराज बलवन्त सिंह महाविद्यालयः गङ्गापुर, (२) महाराज मनसाराम विधि विद्यालयः राजातालाब, तथा (३) महारानी राम रत्नकुँवरि संस्कृत पाठशाला, रामनगर ।

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ANNOUNCEMENT OF FOUR NEW PROJECTS

The All-India Kashiraj Trust has resolved to introduce four new Projects for the advancement of Puranic learning. The Trust heartily requests all scholars interested in Puranic study for co-operation.

(1) Publication of monographs dealing with Puranic literature (i. e. works bearing the name of Purāṇa or Upapurāṇa) in all the regional languages of India. Each monograph should contain a detailed account of published works, of MSS. preserved in the libraries and the Private Collections and of works known through quotations.

(2) Publication of unpublished theses on important Puranic subjects

(3) Publication of a series of monographs (not less than 100 pages) on the lives of the great sages as described in Puranic literature.

(4) Publication of Sanskrit Digests by traditional scholars on Puranic subjects. These digests may be published in the Bulletin also.