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in Sanskrit (i) dealing with the religious & philosophical matters in
the Purāṇas and (ii) explaining the obscure & difficult passages in
the Purāṇas.

पुराणम्—PURĀṆA

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[February 8, 1992

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Vasanta-pañcamī Number

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नमामि विश्वजननीं रामचन्द्रेष्टवल्लभाम् ।
सीतां सर्वनिवद्याङ्गीं भजामि सततं हृदा ॥ ५७ ॥

(स्कन्दपु० ब्रह्मखण्ड, सेतुमाहात्म्य ४६।४९-५७)

NOTES ON THE STOTRA

(Verse 49) The word Vāyuputra refers to Hanūmat; see Rāmāyaṇa 4. 66. 8-30 for the birth of Hanūmat from the god Vāyu and the female monkey Añjanā.

(50) Jānakī means the female offspring (*apatya*) of Janaka. The epithet *Janaka* was originally given to the son of king Nimi on

account of his unnatural birth (*Viṣṇu-p. 4. 5. 22; Bhāgavata-p. 9. 13. 13*)¹, which was applied to his descendants. As *Śītā* is the daughter of *Siradvaja Janaka* (*Viṣṇu-p. 4. 5. 28; Rām. 1. 67. 14*) she is rightly called *Jānakī*. *Ūrmilā*, the wife of *Lakṣmaṇa*, is also the daughter of this *Janaka* (*Rām. 1-71. 21-22*).

दारिद्र्यचरण (battle-like indigence)—An unusual metaphor.

(51) विदेहराजतनया—As the king *Nimi* was bodyless he was called *Videha* (*Viṣṇu-p. 4. 5. 23; Bhāgavata-p. 9. 13. 11*). A male *apatya* of *Videha* is *Vaideha* (*Viṣṇu-p. 4. 5. 23, Bhāg. 9. 13. 13*). *Sītā* is often called *Vaidehī* on account of her being a female *apatya* of *Videha*. *Videha* is also used in the sense of the *janapada* ruled by *Videha* and his descendants.

भूमेर्दुहितरम्—From *Rāma's* statement that the earth is his mother-in-law (*कामं श्वश्रूभवं त्वम्, Rām. 7. 98. 7*) *Sītā* is regarded as the daughter of the Earth; see also *Rām. 7. 97. 20* where *Dhāriṇī-devī* is said to receive *Sītā* when she prayed to *Mādhavi-devī* (i. e. the mother Earth) to give shelter to her (see *Rām. 7. 97. 15-17*).

विद्याम्—*Vidyās* are often regarded as the aspects of some god or goddess; cp. *विद्याःसप्तस्तास्तव देवि भेदाः (Saptaśati 11. 5)*. For an enumeration of *Vidyās* in the *Purāṇas*, see *Viṣṇu-p. 3. 6. 28-29; Brahma-p. 233. 60-63; Agni-p. 1. 15-17 and Brahmāṇḍa-p. 1. 35. 87-89*.

It is interesting to note that the *Sitopaniṣad* contains an account of *vidyās*, namely the *Vedas*, the *Āngas*, the *Upaniṣads*, and the *Upavedas*. The total number of *vidyās* as given here is not quite clear and is doubtful. The number of *Upavedas* which is usually said to be four is given here as five (पञ्चैते उपवेदाः प्रकीर्तिताः).

प्रकृति—Cp. *Sitopaniṣad* in which *Sītā* is called *prakṛti* on account of her being मूलप्रकृतिरूप or प्रणवप्रकृतिरूप.

(52) Since the sage *Pulastya* or *Pulasti* is the grand-father of *Rāvaṇa* (see *Rām. 7.38.15* where *Pulastya* describes *Rāvaṇa* as

1. जन्मना असाधारणेन जन एव जनकः । यद् वा स्वदेहद्वारा जनकत्वात् स निमिर्जनकोऽसूदित्यर्थः (Śrīdhara on *Bhāgavata-p. 9. 13. 13*).

his grandson) Rāvaṇa is called Paulastya, the secondary suffix being यञ् according to Pāṇini 4. 1. 105.

पतिव्रताधुरीणा—For Sītā's devotion to her husband, see Rām. 2. 18. 1-12. The purpose of using both पैलस्त्यैश्चर्यसंहर्त्री and पतिव्रताधुरीणा in one place is to show the invincible power of a *pativrata*; Cp. Kūrma-p. 2. 34. 111-112 where it is said that Sītā overcame Rāvaṇa on account of her being *pativrata*.¹

(53) *Anugraha* is usually used in the sence of favour, kindness, help and the like. In connection with deities and God it means proper application or arrangement.²

Trayī means a group of three; here the group consists of three kinds of *mantras* (namely *rc. yajus* and *sāman*) and as such it refers to the four Vedas which contain these three classes of *mantras*. As *trayī* qualifies *vidyā* it is used in the feminine gender. The word *trayī vidyā* is also used in the Purāṇas (Bhāgavata-p. 11. 17. 12).

Ātmavidyā is self-knowlege (*Ātmavidya* is explained as *brahmavidyā* by Śrīdhara on Viṣṇu. p. 1. 9. 118). This shows that *trayī* is used here in the sence of the *karmakāṇḍa* portion of the Vedas. The word *trayī* is sometime used in this restricted sense in the Purāṇas.³ It is needless to say that the word is usually used in the sence of the entire Veda in the *Purāṇas*.

(54) लक्ष्मी क्षीराब्धितनया—See Viṣṇu-p. 1.9.110); cp. श्रीरिति लक्ष्मीरिति लक्ष्यमाणा भवतीति विज्ञायते (Sītōpaniṣad). Sītā is said to be equal with Lakṣmī in beauty in Padma-p. 4. 112. 50 (रूपेण लक्ष्मीसमा). For the use of the word Lakṣmī (as *upamāna* etc) in connection

१. पतिव्रता घर्मरता भद्राण्यैव लभेत् सदा । नास्याः पराभवं कर्तुं शक्नोतीह जनः क्वचित् ॥ १११ ॥ यथा रामस्य सुभगा सीता त्रैलोक्यविश्रुता । पत्नी दाशरथेर्देवी विजिग्ये राक्षसेश्वरम् ॥ ११२ ॥

२. कोऽनुग्रहशब्दार्थः ? यद् यथाभूतं यस्य च यदा विपाककालः तत् तथा तथा विनियुङ्क्ते (Nyayavārttika 4.1.21)

3. See the Bhāgavata passage त्रय्या चोपनिषद्भिश्च (10. 8. 45 with the comment of Śrīdhara) and Bhāgavata 5. 9. 8 where त्रयो and परा विद्या are used in one and the same sentence.

with Sitā, see Rām. 2.44.19, 2.45.32 etc. Like the goddess Lakṣmī Sitā is also *padmagaurī* (as pale-red as a lotus) and *hemābhā* (shining like gold) (Rām. 3. 52. 29).

चन्द्रमगिनी—The meaning is obscure. Though the Rāmāyaṇa mentions (i) a hill Candra by name (6.50.31), (ii) Candra the moon (in several places), (iii) Candrakānta, a town (7.102.25), Candracitrā, a country (4. 42. 6) and Candraketu, a son of Lakṣmaṇa (7.102.2), yet it does not mention Candra as a brother of Sitā. May we take *candra-bhagini* in the sense of *Candrabhagavati* (a woman possessing *candra-bhaga* (taking *bhaga* in the sense of beauty, loveliness). This however is an unusual explanation.

सर्वाङ्गसुन्दरी—This very word is used in describing Sitā in Rām. 3. 64. 28.

(55) *Karuṇā* means one possessing *karuṇā*, (*karuṇā* with the secondary suffix *ac*, Pāṇini 5. 2. 127). *Karuṇā* is defined as परदुःख-प्रहाणार्थं यत्नः (Nil. on Udyoga-p. 95.7). धर्मनिलया—One having *dharma* as *nilaya* (abode, residence).

विष्णुवक्षःस्थलालया—This is concerned with Lakṣmī (see Viṣṇu-p. 1. 9. 105-106). She is described here as seated on a full-blown lotus (विकासिकमले स्थिता) and as bearing a lotus in the hand (धृतपङ्कजा, 1. 9. 100).

(56) चन्द्रनिलया (one whose abode is moon)—The meaning is not intelligible. ब्राह्मादरूपिणी— cp. श्रीरामसान्निध्यवशाज् जगदाह्लादकारिणी, *Sitopaniṣad*).

(57) सर्वानवद्याङ्गी (one, all of whose limbs are defectless) For a highly charming description of the beauty of Sitā, see *Padma-p.* 4. 112. 97 (a long prose passage). It is this excellent beauty of Sitā which compelled Rāvaṇa to say to her : यद् यत् पश्यामि ते गात्र पूर्णेन्दुसदृशानने । तत्र तत्र पृथुश्रोणि चक्षुर्मम निबध्यते ॥ (Rām. 5, 20. 15).

रामचन्द्रेष्टवत्लभाम्—This shows the highly virtuous and blessed character of Sitā as Rāma is said to be विग्रहवान् धर्मः (Rām. 3.37.13).

—R. S. Bhattacharya

PURĀṆAS AND INDIAN HISTORY AND CULTURE—AN OVERVIEW*

By

S. G. KANTAWALA, BARODA

Literary sources, archaeology (inscriptions, coins, monuments *etc.*) and foreign travellers' accounts constitute the main sources of ancient Indian history and culture. Literary sources include the Vedic literature, classical Sanskrit literature in various forms, Pali and Prakrit literature and the literature in Dravidian languages.¹

One of the various departments of Sanskrit literature is a form known as "Purāṇas" and the "rudiments of history are indeed preserved in the Purāṇas and Epics", as remarked by R. C. Majumdar.² Purāṇas are broadly divided into two classes : (i) Mahāpurāṇas which are eighteen in number and (ii) Upapurāṇas which are also said to be eighteen in number, but they are more than this number,³ and some of the Upapurāṇas find a reference in some Mahāpurāṇas. The fourth century A. D. witnessed a change in social ideals, change of outlook in religious matters *etc.*, and "there was an extensive rewriting of Purāṇas."⁴

* Paper presented at the national seminar on "History and Culture" organised by the Post-graduate Department of History, Sardar Patel University Vallabh Vidyanagar, 9-11 February, 1991.

1. *vide* Majumdar, R. C. & Pusalker, A.D., The Vedic Age, Bombay, 1971, pp. 47 ff; Majumdar, R.C., Ancient India Delhi, 1982, pp. 7 ff; on periodization of Indian history *vide* Dandekar, R. N., Recent Trends in Indology, 1978, Pune, pp. 50 ff; Thapar, Romila, A History of India, 1. Penguin Books, Harmondsworth, 1966. p. 21.
2. Majumdar, R. C., *op. cit.*, p. 7.
3. Hazra, R. C., Studies in the Upapurāṇas, Vol. I, Calcutta, 1958, p. 2.

It is difficult to fix a precise date of different Purāṇas; some earlier Mahāpurāṇas, like the Vāyu-Purāṇa, Matsya-Purāṇa, Viṣṇu-Purāṇa, are assigned to a period from 300 A. D. to 600 A. D., while other Mahāpurāṇas like Agni, Garuḍa, are placed between 600 A. D. and 900 A. D.⁵, but it may be noted that various tracts / chapters in different Purāṇas are assignable to different periods of time, as shown by R. C. Hazra in his “*magnum opus*” “Purāṇic Records on Hindu Rites and Customs” on the basis of occurrences/references of various tracts/chapters in different Purāṇas cited in other texts and it is a pity that dates fixed of these other texts are sometimes tentative dates; they are like “pins set up to be bowled down again.”⁶ It is, therefore, natural that all scholars may not agree with R. C. Hazra⁷, and in this context the cooperative approach of archaeology and literary sources may be said to be fruitful in the fixation of dates and cultural appreciation of Purāṇic tracts and texts, It is also to be noted that Purāṇic texts are not “definitive” like the Vedic texts which are “definitive”. Purāṇic texts are fluid texts and this reminds one of the etymology of the vocable *purāṇa* as given by Yāska, viz., *purā navam bhavati*⁸ i. e. “the old becomes new” i. e. to say, this explanatory derivation tends to suggest that the Purāṇic texts were open to revision and additions from time to time and thus, therefore, they have layers which belong to different periods of time. It is well-known that “critically edited texts of Sanskrit works are the *sine qua non* of any serious study and research relating to those works”.⁹ This

4. Warder, A. K., Indian Kāvya Literature, Vol. III, Delhi 1977, p. 2.
5. Vide Kane, P. V., History of Dharmaśāstra, Vol. V, Part II, Poona, 1962, Chronological Table, p. xiii.
6. Whitney, W. D., A Sanskrit Grammar, Introduction, Leipzig, 1879, p. xvii.
7. Vide Kane, P. V., *op. cit.*, pp. 864 ff.
8. Nirukta 3. 19; vide also Kantawala, S. G., Purāṇic Etymologies, (On the vocable *purāṇa*. Indological Studies (Journal of the Department of Sanskrit, University of Delhi), Delhi, Vol. II, No. 1, August 1973, pp. 13 ff.
9. Dandekar, R. N., Foreword to “Vedic Texts : A Revision” (“Prof. C. G. Kashikar Felicitation Volume”) ed. by T. N. Dharmadhikari and others, Delhi, 1990, p. 3.

dictum, it may be noted, holds good also in respect of Purāṇic works and it is happy to note that some centres of learning, e.g., Baroda, Varanasi, Ahmedabad have undertaken projects of preparing critical editions of Purāṇas and that the All-India Kashiraj Trust, Varanasi has brought out critical editions of some Purāṇas.

History is said to be “the study of man’s dealings with other men and adjustment of working relations between human groups”¹⁰ or briefly it is defined as “a record of achievements of man”.¹¹ The concept of “history” has been everchanging; “history is how one looks at the sum total of facts”.¹²

It is well-known that Purāṇas deal with the account of creation (*sarga*), re-creation after dissolution (*pratisarga*), Manu-periods of time (*manvatara*) which are cyclic in character, genealogies of *ṛṣis* (*vaṁśa*), genealogies of kings (*Vaṁśyāuucarita*) and other Dharmaśāstra topics *etc.* Thus dynastic accounts, a part of political history, constitute one of the topics of interest of the historian and the antiquarian. In Purāṇas like the Matsya-Purāṇa, Vāyu-Purāṇa, Brahmāṇḍa-Purāṇa, Bhaviṣya-Purāṇa, Bhāgavata-Purāṇa, Viṣṇu-Purāṇa *etc.* the royal dynasties of the “past” are followed by the dynasties of the “future” in the form of prophesies.¹³ Amongst the Kaliyuga dynastic lists dynasties of Śiṣunāgas, Nandas, Mauryas, Śuṅgas, Āndhras and Guptas are well-known in history. The Viṣṇu-Purāṇa has a reliable list of the Maurya-dynasty (326 BC-185 BC). The Matsya-Purāṇa has a reliable list of the Āndhra dynasty which came to an end in about 225 A. D., while the Vāyu-Purāṇa describes the rule of Guptas as was under Candragupta I (320 A. D.-340 A. D.)¹⁴

10. Majumdar, R. C. and Pusalker, A. D., *op. cit.*, p. 37.

11. Majumdar, R. C., *op. cit.*, p. 13.

12. Dandekar, R. N., *op. cit.*, p. 25.

13. Winternitz, M., *A History of Indian Literature, Vol. I, Calcutta, 1927* (translated by Mrs. S. Ketkar in English), pp. 523 ff.

14. “An era beginning in 320 A. D. and known as the Gupta era is believed to have started from the accession of Candra Gupta”. (Majumdar, R. C., *op. cit.*, p. 230).

F. E. Pargiter has collated the passages pertaining to the dynasties of the Kaliyuga in his well-known work : "The Purāṇa Text of the Dynasties of the Kali Age" and it will not be out of place to note here how the numismatic data help to choose the correct lection and correct the lection accepted in the said work, when it is corroborated by the variant available for it. This has a reference to the coin of Śaka king Māna and the reading *mahiṣiṇām* accepted by F. E. Pargiter in the constituted text in his said work. The lection accepted by F. E. Pargiter does not make a sensible meaning. Now the reading *mahiṣyāṇām* on the said coin and the variants from the manuscripts of the Vāyu-Purāṇa in the foot-note under these circumstances gain in significance. The line with this lection *i. e.* *Mahiṣyāṇām* will read as under :

"Śaka-Māno' bavād rājā Mahiṣyāṇām mahīpatiḥ" *i. e.* "Śaka King Māna was the ruler of the Mahiṣya-country"¹⁵. The reading *mahiṣyāṇām* noted in the footnote from one of the manuscripts of the Vāyu-Purāṇa gets thus confirmation and thus both the disciplines prove mutually helpful.¹⁶

A. D. Pusalker¹⁷ deals with the traditional history from the earliest times to the accession of Parikṣit and from his accession to the Bārhadhratha dynasty in Magadha and this dynasty ended with Ripuñjaya who was probably killed by his minister and was succeeded by Bimbisāra.¹⁸ With reference to these dynastic accounts A. D. Pusalker sounds a note of caution that "it is necessary to remember that we cannot accept those traditions as genuine historical facts so long as or so far as they are not corro-

15. *Vide* Kantawala, S. G., Sanskrit and Archaeology, Recent Studies in Sanskrit and Indology (Prof Jagannath Agrawal Felicitation Volume, ed. by D. K. Gupta), Delhi, 1982, p. 262.
16. For inscriptions and Purāṇic tradition, *vide* Patil, D. R., Gupta Inscriptions and the Purāṇic Tradition, Bulletin of the Deccan College Research Institute, Vol. II; Nos., 1-2, pp. 148 ff.
17. Majumdar, R. C. & Pusalker, A. D., *op. cit.*, pp. 271 ff.
18. Majumdar, R. C. & Pusalker, A. D. *op. cit.*, p. 328.

borated by contemporary texts or other reasonable evidence.¹⁹ But such traditional history has its value and is in any case a necessary preliminary step for the discovery of genuine history” and ‘tradition’ means “the handing down of opinions, doctrines, practices, rites and customs from father to son, or from ancestors to posterity by oral communication, that which is handed down from age to age by oral communication. . . .”²⁰ and now-a-days oral tradition is also recognised as one of the sources of history and it is well-known that the Sanskrit literature had the oral method of transmission in olden days. In this light Purāṇic data deserve sympathetic and careful consideration.

History is not merely political history or an account of dynasties, but it is “an insight into a moving process of life.”²¹ Moreover, Purāṇas “are useful in so far as they provide information of patterns of migration and spread of various people and the consequent changes in their social structure and economic and political status,”²² even though Purāṇas may be weak as accurate records of the past political history. From the societal structural point of view Purāṇas refer to the well-known *cāturvarṇya*-model, but this does not inhibit the *Purāṇakara* to refer to the mixed castes, as constituents of the society, *e. g.*, the Brahmaivarta-purāṇa mentions the mixed castes like Ambaṣṭha, Bhilla, Carma-kāra, Kāṁsyakāra, Jolā *etc.*,²³ but the model remains the same, and variations are taken as a part of the social structure. Passingly, it may be mentioned that in the story-element in the Purāṇas there are references to the inter-*varṇa* marriages.

Purāṇas reflect also on the social status and position of women. They are said to have been composed for the welfare of

19. Majumdar, R. C. & Pusalker, A. D. *op. cit.*, p. 315.

20. New Webster's Dictionary of English Language, Delhi, 1979, p. 1632.

21. Dandekar, R. N., *op. cit.*, p. 25.

22. Dandekar, R. N., *op. cit.*, p. 61; vide also Thapar, Romila, Genealogy as a Source of Social History, The Indian Historical Review. Vol. 2, pp. 259-281.

23. Vide Raval, A. J., Indian Society, Religion and Mythology, A Study of the Brahmaivarta-Purāṇa, Delhi 1982, pp. 31 ff.

and for providing the ways and means for the transworldly attainments by women, whether a widow or unmarried or married and Śūdra on par with the members of the other three *varṇas*. They took also special care of the fallen women and a special vow (*vrata*) is recommended to them. It is the Anaṅgadāna-*vrata* (Matsya-Purāṇa, Chapter 70). In the description of this Anaṅgadānavrata there is a mention of a character named Dālbhya who is spoken of as a sage. According to some scholars he might have been a Brahmin subsisting himself on the income of prostitutes whom he gave shelters,²⁴ but one may like to think conjecturally that the sage Dālbhya,—a character in this context, may stand for a class of Brahmin who helped prostitutes in the performance of the said vow, as in modern times we find that certain Brahmins only accept the religious gifts made as *pakṣidāna* (*pañkhi-dāna*) on the twelfth-day ceremony in honour of a deceased person. It may be said that this is one of the telling communications of Purāṇas in their own way to help women and Śūdras in the matters pertaining to the younder world.

The Gupta period was a flourishing period of prosperity and trade and its echo is reflected in the institution of sixteen *mahādānas* and one of them is the *Saptasāgaramahādāna* (*vide* Matsya-Purāṇa, chapter 287). “The *Saptasāgaramahādāna* was formulated as a befitting religious ceremony for those fortunate ones who came back from their oceanic trip loaded with gold and jewels of which a share they disposed of in pious charitties.”²⁵ Such wells, wherein the sacred things used in the ritual were immersed, are generally known as *sata samandarikuā* and they are found, *e.g.*, one in the site of Mathura Museum, (Mathura), in Jhusi at Prayāga (U. P.), in Ujjain (M. P.) It may be noted that the topographical/locational information as given in the Purāṇas about these wells tallies well with their modern sites.²⁵

Incidentally the confluence of the Kāveri and the Narmadā (Matsya-Purāṇa, Chapter 189) may be mentioned here. A reference to such a confluence may appear strange, but a visit at

24. For details *vide* Kantawala, S.G., Cultural History from the Matsya-Purāṇa, Baroda, 1964, pp. 100 ff.
25. Agrawala, V. S., The Seven-Sea-Gift in the Matsya-Purāṇa, Purāṇa, Vol. 1, No. 2, September, 1960, p. 208.

Oṃkāreśvara in the Madhya Pradesh confirms this piece of information. This shows how the *Purāṇakāra* notes even small geographical and topographical information correctly and this tends to invest credibility to the geographical descriptions in *Purāṇas*; of course, one has to rule out the poetic effulgences in such descriptions.

Sometimes *Purāṇas* record the diachronic information very well. The *Māheśvarakhaṇḍa* of the voluminous *Skanda-Purāṇa* refers to renovations of the temple of Śiva known as *Kumāreśvara* situated in the Cambay-area (Gujarat State).²⁶ The *Purāṇa* says :

“With the passage of time when the temple built by *Skanda* became dilapidated, it was made new and golden”. (Ch. 39, 169 *cd*-170 *ab*). A visit at this temple of *Kumāreśvara* at Cambay shows the earlier and later phases of construction. The repairs are not datable prior to the sixteenth century A. D.²⁷ and thus this enables us to date this tract of the *Skanda-Purāṇa*.

Sometimes episodes of religious intolerance *etc.* are recorded in *Purāṇas* in their own style. Generally the royal help is sought for mitigation of troubles in the society, but when royal help is otherwise, the *Purāṇa* introduces the intervention of the divine succour. The *Dharmāranya-Purāṇa*, which is a *jñāti-purāṇa* of the *Moḍha Brahmins/Banias*, preserves one such episode. It is the episode of the king *Āma* of *Kānyakubja* (*Kanauj*) and his daughter *Ratnagaṅgā* who had embraced *Buddhism* (*Jainism*).

26. *Vide* for details *Agrawala, V.S., ibid*, pp. 208 ff.

27. *Vide* *Mehta R. N., Kaumārikā-khaṇḍa : A Study, Journal of The M. S. University of Baroda, Baroda, Vol. XIV, No. 1, pp. 42-43, Purāṇic Archaeology-Journal of the M. S. University of Baroda, Baroda. Vol. XX, No. 1 and Vol. XXI, No. 1, April 1971-72, (issued in February 1974), pp. 5 ff; Khambhat (Cambay). Topographical, Archaeological and Toponymical Perspective, Journal of the M. S. University of Baroda, Baroda, Vol. XXIV (1975), No. 1 (issued in September 1977), pp. 17 ff; Kantawala, S.G., Sanskrit and Archaeology, op. cit., pp. 262-263.*

(Purāṇas are sometimes loose and nebulous in specification of Buddhism and Jainism). She was married to a king of Brahmāvarta. Moheraka (Modhera in North Gujarat) was given as a wedding-gift to her. As she followed another faith *i.e.*, Buddhism (Jainism), Brahmins were put to trouble and were forced to pay taxes *etc.* A long controversy arose and ultimately the king agreed to respect Rāma's commands in the edicts, if they *i.e.*, Brahmins could prove Rāma's existence. Brahmins went to Rāmeśvara and obtained from Hanumat two packets of hairs. One of the packets, when opened, had the potency of destruction, whereas the other one had the potency of doing good and blissful. With these two packets they went to king Āma, but he disrespected them. At this juncture they presented the all "destroying" packet of hair and the king was horrified, when destruction started at its opening. He begged their pardon and Brahmins gave another packet, which, when opened, restored the normalcy. The king gave up the Buddhism (Jainism) and embraced the *Vedadharmā*. He returned Moheraka (Modhera) to Brahmins and the heretic mendicants were expelled.²⁸ There is a difference of opinion about the identification of king Āma. He is identified with Nāgabhaṭṭa II (Nāgāvaloka) (C. 792, A. D.-834 A. D.) and with the son of Yaśovarman of Kanauj (C. 725 A.D.-752 A.D.)²⁹ The Purāṇic data are insufficient for the identification of king Āma; but any way, this episode refers to a period from 782 A.D. to 834 A.D. and there around in Gujarat, when there were religious disturbances in Gujarat. The episode tends to suggest that the troubled

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28. *Vide* Dharmāraṇya-Purāṇa, Chapters 52-58. *Vide* also Chirapat Prapandvidya, Dharmāraṇya-Purāṇa; A Cultural Study, Unpublished Ph. D. Thesis, M. S. University of Baroda, Baroda, 1975, pp. 64 ff.
29. *Vide* : Tripathi, R. S., History of Kanauj, pp. 211-212; Puri, Baij Nath, The History of Gujara Pratiharas, pp. 43 ff; Munshi, K. M., The Glory that was Gurjaradeśa, Part III, pp. 59 ff; Shastri, H. G., Gujarātano Prācīna Itihāsa, pp. 133-134, Pusalker, A. D., The History and Culture of Indian People, Vol. IV, p. 289, Chirapat Prapandvidya, *op. cit.*, pp. 64 ff; Awasthi, A. B. L., Studies in Skanda-Purāṇa, Part I, Lucknow, 1965, pp. 188 ff.

community of Brahmins probably got the support of non-political circles,³⁰ which is represented here in the character of Hanumat.

The above-going remarks show that Purāṇas contain political social and religious episodes and geographical data which are to be read in correlation with other comparative source-material in the context of time and place and in this light they deserve more serious study to decode its metaphorical or symbolic language, as and when necessary, in view of the fact that a rich mine of ancient and medieval Indian history and culture,—local, regional and pan-Indic, is embedded therein.

30. *Vide* : Mehta, R. N., *Archaeology and Purāṇas, Studies in History (Research Publications in Social Sciences)*, Delhi, p. 203.

CONTINUITY AND CHANGE IN THE PURĀNIC SUN-WORSHIP*

By

V. C. SRIVASTAVA

Indian religion has been viewed by many¹ as an unmistakable continuum from the Vedas but still others² have forcefully advocated against this oft-repeated Vedic-Hinduist continuity and effectively propounded the thesis of the change in the Purānic religion from the Vedic tradition. No doubt, the question of continuity and change in Indian culture is a very complicated matter as it is linked with the 'substratum theory'—the Aryan and the non-Aryan and the literature being elitist portrays very little the beliefs and practices of autochthonous and the aboriginals.³ In spite of such limitations the problem being fundamental to the development of historical processes in India has received some attention from time to time⁴. Modern sociological theories of change such as of Max Weber and Karl Marx have given an

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1. For details see J. Gonda, *Change and Continuity in Indian Religion*, Hague, 1965, pp. 7-11.
2. Hopkins, Phillips, Oltramara, Farquhar, Ruben, Hazra and many others have noticed such changes Cf. Gonda, *op. cit.*, p. 11-15.
3. Barth, Goetz, M. Eliade, Ruben etc. have seen the change due to non-Aryan admixture. Cf. Gonda, *op. cit.*, 14-15, cf. P. Edgerton. *Dominant Ideas in the Formation of Indian Culture*, *J. A. O. S.*, Vol. 62, p. 151ff.
4. For example W. Norman Brown has taken up the theme in *The Journal of Asian Studies*, Vol, 20, 1961 and Gonda, *op. cit.* has also analysed many elements of Indian culture with a view to find out the continuity and change in Indian religion.

impetus to analyse the change in the alleged 'unchanging East'⁵, and there are some significant but controversial studies on changes in Indian religion.⁶

Sun-worship, on account of its continuity in time from the earliest times to the present, provides a good case for enquiry of Vedic survivals on the one hand and new developments on the other. The present paper analyses the problem of Vedic continuity and the non-Vedic changes in the Indian tradition of the Sun-worship in terms of concept of the godhood, rituals and institutions as reflected in the Purāṇic ethos and tries to provide historical explanation of the changes. The chronological horizon of the study extends from the beginning of the Christian era to the 15th century A. D. and the sources are primarily the Purāṇas supplemented by inscriptions, iconography, temples and secular literature. The Purāṇic Sun-worship has been analysed under the framework of continuity and change and historical explanation for the phenomena of continuity and change has been provided without any commitment to any ideology of change. In spite of D. P. Pandey (1939), Banerjee (1956), Heinrich von Stietencron (1968), L. P. Pandey (1971), V. C. Srivastava (1972) and C. D. Pandey (1986) the problem has not been investigated adequately so far and the present synoptic presentation of the analysis is the microcosm of the wider study to be presented in a separate monograph.

The concept of the godhood in the Purāṇic Sun-worship appears to be a Vedic continuity in spite of the *bhakti*, *pūjā*, sectarianism and many new developments. No doubt, the period covered by the Purāṇas is more than a millennium but we witness a long uninterrupted continuum from the *Ṛgveda*. The Purāṇic concept of the Sungod combines the atmospheric and the meta-physical aspects of the Sun in the pattern of a graded reality as

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5. The attempts by D. D. Kosambi, R. S. Sharma, Romila Thapar and other may be cited as examples of study in developments. Cf. R. Thapar, *Interpretations of Ancient Indian History, History and Theory*, 1968, Vol. VII, No. 3, pp. 318-335.
 6. One such recent study is R. N. Nandi's *Social Roots of Indian Religion*, New Delhi, 1986.

well as in the pattern of an integrated and unified reality. The *Viṣṇu Purāṇa* expressly brings out the atmospheric concept of the Sungod when it describes the Sun as the chief of the planetary system (II. 8. I ff), and mentions about its chariot (II. 8.2-9), its movement (II. 8.28), its role as the arranger of the day and night (II. 8.28), and seasons (II. 8.67). The *Mārkaṇḍeya Purāṇa* refers to him as dwelling in the sky and his first form as luminous which can be hardly gazed upon on account of its circle of splendour (CIX. 63 and 73). The *Sāmba Purāṇa*—the bible of the Purāṇic Sun-worship continues to hold it simply as a luminary (ch. 14) and as the arranger of seasons (14.29). Such references may be multiplied from other Purāṇas.⁷ The atmospheric aspect of the Sungod continued to be adhered to in early medieval India as is confirmed by the secular literature and inscriptions.⁸ Mayūra's concept of the Sungod is essentially naturalistic (I, 18-19, 44). The Indor inscription (5th century A. D.) refers to the Sun as the rich source of rays, the day-maker and dispeller of darkness—a description which is repeated by many inscriptions such as Gwalior inscription of Mihirakula.⁹ The grants of the Kalachuris of Ratanpur invariably praise the sungod as the 'foremost luminary of the sky'.¹⁰ The Purāṇic affiliation to the concept of the atmospheric Sungod can be traced back to the *Ṛgveda* through the epics and the later Vedic literature. In the *Mahābhārata* his lordship of the planets (III. 200.85, cf. *Rāmāyaṇa* VI. 105.15), his daymaker, rainproducer, light-giver aspects (*MBH*, XII, 264.ii—*Ādityājñāyate vṛiṣṭiḥ*. *Rām*, VI. 105.13—*ghanavṛiṣṭi*, *Manu* III. 76, *Vaṣiṣṭha Dharmasāstra*, XI. 13; *MBH*, III. 3.52) are repeated quite often. The naturalistic basis of the Sungod and its connection with the physical phenomenon has been too marked in the later vedic literature

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7. See V. C. Srivastava, *Sun-worship in Ancient India*. Allahabad, 1972, pp. 205-208 cf. Srivastava, *Puranic Records on the Sun-worship, Puranam*, IX (II).
 8. For details see Srivastava, *The Sun-cult as revealed by the Gupta and the Post-Gupta inscriptions, Bharatiya Vidya*, XXVII (1-4).
 9. *Ibid.*
 10. Srivastava. *op. cit.*, 1972, p. 379, Mirashi, *C. I. I.* IV (II), 404, 428, 444 etc.

as well as in the *Ṛgveda*. The Upaniṣads refer to its orb, (*Maitrī U.* 12, *Bṛhadāraṇyaka U.* II. 5.5, *Pañcaviṃśa Br.* XVII. 9.8) and its atmospheric aspect is well reflected (*S. G. S.* II. 14.8, *A. G. S.* II. 7.4). The *Ṛgveda* maintains an exemplary stand on the identity of the Sun and the orb (VII. 14.15, VI. 51.1, I. 115.5, VIII. 56.5, VI. 44.23). Thus the atmospheric concept of the Sungod is an uninterrupted continuum from the *Ṛgveda* to the Purāṇas.

The concept of the Purāṇic Sungod moves further in the direction of humanization. In the early Purāṇas the legends of Satrājīt, Aditi, Yājñavalkya and Rājyavardhana are expressive of this transition from the natural to the human besides many other references.¹¹ To Satrājīt the Sun at first appeared as a fireball as in the sky (*Viṣṇu P.* IV. 13.12) but later on appeared in human form (*Viṣṇu P.* IV. 13.15). Similarly the Sun appeared at first in his natural form and later in his person to Aditi (*Mārkaṇḍeya P.*, CV. 1 and 3). To Yājñavalkya the Sun appeared in the form of a horse (*Viṣṇu P.* III. 5.25) while Rājyavardhana at first worshipped the Sungod in natural form but later on worshipped him in human form (*Mārkaṇḍeya P.* CIX, 56-61 and 75-78). The humanization of the Sun gets full expression in the later Purāṇas such as the *Sāmba* and the *Bhaviṣya* where we find complete personalization of the concept of the Sungod (*Sāmba P.* 6.21b cf. *Bhaviṣya P.* I. 76.13; *Sāmba P.* 6.22a cf. *Bhaviṣya P.* I. 76.13b, 18, *Sāmba P.* 16 i. 22, cf. *Bhaviṣya P.* I. 121.21 etc., *Viṣṇudharmottara P.* III. 67. 2-11). The inscriptions and iconography also testify to the humanization of the Sun.¹² In spite of alleged 'arrested anthropomorphism'¹³ in the *Ṛgveda* there are traces of this trend of humanization of the Sun in the *Ṛgveda* itself (*RV.* I. 115.5, I. 50. 1, 8, 9; X. 37.3; V. 45.9, VIII. 60.3, IV. 13.3, V. 29.5 etc.) and the later Vedic literature furthers this trend (*AV.* IV.10.5, V. 24.9; *C.U.* I. 6.6; *BAU.* II. 5.5). Yaska (*Nirukta*, VII. 6) suggests anthropomorphic and non-anthropomorphic—both forms of the Vedic gods. The

11. Srivastava, *op. cit.*, 1972, 218-220.

12. *Ibid.*, 220ff., 293ff.

13. A. A. Macdonell, *Vedic Mythology*, Rep. Delhi, 1974, p. 17.

Taittirīya Saṁhitā (IV. 3.11) assigns a wife to the Sun. The Vedic tradition of the humanization is carried on through the epics to the Purāṇas (cf. the legend of Arvāvasu, Karṇa, Kuntī, Yudhiṣṭhira and Jamadagni in *MBH*, III. 138. 18-19, III. 300.9, III. 306.9,10, III. 3.70; XIII. 96.20).

The Purāṇic concept of the goodhood around the Sun is highly metaphysical.¹⁴ He is the highest principle in nature, the cause of the origin, sustenance and the destruction of the universe (*Viṣṇu P.* III. 5.23—*Ādityāyādibhūtāya devādinām namo namaḥ*, *Mārkaṇḍeya P.* CIX, 62-63, 69-71, CIII. 2-5). In the later Purāṇas he is something beyond and above the physical sun. He is even beyond the *puruṣa* in the Sun. He is even beyond all forms and names. He is both the individual and the supreme soul and is both one and many (*Sāmba P.* 2.7-17,5. 17-54). Such metaphysical concept of the Sungod is also vouchsafed by the *Sūryasidhānta* and inscriptions. Such references may be multiplied for the medieval concept of the Sungod.¹⁵

The *Ṛgveda* (I. 164.46) refers to the unity of the godhood in the Sun (*Ekam sad viprā bahudhā vadanti.....*). To the *Ṛgvedic* seers the Sun is the soul of all moveable and immoveable things (*Sūrya ātmā jagatastasthuṣaśca* I. 115.1). It shows that the Sun was identified with all spirit—a feature which belongs to the original stratum of the *Ṛgveda*.¹⁶ In other references he is the preserver of all that is moving or stationary (VII. 62. 1. VII. 60.2—*Viśvasya sthātur jagataśca gopā*). Throughout the Vedic literature the concept of the Sun as the soul of the universe and the creator and the preserver of all has been consistently maintained (*AV.* XIII. 2.35, XX. 107.14, *V. S.*, VII. 42, XIII. 46, *T. S.* 1.4.43, I. M. S. 13.37, *K. S.* 4.9.22.5, *S. B.*, 4.3.4.10, *T. B.*, II. 8.7.4, *A. A.*, II. 2.4.7, *T. A. I.* 7.6, II. 13.1, N. 12.16). This appears to be one of the basic ideas of the

14. For details see V. C. Srivastava, *The Metaphysical Foundation of the Sun-cult in Ancient India*, *Bharati*, NS. 2, 1984, pp. 153-166.

15. *Ibid.*

16. V. C. Srivastava, on the *Rigveda*, I. 115.4d, *K. C. Chattopadhyaya Memorial Volume*, Allahabad, 1972.

Sungod as it is found in all schools of Vedic traditions from the beginning to the end.¹⁷ The tradition has been continued through the epics (III. 3.36—*tvamātmā sarvadehinām....*, III. 3.56—*īśvarāṇām tvamiśvaraḥ....*, *Rāmāyaṇa* VI. 105—*Ādityahṛdaya* hymn.) to the Purāṇas.

The other aspect of the Purāṇic godhood such as benevolence (*Viṣṇu P.* II. 9.8, *Mārkaṇḍeya P.* 27.23 cf. *MBH*, III. 3.146, *Raghu*. XIII. 5, I. 18, IV. 66, *Vāyu P.* XXXI. 37, *Brahmāṇḍa P.* II. 13.125) of the Sungod and the chariot as the *vāhana* of Sūrya in the Purāṇas has origins in the Ṛgvedic circles (X. 37.4, I. 50.12 and V. 29.10, VII. 69.2, I. 115.3, V. 46.9, VII. 60.3). Gonda¹⁸ has convincingly argued for the presence of the chariot as a *vāhana* of the Sungod in the *Ṛgveda*. The concept of twelve Ādityas as identified with the twelve months of the year in the Purāṇas (*Viṣṇu P.* II. 10, *Sāmba P.* 4) is definitely Vedic¹⁹ (though later Vedic) (*P.B.* X. 1.1.10, *S.B.* VI. 12.8, *B. A. U.*, III. 5, *S. G. S.* II. 14.8). There are references to Vedic rituals such as *Gāyatrī*, *Saṁdhyopāsana*, *arghya*, *ācamana*, *japa*, etc. for the Sunworship in the Purāṇas (*Viṣṇu P.* III. 2.29, *Mārkaṇḍeya P.*, CIX) which may be regarded as the Vedic survivals²⁰ (*Mp. D. S.*, I. 5.15, 2.11, 16.1.6, *G. D. S. I.* 35-40 etc). The Sāmba Purāṇa regards the Sun as the form of three Vedas (I. 1) and there are references to the Vedic Brāhmaṇas making adoration to the Sungod in the inscriptions. The Indor copper plate inscription²¹ refers to Devaviṣṇu, a Brahmana of orthodox Vedic tradition as the giver of an endowment for the Sun-temple. The Kaira plates²² (684 A. D.) refers to one of the donees to the Sun-temple as Ādityaravi of the Bhāradvāja gotra

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17. Srivastava, *op. cit.* 1972, pp. 61-62, M. Bloomfield, *A Vedic Concordance*, p. 413. A. B. Keith, ed. and tr. *Aitareya Āraṇyaka*, p. 205. fn. 9 cites it as an evidence in favour of the doctrine of the identity of the self and the Sun.
18. *Op. cit.*, 1965, p. 74 ff.
19. Srivastava, *op. cit.*, 1972, p. 207.
20. *Ibid.*, p. 206.
21. *Ibid.*, p. 367.
22. *Ibid.*, p. 376,

while the Sankheda plate²³ (642 A. D.) refers to a gift given to a Brāhmaṇa Sūrya of the Bhāradvāja gotra and of the Vājasaneyī Madhyandina Sākhā. The Purāṇas also associate the Vedic Āngirasas and the Atharvans with the Sun-cult (*Brahma Purāṇa*, 106.10). These references are sufficient to indicate that the Purāṇic concept of the Sungod, some rituals, syncreticism were continuation of the Vedic tradition and in these respects we may speak of the Vedic-Hinduist continuity in the Purāṇic Sun-worship.

In spite of the Vedic continuity, there had been elements in the Purāṇic Sun-cult which may be regarded as the change though the change has been assimilated in such a nice manner that it becomes nothing more than the evolution. The change in the Purāṇic Sun-worship has five main manifestations—sectarianism, image-temple institution, a foreign priesthood, vratas and *tirthas* and tantricism. The transition from the general Sun-worship of the Vedic tradition to the sectarian form of the Sun-worship may be regarded as the Epic-Purāṇic innovation. The Mahābhārata refers specifically to *Saura* sect (vii. 58.15—*Sahasranucarān Saurānastadasatāni*) and has many references to the sectarian form of the Sun (III. 3. 17-28, 78, etc.) and there is a reference to a secret Veda of the Sun in the *Mahābhārata* (III. 138.18). On the combined testimony of the Brahmanical and non-Brahmanical literature it may be suggested that the antiquity of the Sun-sect cannot be traced back to the 5-4th centuries B. C. and is thus post-Vedic.²⁴ The Purāṇas refer to the full-fledged form of solar secretarianism as is clear from the legends of Yājñavalkya, Satrājī, Brahmā, Aditi, Rājya-vārdhana (*Viṣṇu P.*, III. 5; VI. 13, *Vāyu P.*, IVC. 22, *Brahmāṇḍa P.*, III. 71. 13, *Mārkaṇḍeya P.* CIX. 62-63, CIV. 18-29). The inscriptions²⁵ refer to exclusiveness in the Sun-worship (*dhyānakatana (na) stuvah*—Indor plate) and its declaration as the true religion (*saddharmakhyāpanam*—Gwalior inscription of Mihirkula). The later Purāṇas such as the *Sāmba* and the *Bhaviṣya* refer to the unquestionable supremacy of the deity, exclusiveness in the devotion, fixed procedure and a body of sectarian saura literature

23. *Ibid.*, p. 377.

24. *Ibid.*, pp. 181-184.

25. *Ibid.*, pp. 370-374.

(*Sāmba P.*, I. 1, 2.7, 6. 13-19 cf. *Bhaviṣya P.*, 1.76, *Sāmba P.*, 16. 25-35 of *Bhaviṣya P.*, I. 124.8, etc.). Such names as Varāhamihira, *Paramasaura*, *Paramādityabhakta* also testify to the sectarian character of the Sun-worship in the Purāṇic tradition. Mayūra's *Sūryaśataka* is an exercise in sectarian Sun-worship.²⁶ The legend of Yājñavalkya (*Viṣṇu P.* III. 5, 10, 26, 27) refers to the returning of all Vedic lore and procured a special branch of the *Yājurveda* which even his teacher did not know. The reference is in the context of the Sun-worship by Yājñavalkya. It may be indicative of a break with the orthodox Vedic tradition in the propagation of the Sun-sect. The sectarian *mantra* of the Sun-worship—*Khakholkāya namaḥ* as found in the *Sāmba Purāṇa* (44) is non-Vedic. Thus it may be surmised that the epic-Purāṇic Sun-sect marks a definite change in the realm of the Sun-worship from the Vedic tradition.

The worship of the Sungod through the medium of images in temples by the method of *pūjā* is definitely a Purāṇic innovation. The transitional stage from the natural to the iconographic may be seen in the early Purāṇas²⁷ but the fully established stage of solar iconography may be traced in the later Purāṇas. The *Sāmba Purāṇa* (29. 2-6—*na purā pratimā hyāsit maṇḍale raviḥ.... .devāyatanavinyase kāryam mūrtiparikṣaṇam tathā*) expressly states that there had been no tradition of sun-image worship earlier and it was Sāmba who has been responsible for the tradition of the Sun-image. The *Matsya Purāṇa* (CCLXI. 1-7, XCIV. 11) and the *Bṛhatsaṃhitā* along with other iconographical texts give specific instruction for the construction of the Sun-image. The extant images of the Sungod from the beginning of the Christian era testify to the prevalence of the image-temple tradition in Purāṇic Sun-worship.²⁸ In spite of the controversy about the non-Vedic origin of the image-worship²⁹ it has been found that the Sun-worship in the Vedic tradition was done through the recitation of hymns of prayer and the offerings—either oblations or libations and was domestic and

26. *Ibid.*, p. 237.

27. *Ibid.*, pp. 218-222.

28. *Ibid.*, p. 293 ff

29. J. N. Banerjea, *The Development of Hindu Iconography*, Calcutta, 1956, pp. 42-50.

aniconic. It is also significant to point out that Haradatta commenting on *Āpastamba Dh. Sūtra*, II. 11. 29. 16 informs us that the Dravidas used to worship Āditya by drawing *maṇḍalas*. Thus both the Aryans and the non-Aryans appear to worship through symbols and not images and as such the solar iconoc tradition appears to be due to the Magian influx into India. This bespeaks for the break in the Vedic-Hinduist continuity.

The post-Vedic Sun-cult is associated with a priesthood known as the Magas (*Bhaviṣya P.*, 130, *Sāmba P.*, 3.24, 26, *Brahma P.* 20, *Sāmba P.*, 26.48, *aṣṭādasakulānihmaganamdevāva-dinam*....cf. *MBH* VI. ii. 36-38, *Viṣṇu P.* II. 4.69-70). L.P. Pandey's contention³⁰ that they were Indians living in Saurashtra cannot be accepted in view of contrary internal evidence in the *Sāmba Purāṇa* itself as it has been successfully analysed by C. D. Pandey³¹ as well as other evidences³². In spite of the fact that the Āṅgirasas who were a priestly family in the Vedic tradition, were connected with Agni and Weber³³ has identified them with the priests of the Indo-iranian period and the Āṅgirasas were associated with the Sun-cult in Bihar and the famous Sun-temple at Konark had Angirasas as priests³⁴ it is historically not possible to prove that the Magas of the historical times were the Vedic Āṅgirasas. It has been shown in detail by Srivastava³⁵ (1972) that the Magian priests were originally a priestly tribe of Medea who came to be indistinguishably associated with Iran after Cyrus extended his empire to Medea and Lydia. Their original home—Śakadvīpa—must have been in eastern Iran. No doubt, the Magian reoriented Sun-cult, laid

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30. *Sun-worship in Ancient India*, 1971, p. 186.
 31. *Samba Purana Ka Samskritika Adhyayana* (Hindi), Allahabad, 1986.
 32. Srivastava, the Indian Sun-priests, *Puranam*, 1989, XXXI (2), R. K. Arora, The Magas, Sun-worship and the Bhaviṣya Purana, *Puranam* XIII (1).
 33. A. Weber, *Indische Studien*, I, p. 291 cf. A. A. Macdonell, *op. cit.* pp. 142-143.
 34. Srivastava, *op. cit.* 1972, p. 384.
 35. *Ibid.*, pp. 241 ff. H. von Stietencron, *Indische Sonnenpriester Samba und die Sakadvīpiya-Brahman* (German), Wiesbaden, 1968.

emphasis on public worship of the sun through image with Iranian features in temples. J. Gonda's³⁶ contention that there is a community of interest between the Vedic Śrauta ritual of building a fire-place and the erection of a Hinduist temple and thus there is Vedic continuity in the tradition of temple because in terms of 'psychological' and 'soteriological' identity of aim-reintegration of performer of either Śrauta fire-place or temple with the Absolute cannot be accepted in view of the fact that both institutions have functional diversity and the former appears to be individualistic and elitist while the latter is communal and mass-based³⁷. For the specific case of the Sun-temple a break with the Vedic priesthood has been specifically mentioned in the *Sāmba Purāṇa* (26.19-26). The Iranian features³⁸ of the Sun-images—*udicyaveṣa-avayang*, *upānatpinaddha* etc. have been confirmed by the texts (*Bṛhat Samhita*, 47.46-48, *Viṣṇudharmottara*, III. 67.2-11) and extant images. In view of these considerations, the Magian priesthood of the Purāṇic Sun-cult may be taken as a change in the Vedic-Hinduist continuum.

The proliferation of *Sauravratas* and *tīrhas* in the Purāṇas cannot be regarded as a Vedic continuity in spite of Kane³⁹ and Gonda⁴⁰ who regard the *tīrtha-vrata* syndrome as a Vedic continuum. The Purāṇas (*Matsya P.* 74-80) refer to many *sauravratas*—*Kalyāṇasaptamī*, *Viśokāsaptamī*, *Phalasaptamī*, *Śarkarāsaptamī*, *Kamalāsaptamī*, *Mandarāsaptamī*, *Śubhasaptamī*, *Sūryasaṅkrāntī*, etc. A recent study⁴¹ has brought out the

36. *op. cit.*, p. 18.

37. Cf. S. Kramrische, *The Hindu Temple*, 2 Vols., Calcutta, 1946.

38. Pandey, 1971 does not believe in its foreign origin but it has been shown by Banerjea and others and even by internal evidence that these features were Iranian; cf. Srivastava, *op. cit.* 1972, 257. See Chr Lindtner, *Buddhist References to Old Iranian Religion*, *Acta Iranica*, Leiden, 1988.

39. *History of Dharmasūtra*, Bombay, 1973, IV, V (2).

40. *op. cit.* pp. 198 ff.

41. Anita Sengar, *Solar Vows and Festivals in Ancient India*, Ph. D. Thesis (unpublished), Allahabad University, 1985.

differences between Purāṇic *sauravratas* and the *Ādityavrata* of the *Gobhila gṛhyasūtra* (III. i. 28). Kane's list⁴² of *Tīrthas* include many *Sūryatīrthas* whose antecedents do not go back into the Vedic tradition and all references to them are in the Purāṇas or the Nibandhas. As such it seems reasonable to suggest with Hazra⁴³ that the Purāṇic religion has been distinguished by the adoption of populist *bhakti* practices such as the *vratas* and the *tīrthas*. Marxist historians⁴⁴ also take these institutions as products of changed economic milieu due to decay of towns and feudalism. The *vrata-tīrtha* bhakti syndrome of the Purāṇas appears to be new development in response to some social demand but to relate it to economic needs of *yājamanī* Brahmanas exclusively⁴⁵ is to negate the whole spiritual foundations of the Indian tradition.

Another significant change in the Purāṇic Sun-worship may be traced in the adoption and influence of Tantricism. The later Purāṇas are full of references to the Tantrik practices in the Sun-cult. The method of initiation, *Mahāmantra*, *tattvanyāsa*, *mantranyāsa*, *maṇḍalas* and six acts—*vaśikaraṇa*, *ākaraṇa*, *māraṇa*, *uccātana*, *vidveṣaṇa* and *stambhana* are indicative of Tantric influence on the Sun-cult (*Sāmba P.*, 41.1, 39.41, I. 47-83). It is true that the fundamental principle of Tantricism—*sūryaśakti*—could not be developed in the later Purāṇas but outwardly the rituals of the Purāṇic Sun-cult was influenced by the Tantricism.⁴⁶ Many scholars have tried to trace back the antiquity of Tantricism to Vedic time⁴⁷ but historically the manifestation of Tantricism is post-Vedic. Gonda⁴⁸ finds common points between Tantric *dīkṣā*

42. *op. cit.*, Vol. IV, pp. 730, 825 cf. Srivastava, *Suryatīrthas*, A Review, Allahabad, 1990.

43. *The Purāṇic Records on Hindu Rites and Customs*, Sec. ed. 1975.

44. R. N. Nandi, *op. cit.* 1986.

45. See Review of Nandi by Srivastava, IHR (under publication).

46. V. C. Srivastava, *Tantricism and the Sun-cult in India*, A Historical Perspective, *Puranam*, 1987, XXXIX (2).

47. Kane, *op. cit.*, V (2), pp. 1031-1041.

48. *op. cit.*, 1965, pp. 435 ff.

and Vedic *dīkṣā* and thus tries to bridge the gulf between the Vedic-Hindu tradition but in spite of some common points the *dīkṣā* in Tantra is a different category in many details. In view of these considerations I am inclined to accept the Tantric milieu of the Puranic Sun cult as a departure from the Vedic tradition of the Sun-worship.

To sum up, the Purāṇic Sun-worship is an amalgam of continuity and change. The concept of the Sungod is a long uninterrupted Vedic-Hinduist continuum. So is the case with some elements of rituals but there are vital ideological, institutional and ritualistic changes also such as sectarian ideology, image-temple and foreign priesthood and Tantricism. The changes were products of socio-economic as well as ideational factors.⁴⁹ The Purāṇas synthesise and harmonise changes in such a subtle manner that the whole development appears to be an 'ordered evolution'⁵⁰ though inwardly it was a revolution. Herein lies the genius of Indian tradition for sublimation.

49. Srivastava, *op. cit.*, 1972.

50. Hazra, *op. cit.*, calls it rightly as a composite religion.

THE STORY OF BRAHMACĀRIN AND THE DEVOTED HOUSE-WIFE : A STUDY

S. JENA

Though at the very outset the five chief characteristics namely *sarga*, *pratisarga*, *varṃśa*, *manvantara* and *varṃśānucarita* were the basic constituents of a Purāṇa-text, still in course of time a great mass of matter flowed into it. And a Purāṇa-text apart from its five constituents came to incorporate topics like art, architecture, astronomy, astrology, rituals, statecraft and various other sciences. Not only this, many interesting stories suiting to particular themes were invented, innovated and found a place in the Purāṇa-text. We know, when both Jainism and Buddhism dealt a severe blow to sacrifice, casteism, and authority of the Vedas prevalent in Brāhmanism, Brāhmanism felt it necessary to re-establish *varṇāśramadharmā*. And it is in this way that the Smṛti matter crept into the *Mahābhārata* and Purāṇas. The Smṛta Vaiṣṇavas and Smṛta Śaivas not only inserted the dry insipid Smṛti passages in the Purāṇa-texts, but in order to inspire people, they fabricated didactic stories in keeping with their theme and gospel. So in the *Mahābhārata* and Purāṇa-texts we come across a few stories in praise of *varṇāśramadharmā*. The episode of Tulādhāra and Jājali (Mbh. XII. Śāntiparvan, Chs. 253-56), the story of Prajāpati Ruci (*Garuḍa* I. Chs. 88-89; *Mārkaṇḍeya* Chs. 95-98), the legend of Śuka (*Devi-Bhāgavata* I, Chs. 18-19) and the episode of Dharmavyādha (*Varāha Purāṇa* Ch. 8) are a few glaring examples of this type. And needless to say, the present story of Brahmaçārin and the devoted house-wife is also an effort for showing the great merit of *varṇāśramadharmā*. The paper aims at a systematic analysis of this story starting from the *Mahābhārata* to the *Narasimha Purāṇa*—an Upa-purāṇa of about 1300 A. D.

We, first of all, come across the story of Brahmaçārin and the devoted house-wife in the *Mahābhārata* (III. Āraṇyaka Parvan Chs. 197-206) :

There is a Brahmin Kauśika by name. Proficient in Vedic lore (वेदाभ्यायी) he is very much given to asceticism (तपस्वी, तपोघन 197.1). One day when he is engaged in reciting the Vedas at the foot of a tree, a crane from above excretes on him. Wrathful, he looks at the bird which at once falls down dead. Having noticed the crane thus fallen from the tree and insensible in death, the Brāhmin is much moved with pity and laments for his act done through anger and malice. Sad however, he enters a village for procuring alms. There in a house; the house-wife is busy in cleaning the utensils and therefore she asks the Brahmin to wait while she would come up and offer alms. Meanwhile the husband comes and he is very much hungry. Disregarding the Brahmin, the chaste house-wife offers her husband *pādya*, *arghya* etc., and serves him savoury food and drink. This takes some time and when the lady comes forward to give alms to Kauśika, he severely objects to her inordinate delay in honouring a Brahmin who is an object of veneration even for Indra. And the Brahmins are like fire; they would reduce to ashes the entire earth! With these words he looks at the house-wife fiercely. But the devoted house-wife coolly replies: "I do not disregard the Brahmins, for they are high-minded and equal to the gods. It behoves you to forgive me for my mistake. I give more importance to the virtue that accrues in attending upon my husband. Of all the gods, the husband alone is the pre-eminent for me.¹ Behold the merit that follows the service of one's husband! With your wrath you have burnt down a she crane". In verses 31-38, Ch. 197 the virtuous lady gives a discourse on the definition of '*brāhmaṇa*' and points out to Kauśika that notwithstanding his purity and constant study of the Vedas, he does not know the real *dharma*. Besides she advises Kauśika to go to Dharmavyādha living in Mithilā and learn *dharma* from him. The Brahmin is much ashamed at this defeat, but he takes the advice in good spirit and starts for Mithilā. Crossing many forests, villages and towns he at last reaches Mithilā ruled by king Janaka and learns the whereabouts

1. पतिशुश्रूषया घर्मो यः स मे रोचते द्विज ॥
 दैवतेष्वपि सर्वेषु भर्ता मे दैवतं परम् ।

of Dharmavyādha from some twice-born people. And proceeding to the place indicated by them, Kauśika beholds Dharmavyādha seated in a butcher's yard. Then Dharmavyādha is engaged in selling venison and buffalo meat to a large number of customers. Noticing him in such a state, Kauśika stands at a distance. But Dharmavyādha apprehending that a Brahmin has come to him, suddenly rises from his seat and proceeds to the secluded spot where the Brahmin is waiting. After having paid his obeisance to Kauśika he tells him that he is aware, the Brahmin has come to him as per the advice of the chaste woman. At these words of Dharmavyādha Kauśika gets surprised. Then Dharmavyādha guides his guest to his residence and treats him with all humility by offering *pādya*, *arghya* and *āsana* etc.

When Kauśika expresses deep regret for his abominable profession of selling meat, Dharmavyādha clearly explains his position that it is his family profession. He has inherited it from his parents and grandparents. Adhering to the profession of his caste, he carefully serves his superiors, speaks the truth, never envies others, makes gifts to the best of his ability. He never speaks ill of anything, small or great and lives upon what remains after serving the gods, guests and those that depend on him. Besides, he is not in the habit of killing animals. He uses to sell meat of animals that are slain by others. He himself never takes meat. To follow the profession of one's own caste however mean or ignoble is not bad, but what matters much is one's conduct and character. Character is more important than caste. Even though the practice of his order is bad, a person may yet be of good behaviour. So it is possible for a man to become virtuous although by profession he is a slayer of animals.

Dharmavyādha also points out that during the reign of Janaka in Mithilā there is not a single subject who does not follow the duties of his own birth. All the four orders rigidly adhere to their respective duties. King Janaka is very impartial and he metes out punishment to them who violate the duties of their caste.

When Kauśika questions as to the nature of virtuous conduct (*śiṣṭācāra*), Dharmavyādha gives a long discourse on it (198. 57-94), enumerating all noble qualities like truthfulness, self-

restraint, modesty, rectitude, patience, kindness to creatures, abstention from doing injury to any one, freedom from malice and lust and gives emphasis on practice of these virtues in one's life.

In Ch. 199 Dharmavyādha explains as to how the killing of animals and taking their flesh entail no sin. "The sacred fire is fond of animal food" (अग्नयो मांसकामाश्च इत्यपि श्रूयते श्रुतिः—199. 9a) and in sacrifices animals are invariably killed. The performance of sacrifice is impossible without the slaughter of animals and he who partakes of animal food after having first offered it to the gods and manes is not polluted by the act. Even the most praiseworthy occupation like agriculture entails killing of animal life. In the act of digging the earth with plough, numberless creatures lurking in the ground are destroyed. There is life in *vrihi*, paddy and other kinds of grains. Numberless living organisms are there in trees, fruits and also in water. When trees and roots are cut, fruits are plucked, it involves killing of animal life. In a word, the whole creation is full of animal life and it is being sustained with food derived from living organisms. While walking about, sleeping or reposing, innumerable creatures are killed. In spite of the prescribed norm that people should do no harm to any creature, there is not a single man on the face of this earth who is free from the sin of doing injury to animal life. Even the sage is not free from it.

Then Dharmavyādha in the succeeding chapters explains things concerning the Law of *Karma*, the eternity of soul, re-incarnation and emancipation, the elements, *guṇas*, *prāṇas* and the relation of the soul to the senses which is like that of a charioteer to his horses.

Thus having dispelled all the doubts of Kauśika with regard to mysteries of religion, Dharmavyādha gives much stress on the service of one's own parents. He pointedly refers to the fact that Kauśika has wronged his parents; in order to learn the Vedas he has left home without their consent. In this matter he has not acted properly, for his aged parents in his absence have become entirely blind with grief. In spite of his asceticism and his constant dedication to righteousness and in spite of the fact that he is a great noble soul, he has not been able to acquire that inner spiritual vision for which that devoted house-wife has directed him to approach Dharmavyādha.

Lastly Dharmavyādha in giving an account of his previous life says that in his previous existence he was a Brahmin, well-versed in the Vedas. Through his own fault he has been degraded to the present state. A certain king accomplished in the science of archery was his friend; and because of his friendship, he also became skilled in archery. Once the king accompanied by his ministers and best warriors went out on a hunting expedition. Near a hermitage he killed a large number of deer. Dharmavyādha (the Brahmin in his previous existence) too discharged a deadly arrow which pierced a sage. The sage fell upon the ground and cried loudly. Mistaking him for a deer, Dharmavyādha ran to the spot and to his surprise he found the sage to have been wounded by that arrow. Then the sage cursed him to be born as a cruel fowler in his next birth. At this Dharmavyādha (the Brahmin in his previous existence) propitiated him and implored to forgive him for his mistake done unknowingly. The sage out of pity for him said that the curse which he had already pronounced would stand; but though born as a wretched fowler in Śūdra class he would be a pious man, full of honour to his parents and superiors, he would attain great spiritual perfection; he would recollect the events of his previous life; besides on the expiation of the pronounced curse, he would again become a Brahmin.

Thus consoled by the revered sage, Dharmavyādha (the Brahmin in previous birth) extricated the arrow from his body and led him to his hermitage. There fortunately the revered sage was not deprived of his life.

Narrating his previous life in such short simple way, Dharmavyādha urges upon the great merit of serving one's parents and advises Kauśika to return home all at once and look after his aged parents. Kauśika readily takes his advice and begs leave of him. Back at home he is assiduous in attending upon his old parents.

The only point that the epic *Mahābhārata* brings home to us is : the Brahmacārīn Kauśika failed to have the deep insight like the house-wife or Dharmavyādha only because he did not attend upon his aged parents.

The version of the story given in *Bṛhaddharma Purāṇa* (Ch. 3) makes the account full-fledged when it says that the Brahma-

cārin Kṛtabodha even after entering the *gṛhasthāśrama* deserts his parents and his young wife and goes out for practising penance. The father advises Kṛtabodha on the utility of the *āśramadharmā* : “You beget sons through your wife, adore the divinities, perform sacrifices. After leading the life of a house-holder like me, you take recourse to asceticism”.² Kṛtabodha disregards the advice of his father and considers penance to be the only wealth of the Brahmins (तप एव ब्राह्मणानां धनमित्येव निश्चयो-Ch. 3.6b). He resorts to penance sometimes on the bank of the river Ganges, sometimes in the precincts of the temples. Once by the shore of the ocean for long twelve years, he practises severe austerities when half of his body is covered with an ant-hill. Convinced of the fact that he has attained super-human powers (तद् दृष्ट्वा स मुनिसुतः स्वं मेने सिद्धतापसम्-3.22) he goes on wandering from forest to forest. As in the *Mahābhārata*, here too the crane excretes on the Brahmācārin when he is taking his bath. Very much infuriated the Brahmācārin looks at the bird with his scorching eyes and the bird falls down dead.

It is midday. Kṛtabodha goes to the residence of a Brahmin house-holder with the hope of getting his food. He notices the Brahmin engaged in massaging the feet of his father who is deeply asleep. Kṛtabodha waits for a long time in the courtyard and without getting any response he feels humiliated. Then he expounds to him about the duty of a house-holder in treating the guests who are nothing but *Dharma*-incarnate. The Brahmin gives fitting reply when he says that his father who is alive is the real owner of the property. In fact the Brahmācārin is the guest of his father. As a suppliant of food and clothing he should rather quietly wait; the Brahmācārin should not take him to be the crane whom he has burnt down dead. Like the reply of the chaste wife in the *Mahābhārata*, he is stunned at these words of the Brahmin.

2. पुत्रान् जन्तुय गार्हस्थ्यं कुरु पूजय देवताः ।
 पितॄन् यजातिथीन् सेव कृतविद्याश्च शील्य ॥9
 इत्थं ममाज्ञया विप्र गृह्णमान् महागुणान् । 10^a
 × × × ×
 पश्चात् सर्वं सुते न्यस्य तपोऽहमिव घास्यसि ॥11^b
Bṛhaddharma Purāṇa Ch. 3

He is surprised as to how the Brahmin so young and immature could have the mastery of knowing things occurring beyond the senses. In the meanwhile the old father wakes up and treats the guest with all hospitality. The Brahmacārin Kṛtabodha is very anxious to know the secret of his success in his knowledge of the supersensual objects. The young Brahmin advises him to go to Vyādha-tulādhāra³ whom he has been following as his ideal.

In *Mahābhārata* the chaste wife advises the Brahmacārin to go to Dharmavyādha residing in Mithilā. In the text under review the same Vyādha is there, but his residence is in Vārāṇasī. In both the texts the story develops as usual. The Brahmacārin proceeds on his long journey to meet Vyādhatulādhara. Vyādhatulādhara heartily welcomes him and makes him stay in his house as his honoured guest. In the *Mahābhārata* Dharmavyādha gives sermons on the way of life one should lead in this world. He dilates upon all aspects of a righteous life with special reference to *karmaphala*. Here in the text *Bṛhadharma*, Vyādhatulādhara alludes to some incident in his life and convinces the Brahmacārin that he has acquired the occult power of knowing the supersensual objects only because of his devotion and attachment to his parents. For him meditation, penance, gift or sacrifice are absolutely valueless. Adoration of his parents is the only ideal before him. With reference to the life of the Brahmacārin he castigates him for deserting his parents. The merit the Brahmacārin acquired by practising rigorous austerities has been totally exhausted. The crane that he burnt down by the fire of his anger is nothing but the merit of his penance burnt down by the fire of repentance of his parents. In other words Vyādhatulādhara clearly and emphatically asserts that service to the parents is the highest virtue in the world. The Brahmacārin quite convinced and satisfied leaves to meet his aged parents.

In the version of *Padma Purāṇa* (1. Sṛṣṭikhāṇḍa Ch. 52) the Brahmin Narottama neglects his parents and goes on a pilgrimage. Visit of the different holy places endows him with

3. In the *Bṛhadharma Purāṇa* the term popularly used is Tulādhāra (3.64,65) or Vyādha-tulādhāra (3.52,71) though the redactor once mentions it as Vyādhatulādhara (3.63).

religious merit. The redactor gives proof of his religious merit by referring to the fact that his wet clothes go up to the sky and are dried up there without any support (आकाशे स्नानचैलानि प्रशुष्यन्ति दिने दिने—*Padma* I. 52. 24). Very much puffed up Narottama wants to experiment with his occult power when for no reason an innocent crane is burnt down dead by the fire of his anger. Because of killing an innocent bird his religious merit dwindles and the wet clothes are no more dried up in the sky. Now to Narottama deeply aggrieved at this sudden turn of events, there comes the advice from a heavenly voice : “O Brahmin, approach Caṇḍāla Mūka and take lessons from him on *dharma*. Narottama goes ahead, meets Mūka. Mūka is engaged in serving his parents with food and clothing as suitable for different seasons of the year. The parents resting comfortably all the time are absolutely free from grief or sorrow. Very much propitiated with the devotion of Mūka Caṇḍāla to his parents, the all-splendorous Lord Viṣṇu in the guise of a Brahmin has permanent abode in his residence. At this Narottama moves ahead to speak to Mūka, but the latter directs him to wait at the entrance and flatly refuses to listen to him as he would not brook any interference in the service of his parents. Then Narottama in a fit of rage retorts that there can be no work more important than serving a Brahmin. Mūka replies that unlike the crane he has burnt down in a fit of rage, his anger would have no effect on him. Moreover he refers to the humiliation, the Brahmin has suffered because of the wet clothes not drying up in the sky. Without having any further conversation with Narottama, Mūka advises him to go to the devoted house-wife Śubhā.

In the company of Viṣṇu disguised as a Brahmin Narottama goes to Śubhā and requests her to tell him something that is beneficial. Like Caṇḍāla Mūka, the devoted house-wife Śubhā too declines his request on the plea that she is engaged in attending upon her husband. When she is threatened by Narottama with a curse, the house-wife defiantly replies that she is not like the crane whom he has already destroyed. On the advice of Śubhā Narottama proceeds to Dharmatulādhāra.

As before Lord Viṣṇu in the guise of a Brahmin guides him to the virtuous merchant. The merchant with varieties of

merchandise spread around him is extremely busy with his customers. When Narottama requests him to tell him something on righteousness, the merchant expresses his inability to spare any time and directs him to go to Adrohaka who would solve all his problems relating to the death of the crane or the drying up of his clothes.

In course of proceeding to meet Adrohaka, Viṣṇu who everytime accompanied him in the guise of a Brahmin, relates to Narottama the distinguished features of the life of Adrohaka. Referring to his unblemished conduct and character, Viṣṇu says as to how his honesty, integrity and unsullied character have been proved : “A beautiful princess was left in the charge of Adrohaka when her husband was out. For quite sometime the princess used to live in the company of Adrohaka who used to look upon her as his mother. People spread the rumour scandalising Adrohaka of his illicit relation with the princess; in order to prove his innocence Adrohaka entered the blazing fire from where the divinities pulled him out, and adored him with full honour. Later it was known that his heart is the permanent abode of Lord Viṣṇu. An ordinary mortal would be freed from sins by touching or looking at him”.

Narottama accidentally meets this Adrohaka on the way. When requested by Narottama to instruct him on *dharma*, Adrohaka pure in body and mind, as directed by Viṣṇu seated in his heart, advises him to approach a devotee of Viṣṇu. Adrohaka endowed with divine insight gives him the prophetic reply that all his problems relating to the death of the crane or the drying up of his clothes would be solved by the devotee.

When Narottama approaches^o the devotee of Viṣṇu as his last resort, the devotee shining in all effulgence is seated in deep meditation. On being questioned by Narottama, the devotee replies that all his problems would be solved after beholding Lord Viṣṇu in the temple inside. Narottama with all humility goes to the temple and falls prostrate at the feet of the Lord. The devotee prays to the Lord to favour Narottama by revealing His form. On this prayer of the devotee, Lord Viṣṇu makes the dramatic announcement that the heavenly voice which directed Narottama to go to Caṇḍāla Mūka is but the voice of the devotee

in whose residence He was then present. In course of meeting Mūka, Narottama has been blessed to get the company of all other noble souls like the devoted house-wife Dharmatulādhāra etc. The presence of Narottama in the residence of the devotee has led him to His august presence. His grace is the only cause for which Narottama has been fortunate to behold Him. On being asked by Lord Viṣṇu to seek a boon, Narottama prays his attention to be always concentrated on the Lord. Lord Viṣṇu becomes pleased with this self-surrender of Narottama and points out to the disregard and disrespect of his parents. The Lord says that Narottama's life would be fruitful and he would be absorbed in Him only after he duly adores his parents. The rich ascetic merit which he has acquired is gradually getting exhausted because of the wrath of his parents. He (Lord Viṣṇu) would give him shelter and Narottama would resort to His lotus feet only after his parents are pleased.

In the concluding portion of the story after the Lord has revealed His original form, Narottama very humbly asks Him : "O Lord, puffed up with pride I have killed a crane no doubt, but how is it that all the people whom I have approached—Mūka, Śubhā, Dharmatulādhāra and Adrohaka—could have knowledge of it?" In reply Lord Viṣṇu emphasizes the distinguished feature in the life of each of these five people : Mūka is firmly devoted to his parents; the house-wife Śubhā is devoted to her husband; the merchant Tulādhāra is honest in his profession and metes out impartial treatment to all his customers; Adrohaka has shown his exemplary conduct by conquering lust and greed. And lastly there is the person, the Viṣṇuite devotee, the repository of all the good qualities. Because of these distinguished traits, in the company of His spouse both Lakṣmī and Sarasvatī Lord Viṣṇu permanently abides in the residence of all these persons.

On being further questioned as to how the great Lord Viṣṇu goes so low as to reside in the house of a Caṇḍāla, the Lord gives a long exposition of the importance of devotion to parents (*pitṛ-bhakti*). As Lord Viṣṇu asserts, even a person sticking to his hereditary profession of a Caṇḍāla, is regarded as a Brahmin by the divinities. Mūka, the Caṇḍāla with all his sins washed off because of devotion to his parents, has attained the status of a divinity. The place is not holy or sacred because of the presence

of some divinity there. Rather the father or the mother is the sacred *tīrtha* which one should take recourse to.

In the *Mahābhārata* Dharmavyādha and in the *Bṛhadharma Vyādha-tulādhāra* and the Brahmin youth preach the ideal of serving one's parents. Only in *Mahābhārata* the chaste and devoted house-wife sings the great merit of serving one's lord, but in contrast to these two texts, the *Padma Purāṇa* introduces five characters. Of these five, Mūka Caṇḍāla repeats the ideal of devotion to parents (*pitṛbhakti*). The righteous lady Śubhā like that of *Mahābhārata* proclaims the glory of adoring one's husband. Out of the rest the merchant Tulādhāra is illustrative of the ideal of dealing with his customers on an equal footing. And Adrohaka appears before us as sincere and faithful to his friends. The fifth character—a Vaiṣṇava, the devotee of Viṣṇu who daily adores Lord Viṣṇu in the temple—is introduced here only because the *Padma Purāṇa* has a Viṣṇuite bias.

On the other hand the *Narasimha Purāṇa* ignores all those characters of the *Padma* except that of 'pativrata' whose character has already been taken note of in the *Mahābhārata*. The *Narasimha Purāṇa* is an important Upa-purāṇa of about 1300 A.D. This text (Ch. 13) takes up only the single episode of *pativrata* and gives a detailed exposition of her conduct and character :

“Sāvitri, a high-minded lady happens to be the wife of Kaśyapa, a righteous Brahmin proficient in Vedic lore. The blessed lady leads an unblemished life spending major part of her time in attending upon her husband and as a result she is endowed with the occult power of knowing things beyond the senses. Kaśyapa too devotedly performs his duties and thus both of them continue to live happily in Nandigrāma.

At that time in the land of Kośala there lives a Brahmin Yajñaśarman along with his wife. In course of time he is blessed with a son named Devaśarman and he duly performs his birthrites. At the age of eight when the boy is invested with the sacred thread he takes to the study of the Vedas. After he attains mastery over one Vedic text, his father Yajñaśarman leaves for heaven. Consequently Devaśarman performs the obsequies of his father and very much grief-stricken he follows the life of a mendicant. And

in course of his wandering, he reaches the village Nandigrāma where he earns great reputation as a Brahmacārin. Actively engaged in the recitation of the Vedic *mantras* and performance of the sacrifices, he lives on alms collected from different house-holders in Nandigrāma. But at home his poor mother leads a very wretched and miserable life without any support.

One day it so happens that Devaśarman after taking his bath in a river, spreads his wet cloth on the ground for drying up. Then a crow and a crane come and fly away with his wet cloth. At the sight of them, Devaśarman who is seated in meditation abuses the birds. The birds when abused excrete on the piece of cloth and fly away dropping it then and there, Then the Brahmin Devaśarman looks at them with wrathful eyes and the birds in consequence are burnt up by the fire of his anger.

Very much puffed up with the power of his penance, Devaśarman hastily leaves for the village for procuring alms. He approaches the devoted house-wife Sāvitrī whom he asks for alms. By the time directed by her husband, she is engaged in washing his feet with warm water and only after her husband is refreshed and relaxed, she proceeds to offer alms to Devaśarman. Then Devaśarman desirous of burning down Sāvitrī by the power of his penance casts his angry look at her. But the devoted wife Sāvitrī laughs at his conduct and suddenly retorts that she is not the crow or the crane to fall a prey to his anger. Thus humiliated and insulted he collects the alms from her and silently repairs to his hermitage.

When the mid-day meal of Sāvitrī is over and her husband is out, Devaśarman again approaches her and asks about her occult power of knowing distant things.

The devoted house-wife, Sāvitrī is very clear on the point when she says that constant devotion to her husband is the only cause of her acquisition of occult power. Attendance upon husbands is the established duty of women. Except that she knows of no other duty.

In narrating the past history of Devaśarman Sāvitrī creates further surprise. She refers to the most distressing aspect of his life when she says that after the death of his father, a wandering mendicant, he has ignored his hapless widowed mother. The mother,

who, with fondling care and affection had brought him up, is left stranded. The religious merit that he has acquired by holy bath, visit to different sacred places, meditation and sacrifice, has been set at naught by the suffering of his mother. Therefore it is his immediate duty to leave for his village and look after his aged mother.

Besides reminding the wrongs he has done to his mother, Sāvitrī apprises him of the events of the future. On his return to Kośala, a certain Brahmin would offer him his daughter in marriage. After necessary rituals he would get her married; in course of time he would be blessed with a son who would be perpetuating his race. Only after the expiry of his wife he would take up the life of a wandering mendicant in keeping with the tradition of his family.

Devaśarman follows the advice of the devoted house-wife (*pativrata*) in toto; her prophesy comes to be true. After begetting a son he leaves the world when actually his wife expires. After renouncing the world, absolutely free from attachment with the blessings of Narasiṃha, he attains liberation.”

In all these texts the Brahmācārin Kauśika, Kṛtabodha, Narottama or Devaśarman whoever he may be, is really at fault. The Brahmācārin has gone against the order of Hindu society. All the Dharmāśāstras boldly assert that it is only the parents who would send their boys to *gurukula* for study of the Vedas. Quite an early text like *Taittirīya Upaniṣad* (Ch. 1. Anuvāka 10) puts the words in the mouth of the preceptor who instructs the departing scholar with regard to the way of life: सत्यं वद, धर्मं चर, स्वाध्यायान्मा प्रमदः प्रजातन्तुं मा व्यवच्छेत्सीः । (Speak the truth, practise duties, do not neglect the Vedic studies....take care not to break the thread of your lineage). The preceptor in delivering the convocation address gives the sermon— सत्यान्न प्रमदितव्यम्, धर्मान्न प्रमदितव्यम्स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम्; मातृदेवो भव, पितृदेवो भव । आचार्यदेवो भव । अतिथि-देवो भव । (Don't neglect truthfulness, don't neglect duties....don't neglect the study and the Vedic teaching, don't neglect the obligations towards the gods and manes, rever your parents as divinities, look upon your guest and teacher as gods).

Side by side speaking the truth and sticking to righteousness the preceptor makes it very clear that the Brahmācārīn leaving his *āśrama* for good must continue the next stage of his life as a *gṛhastha*. Is there no justification for a person to devote one's full span of life in acquiring knowledge and wisdom? The Upaniṣad though revolting against the cult of sacrifice in the Brāhmaṇa period, has not totally neglected the sacrifice or the rituals; but rather in this clear instruction of the preceptor we find a synthesis. The leaders of our society have co-ordinated the different activities without discarding any one. It is the house-holder who occupies a pre-eminent position in the society. Though the Dharmaśāstra-texts speak of four *āśramas* which must be followed one after the other, they give utmost importance to the life of the house-holder. What can be the reason for our law-makers to present such a glorified picture of the house-holder's life? The Smṛti-texts say: "As all living creatures subsist by receiving support from air, the members of all orders (सर्वं आश्रमाः) subsist by receiving support from the house-holder. Because men of other three orders (Brahmācārīn, Vānaprastha and Bhikṣu) are daily supported by the house-holder with sacred knowledge and food, therefore the order of house-holder is the most excellent of all the four orders."⁴

4. यथा वायुं समाश्रित्य वर्तन्ते सर्वजन्तवः ।
 तथा गृहस्थमाश्रित्य वर्तन्ते सर्व आश्रमाः ॥
 यस्मात् त्रयोऽप्याश्रमिणो ज्ञानेनान्नेन चान्वहम् ।
 गृहस्थेनैव धार्यन्ते तस्माज्ज्येष्ठाश्रमो गृही ॥

Manusmṛti. 3.77-78

- Cf. ब्रह्मचारी यतिभिक्षुर् जीवन्त्येते गृहाश्रमात् ।
 तस्मादभ्यागतानेतान् गृहस्थो नावमानयेत् ॥
 गृहस्थ एव यजते गृहस्थस्तप्यते तपः ।
 प्रददाति गृहस्थश्च तस्माच्छ्रेष्ठो गृहाश्रमो ॥

Viṣṇusmṛti-59.26-27

- गृहस्थ एव यजते गृहस्थस्तप्यते तपः ।
 चतुर्णामाश्रमाणान्तु गृहस्थस्तु विशिष्यते ॥
 यथा नदीनदाः सर्वे समुद्रे यान्ति संस्थितिम् ।
 एवमाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम् ॥
 यथा मातरमाश्रित्य सर्वे जीवन्ति जन्तवः ।
 एवं गृहस्थमाश्रित्य सर्वे जीवन्ति भिक्षुकाः ॥

Vāsiṣṭha Saṃhitā-8.14-16

The residents of the other three *āśramas*—Brahmacārin, Vānaprastha and Bhikṣu—depend upon the house-holder for their livelihood and maintenance. The entire *gurukula* system procuring food for preceptors and their disciples would disappear without the house-holders; it is their patronage that is responsible for the continuance of the *gurukulas*. The same is the case with Vānaprasthas. After the son comes of age, a Vānaprastha gives up all his attachment for the family and spends his life for the good of the society. During this period of social service it is only the house-holders who would maintain him. Naturally *brahmacaryāśrama* and *vānaprasthāśrama* would be meaningless in absence of *gṛhasthāśrama*.

Besides, the Smṛti-texts further say that the father is the image of Prajāpati whereas the mother is the image of Earth (पिता मूर्तिः प्रजापतेः, माता पृथिव्या मूर्तिस्तु—*Manusmṛti* 2 226). Just for begetting a son the parents undergo immense pain and suffering. Not only this, they also make a lot of sacrifice in order to bring him up. Very often they forgo their own pleasure and happiness for the prosperity of their own child. So it is the most pertinent duty of a son not to displease his parents or to do anything without their permission. Service and devotion to the parents is the highest form of penance for a son and as long as they are alive, he should not perform any other meritorious act independently. In honouring and obeying the parents all the duties are said to have been performed.⁵ But in the *Mahābhārata*

5. यं मातापितरौ क्लेशं सहेते सम्भवे नृणाम् ।
 न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि ॥227॥
 तयोर्नित्यं प्रियं कुर्यादाचार्यस्य च सर्वदा ।
 तेष्वेव त्रिषु तुष्टेषु तपः सर्वं समाप्यते ॥228॥
 तेषां त्रयाणां शुश्रूषा परमं तप उच्यते ।
 न तैरभ्यननुज्ञातो घर्ममन्यं समाचरेत् ॥229॥
 सर्वे तस्यादृता घर्मा यस्यैते त्रय आदृताः ॥234॥
 यावत्त्रयस्ते जीवेयुस्तावन्नान्यं समाचरेत् ।
 तेष्वेव नित्यं शुश्रूषां कुर्यात् प्रियहिते रतः ॥235॥

Manusmṛti Ch. 2

See also *Viṣṇusmṛti* 31.1-6, 9,

in order to continue Vedic studies Kauśika had left his parents without their consent (त्वया विनिकृता माता पिता च द्विजसत्तम.....वैदोच्चारण-कार्यार्थमयुक्तं तत्त्वया कृतम्—Mbh. III. 205.7)

In *Bṛhaddharma* Kṛtabodha even after accepting *gṛhasthāśrama* deserted not only his parents, but also his young wife. Without paying any heed to the request of his father, he went ahead just to practise severe penance on the bank of the sea (त्वं तु पित्राननुमतो देहकर्षणमुग्रकम् सिन्धुतीरेऽचरस्तपः— 3.93b-94a). So also Narottama and Devaśarman. In *Padma* Narottama cared little for his parents and went on to visit numerous holy places for acquiring religious merit (स्वपितरावनादृत्य गतोऽसौ तीर्थक्षेत्राया, ततः सर्वाणि तीर्थानि गच्छतो ब्राह्मणस्य च—52 23b-24a). In the *Narasimha Purāṇa*, after the sudden demise of his father, Devaśarman left his helpless widowed mother and turned into a religious mendicant for earning his own livelihood (उत्सृज्य मातरं वृद्धां दीनां तपस्विनीम् अनाथां विधवामत्र नित्यं स्वोदरपोषकः— 13.40) By entering *gṛhasthāśrama* and leading the life as a house-holder when it was the duty of the son to look after his aged parents, in all these cases the son has violated the prescribed norm and has gone either for penance or for Vedic study or on a pilgrimage. In all these places the Brahmācārīn has disregarded his superiors, ignored his duty and gone against the social code of conduct as a result of which the religious merit that he had acquired is of no avail to him.

In this “story of Brahmācārīn and the devoted house-wife” under review the texts also have never failed to make a show of the power of *brahmācarya*, Vedic studies or ascetism. In each of these Purāṇa-texts the redactors have pointed out the fact that the crane or the crow has been burnt down by the power of penance. It is a great miracle no doubt but disobedience of the rules and regulations of the society, i.e. the violation of entering the different *āśramas* in due order is a greater vice that has been emphasized by the texts. The Brahmācārīn burns down the crane or the crow but as a result of it his religious merit comes to a low ebb. The more and more a person endowed with power of *tapas* is engaged in these miracles, the more and more his religious merit dwindles. It has been very well brought home to the reader. And the redactors of the different texts have very wisely pointed out that

the grief and suffering of the parents are responsible for setting at naught the religious merit that the Brahmācārīn had acquired either through Vedic study or through asceticism or by visiting different sacred places.

The next point of our discussion is the chaste and devoted house-wife (*pativrata*). In the *Mahābhārata* the house-wife makes the young Brahmin Kauṣika wait for treating him and when she is engaged in cleaning the vessel for offering him the alms, the lord of the house very much afflicted with hunger enters all on a sudden. The wife in complete disregard of the guest remains busy in serving her lord. In *Padma* as directed by the Caṇḍāla Mūka Narottama approaches the house-wife Śubhā with the sole purpose of getting instruction on *dharma*. Śubhā then and there refuses to comply with his request. As she says, “Now I am busy in serving my lord, as a wife I do not have any independence, I will take up your work later” (साम्प्रतं पत्युरर्च्यस्ति न चास्माकं स्वतन्त्रता, पश्चात् कार्यं करिष्यामि—*Padma* I. 52.69). In *Narasimha Purāṇa* the Brahmācārīn Devaśarman approaches the chaste and devoted wife Sāvitrī. At the request of the Brahmācārīn asking for food, she remains silent. Only when she does everything for giving comfort and happiness to her lord, she goes to treat the guest.

In all these three texts where the anecdote of *pativrata* comes, the guest, even though occupying a very honorable position in Hindu society, has been ignored. The poor guest stands humiliated before the devoted house-wife for her preference to her lord over the incoming guest.

The motif underlying the conduct of the house-wife in these three different versions is in keeping with the position of woman in *Dharmaśāstras*. In *Padma Purāṇa* Śubhā's cutting reply “साम्प्रतं पत्युरर्च्यस्ति, न चास्माकं स्वतन्त्रता” पश्चात् कार्यं करिष्यामि” echoes the concept of the conduct of a house-wife as enunciated in *Manu Samhitā*. Manu in giving an exposition of the duties of a married woman is very clear on the point: “By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house”.⁶

6. बालया वा युवत्या वा वृद्धया वापि योषिता ।

न स्वातन्त्र्येण कर्त्तव्यं किञ्चित्कार्यं गृहेष्वपि ॥

The authors of the Dharmaśāstras in proclaiming the attributes of a house-wife always emphasize this aspect of the conduct of a married woman. That is, she should always abide by the wish of her husband. She must not do anything of her own will. Therefore in all these texts the house-wife appears before us as an ideal character without the blemish of any kind. In the *Mahābhārata*, *Padma* and *Narasimha* the guest is neglected as the lord of the house arrives and the house-wife has behaved in the most righteous manner by centring all her attention on the services of her lord. Smṛtikāras like Manu and Yājñavalkya are unanimous on the point that a faithful wife must never do anything that might displease her husband.⁷ For pleasing her lord the house-wife in all these three cases has disregarded the Brahmin guest.

बाल्ये पितृवशे तिष्ठेत् पाणिग्राहस्य यौवने ।
पुत्राणां भर्त्सरि प्रेते न भजेत् स्त्री स्वतन्त्रताम् ॥

Manusmṛti 5.147-148

पिता रक्षति कौमारे भर्त्सा रक्षति यौवने ।
रक्षन्ति स्थावरे पुत्रा न स्त्री स्वातन्त्र्यमर्हति ॥

Manusmṛti 9.3

Cf. सर्वकर्मस्वस्वतन्त्रता । बाल्ययौवनवार्धकेष्वपि पितृभर्त्सुपुत्राधीनता ।

Viṣṇusmṛti 25. 12-13

रक्षेत्कन्यां पिता विघ्नां पतिः पुत्रांस्तु वार्धके ।
अभावे ज्ञातयस्तेषां न स्वातन्त्र्यं क्वचित्स्त्रियाः ॥

Yājñavalkyasmṛti 1.85

पिता रक्षति कौमारे भर्त्सा रक्षति यौवने ।
पुत्राश्च स्थाविरे भावे न स्त्री स्वातन्त्र्यमर्हति ॥

Vasiṣṭha Saṁhitā 5.3

7. नास्ति स्त्रीणां पृथग्यज्ञो न द्रुतं नाप्युपोषितम् ।
पतिं शुश्रूषते येन तेन स्वर्गे महीयते ॥
पाणिग्राहस्य साध्वी स्त्री जीवतो वा मृतस्य वा ।
पतिलोकमभोपसन्तो नाचरेत् किञ्चिदप्रियम् ॥

Manusmṛti 5.155-156

स्त्रीभिर्भर्तृवचः कायंमेष घर्मः पर स्त्रियाः । 77a

पतिप्रियहिते युक्ता स्वाचारा विजितेन्द्रियाः ।

सेह कीर्तिमवाप्नोति प्रेत्य चानुत्तमां गतिम् ॥ 87

Yājñavalkyasmṛti Ch. 1

See also *Viṣṇusmṛti* 25.15-16

Now the question arises as to the position of the guest in a family. It is a prescribed norm that the guest must be treated before the house-holder sits for his food (अतिथि पूर्वमाशयेत्—*Manusmṛti* 3.94). At the advent of a guest the house-holder should honour him by offering seat, water and food according to his ability.⁸ But the *Purāṇa*-texts put a dilemma here as to who is preferable, the guest or the husband. Anyway, we see that this dilemma does not appear to be of any serious nature. As referred to by the *Smṛtikāras*, the house-wife who has no independence of any sort, must not do anything which would incur the displeasure of her husband. Therefore the rejection of the request of the guest is justified. And the house-wife in all these cases because of her devotion and attachment to her lord is shown to be endowed with the miraculous power of knowing anything which has occurred beyond her senses. In other words, this particular achievement of the house-wife endowed with the quality of knowing supersensual objects is very effective in making us realise that pilgrimage, asceticism or the study of the Vedas is absolutely of no significance when compared with the chastity and devotion of a house-wife attached to her lord. The vanity of the *Brahmacārin* for turning to ashes a crane or a crow by his angry look is pooh-poohed by the house-wife, only because the latter is more powerful, more solid not by taking recourse to Vedic studies or asceticism or pilgrimage but by constant devotion to duty. The *Brahmacārin* has failed in the duty of the house-holder; he has disregarded his parents; in the *Bṛhaddharma* he has done something more serious; along with his aged parents he has deserted his young wife.

Next we will be taking up the discussion of the character of the fowler who appears both in the *Mahābhārata* and the *Bṛhaddharma Purāṇa*. The fowler is designated by the redactor of *Mahābhārata* as 'Dharmavyādha'. It means, in spite of the profession of a hunter he is attached to *dharma*. The *Bṛhad-*

8. संप्राप्ताय त्वतिथये प्रदद्यादासनोदके ।
 अन्नञ्चैव यथाशक्ति सत्कृत्य विधिपूर्वकम् ॥

Manusmṛti 3.99

See also *Viṣṇusmṛti* 67. 4) and *Yājñavalkyasmṛti* 1. 107.

dharma designates the fowler as Vyādhatulādhāra. In lieu of Dharmavyādha the redactor of this text prefers the term Vyādhatulādhāra for fowler (3.52, 71). Now, whatever that may be, the significance of designating the hunter as 'Dharmavyādha' or simply 'Vyādhatulādhāra' has been convincingly explained in the *Mahābhārata* and *Bṛhadharma* respectively. In the *Mahābhārata* when the Brahmācārin complains of the despicable profession he has adopted, the fowler through convincing arguments establishes the fact that the profession one takes up for one's livelihood, has nothing to do with one's position in life. Meat-selling is his hereditary profession; the fowler is constantly engaged in the service of his parents. The other notable features for which the hunter is called 'Dharmavyādha' are his conspicuous virtues like truthfulness, freedom from anger and malice, charity and service of his superiors. The hunter by adopting this apparently mean profession is one step ahead of the Brahmācārin. The life he has been leading as a house-holder with daily service to his parents is ideal and full-fledged. That is why he is put in the position of a preceptor. In the text *Bṛhadharma* by referring to some incident in early childhood, Vyādhatulādhāra admits that except service to his parents he does no righteous act. He knows nothing of *vrata* or gift, penance or sacrifice (नाहं जाने तपोदानव्रतयज्ञादिकञ्च यत्—3.89b). It is the outcome of devotion to his parents that knowledge of supersensual objects dawns upon him. On the other hand the Brahmācārin Kṛtabodha has incurred sin because he has flouted the request of his father and has gone against the established order of the society.

The anecdote of the Brahmin youth in the *Bṛhadharma* is in line with the character of 'pativratā'. The Brahmin youth seriously engaged in attending upon his father cares little for the incoming guest Kṛtabodha; for hours together he is busy in massaging the feet of his father when the Brahmācārin Kṛtabodha intently looks on. Only when pressed by Kṛtabodha, the Brahmin youth gives the evasive reply that with his father alive, he has no independence of any sort. Like the wife or the servant, the son has no freedom of will. All these three—the wife, the son and the attendant—are at the command of the lord

of the house.⁹ He is to obey his father who is asleep and he does not dare to disturb in his sleep. Like the house-wife, the Brahmin youth too asserts his dutifulness in the fact that he is quite vigilant in attending upon his parents and the guest Kṛtabodha does not have the power to burn him down like the crane.

The *Padma Purāṇa* gives the most expanded version. The characters, whom the Brahmin Narottama meets, are quite a few in number. As directed by the heavenly voice, Narottama comes to Caṇḍāla Mūka whom we do not notice in any other version of the story. Narottama comes to Caṇḍāla Mūka to take lessons on *dharma*. Though Narottama has not succeeded in knowing anything on *dharma*, still the sight of Mūka engaged in attending upon his parents is enough to convince Narottama as to what constitutes *dharma*.

Disappointed with Caṇḍāla Mūka and the devoted house-wife Śūbhā, Narottama approaches Dharmatulādhāra, the virtuous merchant. In spite of the change in terminology, Dharmatulādhāra dealing in different varieties of merchandise comes very close to Dharmavyādha or Vyādhatulādhāra, the professional meat-seller. Like Dharmavyādha (*Mahābhārata* III. 198.56, 199.1, 200.1, 201.1, 202.1, 203.1, 204.1) and Vyādhatulādhāra (*Bṛhaddharma* 3.52, 71) Dharmatulādhāra (*Padma* I. 52.71, 81) too is impartial in dealing with his customers. He is reluctant to spare some time for Narottama as that would be at the cost of his customers. Tulādhāra is not habituated to take a bath; the whole of his body is stained with dirt and the cloth he puts on is soiled. Never he cares for offering any sacrifice or libation in honour of the gods or his ancestors. The redactor of *Padma* though referring to his unclean habits and unceremonial conduct still emphasizes the unique feature of his character—imparital treatment to all his customers.

In Adrohaka we meet a man of righteous conduct, sincere and faithful to his friends. The prince appeals to Adrohaka to keep

9. भार्या पुत्रश्च मृत्यश्च न स्वतन्त्राः कदाचन सदा स्वाम्यर्थकर्माणो....

Bṛhaddharma Purāṇa 3.38

his wife as a trust for sometime. Adrohaka accedes to his request on condition that in the company of his wife he would be sleeping on the same bed with the princess (मम तल्पे मया साधं शयाना भार्यया सह—*Padma* I. 52. 113b). When the rumour spreads that Adrohaka is having illicit relation with the princess, the former proves his innocence by entering fire. Through this anecdote the redactor of *Padma* focusses our attention on the unblemished conduct of Adrohaka—his sincerity to his friends and his nobility of conduct in following the *asidhārāvratā*.

In *Padma Purāṇa*, the Brahmin Narottama meets Caṇḍāla Mūka, the devoted house-wife Śubhā, Dharmatulādhāra, and Adrohaka. His last meeting is with a devout Vaiṣṇava who directs him to pay a visit to the temple of Viṣṇu. Propitiated with the prayer of Narottama, it is Lord Viṣṇu who solves all his problems. The heavenly voice directing him to go to Mūka was but the voice of His devotee. The *Padma Purāṇa* identifies Lord Viṣṇu with His devotee. Due to the great importance of the cult of *bhakti*, the redactor makes Lord Viṣṇu Himself announce that in the residence of the former four, He lives in the guise of a Brahmin whereas in the residence of the devout Vaiṣṇava, He is physically present. By introducing the four characters beginning with Mūka and ending with Adrohaka, the redactor has emphasized the unique attribute of each of them. In the concluding portion of the story by presenting the character of devout Vaiṣṇava who does not have any unique attribute except that of having the Viṣṇu image in the temple the redactor suggests that the Vaiṣṇava is endowed with the noble qualities of the each of the preceding characters. That is the only reason for which Viṣṇu had come to reside physically with him though with the other four He was in the guise of a Brahmin. Further it must be noted that a man in order to be a devotee of Viṣṇu in the true sense of the term, must be in possession of all the merits that we find in the characters like Mūka, Dharmatulādhāra etc.

By the time of the redaction of *Padma* the concept of *bhakti* was very popular with the masses. The author of *Padma Purāṇa* has brought home to the mind of the people that mere adoration of the image of Lord Viṣṇu is useless unless the worshipper is in possession of the noble attributes like devotion to parents (as in the case of Caṇḍāla Mūka), service to one's lord (as in the case of

pativratā), just and equal treatment to one and all (as in the case of Dharmatulādihāra) and absence of malice or ill-feeling to a friend (as in the case of Adrohaka).

This story of Brahmacārin and the devoted house-wife as discussed above, is an outcome of glorification of *varṇāśramadharmā*. *Varṇāśramadharmā* consists of duties pertaining to one's caste and *āśrama*. Adherence to duties in keeping with one's caste and *āśrama* is regarded as pious whereas violation of them is said to be leading to vice— thus say the Smṛtis. The story under review has also proved that persons rigidly sticking to *varṇādharma* and *āśramadharmā* are more powerful than the persons fortified with penance, asceticism or Vedic lore. This thing has been clearly dealt with in the *Mahābhārata* when Dharmavyādha, the righteous fowler emphatically proclaims that despite caste, birth or status in the society, a person who is in possession of noble human virtues, is a true *Brāhmaṇa*, a real knower of *brahman* (यः क्रोधमोहौ त्यजति, यो वदेदिह सत्यानि, गुरुं सन्तोषयेत् च, हिंसितश्च न हिंसेत्, जितेन्द्रियो वर्मपरः, यस्य चात्मसमो लोका, तं देवा ब्राह्मणं विदुः (Mbh. III. 197. 31-34).

Birth in a higher caste never determines the higher place of a person if bereft of good and noble qualities. This is clearly asserted in the *Veṅṛisamhāra*, a drama of about 750 A.D., when the great warrior Karṇa, severely criticised by Aśvatthāman for his low birth¹⁰ gives the courageous reply : दैवायत्तं कुले जन्म, मदायत्तं च पौरुषम् (Act III. 37b)—“birth in a race noble or ignoble depends upon fate; prowess or heroic vigour, however, depends upon myself”. So it is the conduct and character of a person that determines his position in the society, but not his caste, birth or status. Regardless of one's profession to which one belongs by birth, it is only his virtues, the good and noble qualities that count.

10. The great hero Karṇa is said to be the son of a charioteer. He is, in fact, the son of Kuntī, but Kuntī, afraid of public scandal, threw Karṇa into the river soon after his birth. While being carried away by the current of the river, he was found out by Adhiratha, the charioteer of Dhṛtarāṣṭra. Rādihā, the wife of Adhiratha, brought him up as her own child. Hence Karṇa was called Sūtaputra, Rādheya etc. सूतो वा सूतपुत्रो वा यो वा को वा भवाम्यहम् —*Veṅṛisamhāra*, Act. III. 37a.

The veteran Smṛti scholar Hazra makes a study of the Smṛti records in the Purāṇa-texts and he rightly holds that due to the influence of Jainism and Buddhism when Brāhmanism became insecure, "the Brāhmanists felt it necessary to make an attempt to re-establish the *varṇāśramadharmā*, the authority of the Vedas and the moral rules among women, Śūdras and those members of the upper three castes who, being influenced by the faiths other than Brāhmanism, disregarded the Vedas and violated the rules of the *varṇāśramadharmā*.¹¹ It was the only aim of incorporating Smṛti matter in the *Mahābhārata* and the Purāṇa-texts. According to Hazra, the Smārta Vaiṣṇavas and Smārta Śaivas introduced the Smṛti materials to the Purāṇas to preach Viṣṇuism and Śivaism as against the heretical religions and also to establish the *varṇāśramadharmā*; but as we observe, the propounders of Viṣṇuism and Śivaism were not merely contented with just inserting the dry and insipid Smṛti passages in the Purāṇa-texts, rather for inspiring people by way of glaring examples, they had fabricated beautiful didactic myths and legends in keeping with their theme and gospel. And this is how the interesting story of Brahmācārin and the devoted house-wife teaching the great importance of *varṇadharmā* and *āśramadharmā* comes to have a place in the texts like the *Mahābhārata*, *Padma*, *Bṛhaddharmā* and *Narasimha Purāṇa*. Due to its popularity this story also finds mention in the beginning of *Śuka-saptati*, a famous narrative work of Sanskrit literature.

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KOṬITĪRTHA IN THE GREAT EPIC AND THE PURĀNAS

By

SWARAN PRABHA

There are many tirtha names¹ which are located in the Mahābhārata and the Purānas, at more than one religious centres in the country. Thus one often meets with a tirtha name simultaneously at tirtha complexes like Kurukṣetra, Kāśī, Prayāga, Puṣkara and Gayā. This is the result of a tendency to carry the name of their popular religious place with them when people move to other regions. People also desire to associate with their own religious centres names of holy places which have grown important enough to attract pilgrims from all over the country. This explains the existence of a large number of streams bearing the names for Sarasvatī and Gaṅgā and the founding of another Kurukṣetra in the distant land of Laos by Mahārājādhirāja Śrīman Śrī Devānika in the later half of the 5th century A. D.²

It need not therefore be doubted that in many of such cases a particular tirtha name spread to other centres from one original seat. It would be interesting to make an attempt to find out this original seat in such cases of spread of Tirtha names.

One simple and reasonable criterion for making such an attempt can be the date of the various literary sources where a particular tirtha name finds mention. It will be agreed that the enumeration of tirtha names is mostly given in the Epics and the

1. P. V. Kane, after tracing in detail the connotation of the word *tirtha*, defines it as a locality or spot or expanse of water which gives to the accumulation of righteousness (merit) owing to its own peculiar nature without any adventitious circumstances. Vide *History of Dharma-Śāstra* (HD), Vol. IV, Second ed. Poona 1973, p. 554ff.
2. R. C. Majumdar, *Holy Kurukṣetra in Laes*, J. A. S. of Bombay 1959-60, Vol. 34-5, pp. 22-26.

Purāṇas. Where the same tirtha name is located at different places in the Epics and the Purāṇas the place of its location as given in the Epics should receive preference in view of the fact that the Epics are largely the product of ages earlier than those of the Purāṇas. It is well known that the Purāṇas have often not only borrowed episodes and ideas but also bodily lifted many verses from the Epics. This is often the case with description of tirthas particularly those relating to Kurukṣetra.

Another criterion relevant to the question of deciding the original seat of a tirtha can be the comparative antiquity of the various religious complexes where the different sources mention it. If, for instance, the name of a tirtha is connected with Kurukṣetra as well as Kāśī or Prayāga the probability of being its original seat would be in favour of Kurukṣetra which is known from early Sanskrit literature as the cradle of Indian culture and civilization.³ Indeed it is in the land of Kurukṣetra that the earliest tirtha-like mention of river and lake names finds place in the Ṛgveda. The names of rivers Sarasvatī, Dṛṣadvati and Āpayā as well as the lake Mānuṣa can be remembered in this connection.⁴ It can be said without any hesitation that the other streams called Sarasvatī in our country have been so named after the Kurukṣetra Sarasvatī which has three hymns devoted to it as a deity in the Ṛgveda (vi. 61; VII. 95 and 96) and has been addressed as best of mothers, best of rivers and best of goddesses.⁵ The gradual adoption for a holy place of the term tirtha, which literally connotes a place where one fords a river or an expanse of waters,^{5a} is aptly explained in this background.

We propose to examine the case of the Koṭitirtha on these lines.

Koṭitirtha finds mention at many places in the Mahābhārata and the Purāṇas and it is located at about a dozen different

3. A. A. Macdonell, *A History of Sanskrit Literature*, Delhi 1962, pp. 146-47.

4. Ṛgveda, III. 23.4.

5. *Ibid.* 41.16 :

अम्बितमे नदीतमे देवितमे सरस्वति ।

5a. This is clearly the meaning given to it in Ṛgveda, VIII. 47.11 and I. 46.8.

places in the various relevant passages. One point deserving special notice about this tīrtha is that it is invariably counted amongst the tīrthas relating to god Śiva. Often one and the same text counts it in its description of several tīrtha-complexes. Thus the Nāradiya Purāṇa locates it at Kāśī,⁶ Puṣkara,⁷ Prayāga,⁸ Mathurā,⁹ Prabhāsa¹⁰ (Koṭīhrada) and Kurukṣetra.¹¹ The Matsya Purāṇa mentions it at the Narmadā as a place where crores of conceited demons were killed and their heads carried away by the gods who set up god Śiva there. Since a crore of demons were killed the tīrtha was named Koṭīsvara.¹² Later in the same

6. Nāradiya Purāṇa, Delhi 1948 (Kāśī Māhātmya), II.50.7 :
पन्नगैश्चैव यात्रेयं मार्गमासे तु मोहिनि ।
कोटितीर्थस्थितैश्चोर्णा स्नानपूजाविधायकैः ॥
7. Ibid. (Puṣkara Māhātmya) 71.15 :
कोटितीर्थं तथात्रास्ति यत्रर्षिकोटिरागता ।
तत्र स्नात्वा द्विजान्प्राचर्य मुच्यते सर्वपातकैः ॥
8. Ibid. (Prayāga Māhātmya) 63.151 :
स भुक्त्वा विपुलान्भोगांस्तत्तीर्थं स्मरते पुनः ।
कोटितीर्थं समासाद्य यस्तु प्राणान्परित्यजेत् ॥
9. Ibid. (Mathurā Māhātmya) 79.34 :
तद् वक्ष्ये कोटितीर्थं वै यत्र स्नानेन मानवः ।
सर्वपापविनिमुक्तो विष्णुलोकमवाप्नुयात् ॥
10. Ibid. (Prabhāsa Māhātmya) 70.82 :
मार्कण्डेश्वरमभ्यर्च्य दीर्घायुर्जायते नरः ।
तथा कोटीह्रदे स्नात्वाभ्यर्च्य कोटीश्वरं सुखी ॥
11. Ibid. (Kurukṣetra Māhātmya) 65.27-28
तत्र स्नानेन दानेन निर्भयो जायते नरः ।
कोटितीर्थं ततो गच्छेद्यत्र रुद्रेण मोहिनि ॥
कोटितीर्थान्युपाहृत्य स्थपितानि महात्मना ।
तत्र तीर्थे नरः स्नात्वा दृष्ट्वा कोटीश्वरं हरम् ॥
12. Matsya Purāṇa, II. 191.7-9 :
ततो गच्छेत्तु राजेन्द्र युद्धं यत्र सुसाधितम् ।
कोटितीर्थं तु विख्यातमसुरा यत्र मोहिताः ॥
यत्रैव निहता राजन् दानवा बलदपिताः ।
तेषां शिरांस्यगृह्णन्त सर्वे देवाः समागताः ॥
तैस्तु संस्थापितो देवः शूलपाणिवृषध्वजः ।
कोटिर्वनिहता तत्र तेन कोटीश्वरः स्मृतः ॥

chapter¹³ a person taking a dip at the Koṭitirtha is promised kingship as a reward and a woman bathing in the tirtha is offered a position equal to that of Gaurī and the consort of Indra. The gifts made in charity at this tirtha are said to multiply a crore times in merit. The Brahma Purāṇa¹⁴ places it on the southern bank of the Gaṅgā and in the Vāmana Purāṇa it is located only in Kurukṣetra.¹⁵ The Kūrma Purāṇa on the other hand mentions it on the Narmadā¹⁶ even while naming it between the Ikṣunadi and

13. Ibid. 191.56-58 :

कोटितीर्थं ततो गच्छेत् सर्वपापहरं परम् ।
तत्र स्नात्वा नरो राज्यं लभते नात्र संशयः ॥
तत्र तीर्थं समासाद्य दत्त्वा दानं तु यो नरः ।
तस्य तीर्थप्रभावेन सर्वं कोटिगुणं भवेत् ॥
अथ नारी भवेत् काचित्तत्र स्नानं समाचरेत् ।
गौरीतुल्या भवेत् सापि त्विन्द्रपत्नी न संशयः ॥

14. Brahma Purāṇa, Delhi 1985 (Gautamimāhātmya), 78.1 :

कोटितीर्थमिति ख्यातं गङ्गाया दक्षिणे तटे ।
यस्यानुस्मरणदेव सर्वपापैः प्रमुच्यते ॥

15. Vāmana Purāṇa, Nag Publishers, Delhi 36.56-66, 73-74 :
34.28,29; 51.53 :

अर्चयित्वा महादेवमभ्रमेघफलं लभेत् ।
कोटितीर्थं च तत्रैव दृष्ट्वा कोटीश्वरं प्रभुम् ॥
तत्र स्नात्वा श्रद्धानः कोटियज्ञफलं लभेत् ।(i)
तत्रैव कोटितीर्थं च त्रिषु लोकेषु विश्रुतम् ।
तीस्मंस्तीर्थे नरः स्नात्वा कोटियज्ञफलं लभेत् ॥
कोटीश्वरं नरो दृष्ट्वा तस्मिंस्तीर्थे महेश्वरम् ।
महादेवप्रसादेन गाणपत्यमवाप्नुयात् ॥(ii)
कोटीतीर्थानि रुद्रेण समाजह्ने यतस्ततः ।
तेन त्रैलोक्यविख्यातं कोटितीर्थं प्रचक्षते ॥
तस्मिंस्तीर्थे नरः स्नात्वा दृष्ट्वा कोटीश्वरं हरम् ।
पञ्चयज्ञानवाप्नोति नित्यं श्रद्धासमन्वितः ॥(iii)
कौनटे कोटितीर्थे च तक्षके च कृशोदरि ।
निष्कामेन कृतं स्नानं ततोऽभ्यागं तवाश्रमम् ॥(iv)

16. Kūrma Purāṇa, Nag Publishers, Delhi 1983, II. 41.34 :

तत्र स्नानं प्रकुर्वीत अश्वमेघफलं लभेत् ।
कोटितीर्थं ततो गच्छेत्सर्वपापप्रणाशनम् ॥

the Candrabhāga¹⁷ which brings it again closer to Kurukṣetra.¹⁸ The Skanda Purāṇa includes it amongst the tirthas on the Gandhamādana-Rāmeśvara¹⁹ and Śīprā²⁰ in Ujjayani-Kuśasthali while the Varāha Purāṇa places it in Mathurā²¹ and Kāśmīra.²² The Agni Purāṇa²³ and the Vayu Purāṇa²⁴ count it among the tirthas

17. Ibid. 41.28 and 41.35 :

ततो गच्छेत राजेन्द्र इक्षुनद्यास्तु संगमम् ।^{***}
चन्द्रभागां ततो गच्छेत्स्नानं तत्र समाचरेत् ॥

18. Ikṣunadī is apparently another form of the river-name Ikṣumatī which has been identified with the Vedic Sarasvatī, Vide O. P. Bharadwaj, *Studies in the Historical Geography of Ancient India*, Delhi 1986, p. 94 ff.
19. Skanda Purāṇa, Delhi 1982, (Brahmakhaṇḍa), 3.1, 27.5-12 and 44.17 :
20. Ibid. (Āvantiyakhāṇḍa) 5.1,34. 86-90 and 57.27.
21. Varāha Purāṇa, Delhi 1984, 152. 95-67 : 155.32 :

तत्र वै कोटितीर्थं हि देवानामपि दुर्लभम् ।
तत्र स्नानेन दानेन मम लोके महीयते ॥
कोटितीर्थे नरः स्नात्वा सन्तप्यं पितृदेवताः ।
तारिताः पितरस्तेन तथैव प्रपितामहाः ॥
कोटितीर्थे नरः स्नात्वा ब्रह्मलोके महीयते ।⁽ⁱ⁾
ततः परे कोटितीर्थं पवित्रं परमं स्मृतम् ।
तत्र वै स्नानमात्रेण गवां कोटिफलं लभेत् ॥⁽ⁱⁱ⁾

22. (i) Savitri V. Kumar, *The Purāṇic Lore of Holy Water-places*, Delhi 1983, p. 341.
- (ii) P. V. Kane, *HD*, IV, p. 770 (Bāramūia modern Koṭisar) Bühler's Kashmir Report.
23. Agni Purāṇa, Varanasi 1966, 116.6 :
- कोटीतीर्थे च कोटीशं नत्वामोघपदे नरः ।
गदालोले वानरके गोप्रचारे च पिण्डदः ॥
24. Vāyu Purāṇa, Delhi 1983, II, 50.37 :
- कोटितीर्थे रुक्मिणीये पिण्डदः स्वनयेत्पितृन् ।
त्रिरात्रोपोषणेनैव तीर्थाभिगमनेन च ॥

of Gayā. So does the Garuḍa Purāṇa at one place²⁵ while naming it without location at another place in the chapter on Sarvatīrtha Māhātmya.²⁶ According to the Skanda Purāṇa story Rāma established a līṅga at Gandhamādāna mountain on the Setu to get rid of Brahmahatyā caused by the killing of Rāvaṇa. He washed it with the water of Gaṅgā flowing out of a hole made by him with the tip of his bow deep upto Rasātala. The tīrtha is again connected with Śivalīṅga worship.²⁷

The Mahābhārata names Koṭītīrtha in relation to three separate tīrtha complexes. At one place²⁸ it occurs after Gaṅgādvāra which is compared with Svargadvāra or the gateway to heaven. The text says that any one performing *abhiṣeka* at the Koṭītīrtha attains Puṇḍarīka and saves his whole family.²⁹ Another Koṭītīrtha is mentioned after the rivers Sarayū and Gomatī and at the sight of Mahākala.³⁰ It is said that a person following the Niyamas and living on a controlled diet acquires the merit of performing an Aśvamedha sacrifice, if he worships at

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25. Garuḍa Purāṇa, Varanasi—I, 1964, 83.13,23 :
 प्रभासेशं प्रभासे च दृष्ट्वा याति परां गतिम् ।
 कोटीश्वरं चारुमेघं दृष्ट्वा स्यादृणनाशनम् ॥
 कोटितीर्थे गयालोके वैतरण्याञ्च गोमके ।
 ब्रह्मलोकं नयेच्च श्राद्धी पुरुषानेकविंशतिम् ॥
26. Ibid. 81.20 (i) :
 नन्दितीर्थं मुक्तिदञ्च कोटितीर्थफलप्रदम् ।
27. Skanda Purāṇa, 3-1; 27 (Complete) 3-1; 27.12 :
 रामकामुंककोटञ्चैव यतस्तन्निमित्तं पुरा ।
 अतः कोटिरिति ख्यातं तत्तीर्थं भुवनत्रये ॥
28. Mahābhārata, Poona 1942, Vana Parva, 82.23 :
 ततो गच्छेत घर्मज्ञ नमस्कृत्य महागिरिम् ।
 स्वर्गद्वारेण यत्तुल्यं गङ्गाद्वारं न संशयः ॥
29. Ibid. 82.24 :
 तत्राभिषेकं कुर्वीत कोटितीर्थे समाहितः ।
 पुण्डरीकमवाप्नोति कुलं चैव समुद्धरेत् ॥
30. Ibid, 80.68 :
 महाकालं ततो गच्छेन्नियतो नियताशनः ।
 कोटितीर्थमुपस्पृश्य हयमेघफलं लभेत् ॥

the Koṭīrtha. Again in words identical with the above verse relating to Mahākāla, the Mahābhārata locates one Koṭīrtha at Pañcanada.³¹ This happens to be in a region where the worship of Śiva was popular because in another chapter of the same Parva two more Śaiva tirthas Kumārakoṭī³² and Rudra-koṭī³³ are mentioned. The story explaining the name Rudra-koṭī says that a crore of Rudras were created here because Munis numbering one crore were becoming impatient for a glimpse of Rudra.³⁴ One Rudra-koṭī tirtha is mentioned at Saraka in the Saro-Māhātmya part of the Vāmana Purāṇa.³⁵ The same chapter describes another Koṭīrtha at Kṛtajapya where one attains the merit of performing an Aśvamedha by worshipping god Śiva while standing in the Gaṅgā.

The name Gaṅgā appears to have been used here for some local stream christened after the sacred Gaṅgā because Kṛtajapya

31. Mahābhārata, Gita Press ed., Vana Parva, 83.16 (ii), 17 (i) :

ततः पञ्चनदं गत्वा नियतो नियताशनः ।
कोटितीर्थमुपस्पृश्य ह्यश्वमेघफलं लभेत् ॥

32. Ibid. 82.117 :

कुमारकोटिमासाद्य नियतः कुरुनन्दन ।
तत्राभिषेकं कुर्वीत पितृदेवार्चने रतः ॥

33. Ibid. 82.118 :

गवामयुतमाप्नोति कुलं चैव समुद्धरेत् ।
ततो गच्छेत घर्मज्ञ रुद्रकोटिं समाहितः ॥

34. Ibid. 82.119, 121 (ii), 122 (i) :

पुरा यत्र महाराज मुनिकोटिः समागता ।
हर्षेण महताविष्टा रुद्रश्चानकाङ्क्षया ॥
तेषां मन्युप्रणाञ्चार्यं मृषीणां भावितात्मनाम् ।
सृष्टा कोटीति रुद्राणामृषीणामग्रतः स्थिता ॥

35. Critical Ed. Varanasi 1967, 15.21 (ii), 22-23 :

तिस्रः कोट्यस्तु तीर्थानां सरके द्विजसत्तमाः ।
रुद्रकोटिस्तथा कूपे सरोमध्ये व्यवस्थिता ॥
तस्मिन् सरे च यः स्नात्वा रुद्रकोटिं स्मरेन्नरः ॥
पूजिता रुद्रकोटिश्च भविष्यति न संशयः ।
रुद्राणां च प्रसादेन सर्वदोषविवर्जितः ॥

is a tirtha of Kurukṣetra and from the succeeding verses 63 and 64 it becomes clear that it was located immediately before the Vāmanaka tirtha which too is a tirtha of Kurukṣetra.³⁶ Gaṅga as a name of a small stream in Kurukṣetra finds support even from Vālmiki's Rāmāyaṇa³⁷ which mentions Bharata crossing the combined flow of the rivers Sarasvatī and Gaṅgā in Kurukṣetra. The Vāmana Purāṇa also mentions one Koṭitirtha immediately after its description of Puṣkara³⁸ although it is placed again on the Sarasvatī near Kurujāngala. Here also the story of Śiva assuming a crore forms to satisfy crores of *munis* eager to have his glimpse is related. The connection of Koṭitirtha with Pañcanada also becomes apparent from another reference in the Vāmana Purāṇa³⁹ which supports the Mahābhārata.

36. Ibid. 15.62-64, 71-72 :

कृतजप्यं ततो गच्छेत् त्रिषु लोकेषु विश्रुतम् ।
 तत्राभिषेकं कुर्वीत गङ्गायां प्रयतः स्थितः ॥
 अर्चयित्वा महादेवमश्वमेघफलं लभेत् ।
 कोटितीर्थं च तत्रैव दृष्ट्वा कोटीश्वरं प्रभुम् ॥
 तत्र स्नात्वा श्रद्धाधानः कोटियज्ञफलं लभेत् ।
 ततो वामनकं गच्छेत् त्रिषु लोकेषु विश्रुतम् ॥
 तत्रैव कोटितीर्थं च त्रिषु लोकेषु विश्रुतम् ।
 तस्मिंस्तीर्थे नरः स्नात्वा कोटियज्ञफलं लभेत् ॥
 कोटीश्वरं नरो दृष्ट्वा तस्मिंस्तीर्थे महेश्वरम् ।
 महादेवप्रसादेन गाणपत्यमवाप्नुयात् ॥

37. O. P. Bharadwaj, op. cit. p. 77.

38. Vāmana Purāṇa, 57.34-40 :

ततो भूयः सरस्वत्यास्तीर्थे त्रैलोक्यविश्रुते ।
 कोटितीर्थे रुद्रकोटिं ददशं वृषभध्वजम् ॥
 कोटितीर्थे रुद्रकोटिं समभ्यर्च्यं जगाम कुरुजाङ्गलम् ॥

39. Ibid. Saro-Māhātmya, 13.28-29 :

कोटितीर्थानि रुद्रेण समाहृत्य यतः स्थितम् ।
 तेन त्रैलोक्यविख्यातं कोटितीर्थं प्रचक्षते ॥
 तस्मिन् तीर्थे नरः स्नात्वा दृष्ट्वा कोटीश्वरं हरम् ।
 पञ्चयज्ञानवाप्नोति नित्यं श्रद्धासमन्वितः ॥

The Nāradiya Purāṇa⁴⁰ also names the Koṭitīrtha after Pañcanada and says that god Rudra brought together a crore tīrthas and placed them in the Koṭitīrtha where one could achieve a glimpse of god Koṭiśvara Śiva after a bath. The Padma Purāṇa⁴¹ too promises the merit of performing an Aśvamedha sacrifice to one worshipping god Śiva at the Koṭitīrtha which is mentioned among the tīrthas of Kurukṣetra.

From the references described above it would appear that although the name Koṭitīrtha does find mention in relation to about a dozen tīrtha complexes in ancient India, it figures more predominantly and frequently in relation to Kurukṣetra. The Great Epic and the Vāmana, Nāradiya, Padma and the Kūrma Purāṇas locate it at or near Kurukṣetra. The description in the Mahābhārata and the Vāmana Purāṇa is detailed enough to give the genesis of the name Koṭitīrtha. Also what is of special importance is that the Mahābhārata and the Vāmana Purāṇa describe it at or near Pañcanada alongwith several other tīrthas connected with the worship of Śiva, thus placing it in a region which was predominantly under the influence of Śaivism. It was also associated with the presence of Rākṣasas⁴² who again were particularly devoted to the worship of god Śiva.⁴³

All these factors would appear to suggest that *the name Koṭitīrtha was perhaps originally associated with its seat in the western part of ancient Kurukṣetra i. e. the country about Pañcanada and Vinaśana. It was from this region that the name gradually travelled to other tīrtha complexes in the country.*

40. Nāradiya Purāṇa, 65.27-28 :

तत्र स्नानेन दानेन निर्भयो जायते नरः ।
कोटितीर्थं ततो गच्छेच्च रुद्रेण मोहिनि ॥
कोटितीर्थान्युपाहृत्य स्थापितानि महात्मना ।
तत्र तीर्थे नरः स्नात्वा दृष्ट्वा कोटीस्वरं हरम् ॥

41. Padma Purāṇa, Delhi 1984 (Svargakhaṇḍa) I. 26.15 :

कोटितीर्थंमुपस्पृश्य ह्यश्वमेधफलं लभेत् ।

42. Vāmana Purāṇa, Delhi, 34.27 :

पञ्चनदाश्च रुद्रेण कृता दानव भीषणाः ।
तत्र सर्वेषु लोकेषु तीर्थं पञ्चनदं स्मृतम् ॥

43. O. P. Bharadwaj, Op. Cit. p. 233.

Incidentally this conclusion makes it unlikely that Kurukṣetra came under influence of Liṅga worship after Prabhāsa, Mahākāla and Vārāṇasī as is sometimes believed:⁴⁴ It may indeed have been the other way round.

44. Sarayu Prasad Gupta, *A Critical Study of Tirthas of India according to Mahābhārata and the Purāṇas*, Varanasi, p. 198.

THE QUINTESSENCE OF YOGĀBHĪYĀSA IN THE BRAHMAMAHĀPURĀṆA

By

CHANDRAMOULI S. NAIKAR

Purāṇas being the ancient Indian writings in Sanskrit verses, giving legendary accounts on religious themes, the origin of which is traced back to the Vedic times, share much material with the two great epics, the *Mahābhārata* and *Rāmāyaṇa* and with the law books i. e., *Dharmaśāstra*. 'Purāṇa' means 'ancient' and traditionally a genuine *Purāṇa* is supposed to possess certain Lakṣaṇas, 'marks' or characteristics that distinguish this class of writing from all others.¹ Thus, the *Purāṇas* being popular encyclopaedias of useful knowledge, have been called 'the Veda of the common folk' since they present much traditional and orthodox material through myth and legend, story and symbol. It is obviously stated in *Padma Purāṇa* that listening to the *Purāṇas* is as good as of listening to the Vedas themselves.² The eighteen known *Mahāpurāṇas*, divided into three categories i. e., *Sattva* (Purity), *Tamas* (Gloom) and *Rajas* (Passion), each one containing six *Purāṇas*, are said to consist altogether 400,000 couplets. Their scope, therefore, being encyclopaedic, cover a number of subjects among which 'Yoga' and 'Yogābhīyāsa' are one of them.

The scholars have explained *yoga* and *Yogābhīyāsa*, the nature, kinds and power of Yoga, its psychology and develop-

1. They are : (a) the creation of the universe; (b) the genealogy of the gods and ṛṣis (c) the rule of the manus, (d) the destruction of the universe and its re-creation with the history of mankind, and (e) dynastic legends of the solar and lunar dynasties, widely known as :

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।

वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥

2. Benjamin Walker, *Hindu World, an Encyclopaedic Survey of Hinduism*, Vol. II, London, 1968, p. 254.

ment etc. exhaustively, but it is impossible here to give an adequate idea within the limited space and restricted canvas at our disposal of the various kinds and beauty of these cameos of thought and feeling. The *Purāṇas* form the thesis on various subjects, including *yogābhyāsa*, and, hence an aspect of it is the theme of this paper.

Yoga, one of the six orthodox systems of Hindu Philosophy, is believed to have been founded by the sage Yājñavalkya, and later codified by Patañjali (2nd century B. C.) in his *Yoga-sūtra*. *Yoga*, it is accepted all over, has been defined as a form of mental and physical discipline, a code of ascetic practices. This *Yoga* is regarded as the practical and dynamic expression of the system of thought and life for which the *Sāṅkhya* School provides the theoretical and metaphysical basis. Hence *Yoga* accepts the twenty-five principles³ of the *Sāṅkhya* teaching.

Coming to the *Brahma Mahāpnrāṇa*, we note the following details about *yogābhyāsa* stated by Vyāsa, the great sage. He states that a devotee, at the very outset, should propitiate the Preceptor devotedly and should listen to the Yogic Scriptural texts. He should then efficiently master *Itihāsa*, *Purāṇa* and *Vedas*. The intelligent one should fully understand the diet of a Yogin, the pit-falls during the practice of *Yoga* and the proper time and place for the same. He should free himself from the mutually opposed pairs. He should desist from hoarding possessions and then practice *Yoga*.⁴

3. Pañca-tanmātras, pañca jñānendriyas, pañca karmendriyas, pañca mahābhūtas, puruṣa, prakṛti, mahattattva ahaṅkāra and manas (five subtle substances, five agents of perception, five agents of action, five pure elements, puruṣa, prakṛti, the great principle which is the manifestation of the Universe or the first product of prakṛti, self-consciousness, mind (cosmic mind).
4. श्रुत्वादौ योगशास्त्राणि गुरुमाराध्य भक्तिः ।
इतिहासं पुराणं च वेदांश्चैव विचक्षणः ॥
आहारं योगदोषांश्च देशकालं च बुद्धिमान् ।
ज्ञात्वा समभ्यसेद् योगं निद्वन्द्वो निष्परिग्रहः ॥ (235. 4-5)

The devotee should select the following food for his steady yogic practice : flour of fried grains, rice gruel, buttermilk, roots, fruits, milk, barley food, ears of corn and oil cakes.⁵ He should not practise *yoga* when the mind is unhappy, when he is weary or hungry, when the mutually conflicting pairs are present, when it is very chilly, too hot and when there prevails too much of wind. He should avoid the places like too noisy, too close to water or too near fire, a dilapidated cowpen, a cross-road, a place infested by reptiles, a cremation ground, the banks of a river, a monastery, an ant-hill, a dangerous place or a place near well and a place full of heap of dry leaves,⁶ for yogic practice, failing which leads to the physical deformities, like deafness, blindness, heaviness, loss of memory, dumbness, sluggishness and fever etc.⁷ Hence, it is very essential that by all means the physical body should be protected⁸ without which the four human values i. e., *dharma* (virtue), *artha* (wealth), *kāma* (love) and *mokṣa* (liberation) can never be achieved.⁹

A lonely hermitage, a secret place, a mountain, a vacant house, a holy but delightful temple, these places are suitable for a devotee for his yogic practice.¹⁰ The timings prescribed

5. भुङ्क्तुं सक्तुं यवागूं च तक्रमूलफलं पयः ।
यावकं कणपिण्याकमाहारं योगसाधनम् ॥ (235 6)
6. न मनोविकल्पे ष्माते न श्रान्ते क्षुधिते तथा ।
न द्वन्द्वे न च शीते च न चोष्णे नानिलात्मके ।
सशब्दे न जलाभ्यासे जीर्णगोष्ठे चतुष्पथे ।
सरीसृपे श्मशाने च न नद्यन्तेऽग्निसन्निधौ ॥ (235.7-8)
7. देशानेताननादृत्य मूढत्वाद् यो युनक्ति वै ।
प्रवक्ष्ये तस्य ये दोषा जायन्ते विघ्नकारकाः ॥
बाधियं जुडता लोपः स्मृतेमूर्कत्वमन्धता ।
ज्वरश्च जायते सद्यस्तद्वदज्ञानसंभवः ॥ (235. 10-11)
8. The well-known saying शरीरमाद्यं खलु धर्मसाधनम् suits to this thought.
9. तस्मात् सर्वात्मना कार्या रक्षा योगविदा सदा ।
धर्मार्थकाममोक्षाणां शरीरं साधनं यतः ॥ (235.12)
10. आश्रमे विजने गुह्ये निःशब्दे निर्भये नगे ।
शून्यागारे शुचौ रम्ये चैकान्ते देवतालये ॥ (235.13)

for *yogābhyāsa* are : the first or last *yāma* (a period of three hours) of the night or in the forenoon or at midday. A devotee thus keeping in mind the timings has to advance in the practice of *yoga* with the following comforts : good but helpful food for his practice, a seat neither too high nor too low, sitting facing to the east, having controlled and conquered the *indriyas*, with concentration, but free from greed, with moderate periods of sleep having subdued anger. He should be engaged in whatever is conducive to the welfare of living beings, though he is undergoing the mutually opposed pairs. Along with these the Seeker has to maintain balance of the body and the mind.¹¹

A *yogī* (or Seeker) while practising *yoga* should place his hands on his naval, and should sit in a *Padmāsana* posture, should concentrate his sight with half-closed eyes on the tip of his nose. Having controlled the breath and the five sense organs, the Seeker should utter the sacred syllable, “Om”. Then he should, come over ‘ignorance’ (*Tamogūṇa*) through ‘passion’ (*Rajogūṇa*) and ‘passion’ through goodness (*Sattvagūṇa*) with a clean mind, and then he should calm down his mind. Then, having closed his eyes, he should meditate upon the unblemished, omnipresent Supreme Soul i. e., *Parabrahman*, the bestower of salvation (*muktidāyaka*).¹² The Seeker, at the outset should fix the

11. रजन्याः पश्चिमे यामे पूर्वे च सुसमाहितः ।
 पूर्वाह्णे मध्यमे चाह्नि मुक्ताहारो जितेन्द्रियः ॥
 आसीनः प्राङ्मुखो रम्य आसने सुखनिश्चले ।
 नातिनीचे न चोच्छ्रिते निःस्पृहः सत्यवाक् शुचिः ॥
 युक्तनिद्रो जितक्रोधः सर्वभूतहिते रतः ।
 सर्वद्वन्द्वसहो धीरः समकायाङ्घ्रिमस्तकः ॥ (235.14-16)
12. नाभौ निधाय हस्तौ द्वौ शान्तः पद्मासने स्थितः ।
 संस्थाप्य दृष्टिं नासाग्रे प्राणानायम्य वाग्यतः ॥
 समाहित्येन्द्रियग्रामं मनसा हृदये मुनिः ।
 प्रणवं दीर्घमुद्यम्य संवृतास्यः मुनिश्चलः ॥
 रजसा तमसो वृत्तिं सत्त्वेन रजसस्तथा ।
 संछाद्य निर्मले शान्ते स्थितः संवृतलोचनः ॥
 हृत्पद्मकोटरे लीनं सर्वव्यापिं निरञ्जनम् ।
 युञ्जीत सततं योगी मुक्तिदं पुरुषोत्तमम् ॥ (235.17-20)

karmendriyas, the *jñānendriyas* and the *pañcabhūtas* in his soul and then should unite with the Supreme Soul.¹³ It is then the devotee performs *yoga*.

The Supreme region being very subtle, the Yogins devoted to meditation alone can visualise it by lamp of their mind. A devotee who is conversant with *yoga* is capable of withdrawing the sense organs like a turtle that withdraws its limbs. The success in *Yoga* is assured to such a devotee whose mind is able to find its ultimate end in the Supreme Soul after abandoning all sensuous objects and thus the Yogin will be in communion with the Supreme Brahman in the course of his ecstatic experience and his mind gets dissolved in the Supreme Brahman, and finally he attains the highest place.¹⁴ By the power of *yoga* the devotee or Yogin attains the pure *Puruṣottama* who is termed the "fourth" and transcends the three states (viz., wakeful, dreaming and slumbering). Undoubtedly in this he is liberated.¹⁵ By absence of attachment and regular practice of *yoga*, the devotee conversant with *yoga* will undoubtedly be liberated.¹⁶ *Yoga* cannot be achieved merely by resorting

13. करणेन्द्रियभूतानि क्षेत्रज्ञे प्रथमं न्यसेत् ।
क्षेत्रज्ञश्च परे योज्यस्ततो युञ्जति योगवित् ॥ (235.21)
14. मनो यस्यान्तमभ्येति परमात्मनि चञ्चलम् ।
संत्यज्य विषयांस्तस्य योगसिद्धिः प्रकाशिता ॥
यदा निर्विषयं चित्तं परे ब्रह्मणि लीयते ।
समाधौ योगयुक्तस्य तदाभ्येति परं पदम् ॥
असंसक्तं यदा चित्तं योगिनः सर्वकर्मसु ।
भवत्यानन्दमासाद्य तदा निर्वाणमृच्छति ॥
शुद्धं धामत्रयातीतं तुर्याब्ध्यं पुरुषोत्तमम् ।
प्राप्य योगबलाद् योगी मुच्यते नात्र संशयः ॥ (235.22-25)
15. निःस्पृहः सर्वकामेभ्यः सर्वत्र प्रियदर्शनः ।
सर्वत्रानित्यबुद्धिस्तु योगी मुच्यते नान्यथा ॥ (235.26)
16. इन्द्रियाणि न सेवेत वैराग्येण च योगवित् ।
सदा चाभ्यासयोगेन मुच्यते नात्र संशयः ॥
न च पद्मासनाद् योगो न नासाग्रनिरीक्षणात् ।
मनसश्चेन्द्रियाणां च संयोगो योग उच्यते ॥ (235.27-28)

to the lotus posture, nor only by concentrating on the tip of the nose. The unison of the mind and the sense organs with the Soul is called *Yoga*.¹⁷

To conclude, the *Brahma Mahāpurāṇa* gives a definition of *Yoga* and the method of *yogābhyāsa*. It shows that *yoga* is the only path that leads one upto the highest level of spiritual elevation. Though almost every one is quite familiar with the name, there may perhaps be only a few who understood it in its true spirit. *Yoga* really is a great psychic science based directly on the natural principles. Of course there are as many ideas and definitions of *yoga* as there are minds in this world. It is often said that there is a world under every hat. Each person has his own conception of what *yoga* is. But here in this *Purāṇa* we note the details regarding the need to choose good food, place, time etc. for *yogābhyāsa*. At this juncture we may note that Patañjali (2nd century B.C.), a great name in India's Scriptural lore, was a mighty sage in giving the various aspects and definition of *yoga* besides the preliminary instructions and the obstacles on the path of *yoga*. As a matter of fact *yoga* is very old and was followed by saints and sages long before Patañjali's *Yoga Śāstra* was introduced. Reference to *yoga* can be traced out even in the *Upaniṣads*. But during that period, there being no systematic exposition of the subject the practices (*upāsana*s) followed were based on the personal understanding and experience of teachers, and they passed down from heart to heart or from the teacher to the taught.¹⁸ Though more or less the nature of *yoga* being the same, both in the *Yoga Śāstras* and in the *Purāṇas* as accepted all over, we may arrive at the following factual truth: 'The system of *yoga* is practice, this practice is nothing but the disciplined conduct of life. The follower of *yoga*, thus with discipline, should advance in the science of *Yoga*, should surrender himself to the *Parabrahman* and then with his *yogasiddhi*, should merge into the Supreme Brahman and then attain Salvation, for *yoga* means the unison of the mind and the sense organs with the Soul.

17. एवं मया मुनिश्चेष्टा योगः प्रोक्तो विमुक्तिदः ।

संसारमोक्षहेतुश्च किमन्यच् द्योतुमिच्छथ ॥ (235.29)

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ŚIVA IN THE SKANDA PURĀṆA

By

Mrs. SUDHA SAHAI

In the field of Sanskrit literature, the Skanda Purāṇa occupies a unique place both by its bulk extending to eighty-one thousand verses or above and by the richness of its contents. It furnishes an unrivalled documentation of the religion and social history of India. The Purāṇa regards itself to be the best among all the Purāṇas. It is clearly stated here that as the mother is the best among the respected persons, the father among the preceptors, so this Purāṇa is the best among all the Purāṇas.¹

The Purāṇa is named after Skanda, the son of Śiva and the commander of the celestial army. He is also regarded as the relator of this Purāṇa. The tradition of relating of this Purāṇa is given in the Skanda Purāṇa itself. Śiva, for the first time, related this Purāṇa to Pārvatī, Pārvatī in return related it before Skanda and Skanda related this Purāṇa to a Gaṇa Nandi and others.²

The religion of the Skanda Purāṇa mainly comprises the cult and the devotion to Śiva and his consort Umā with her two sons Gaṇeśa and Skanda. In fact, the cult of Śiva is the guarding principle for a major portion of this Purāṇa. Devotion to Śiva is advocated here both directly and indirectly. The phallic worship is also described as forming an integral part of Śiva worship in this Purāṇa. Śiva is regarded here as the Supreme God. He has

1. पूज्यानास्तु यथा माता गुरुणान्तु यथा पिता ।
तथैव सर्वशास्त्राणां पुराणं स्कन्दं कीर्तितम् ॥

Sk. Pu., Pr. Kh. A., 1.27.

2. पुरा कैलाशशिखरे ब्रह्मादीनाञ्च सन्निधौ ।
स्कन्दम्पुराणं कथितं पार्वत्यग्रे पिनाकिना ॥
पार्वत्या सम्मुखस्याग्रे तेन नन्दिगणाय वै ।

Ibid. VS. 28, 29.

been generally represented in two forms : Śaṅkara the pleasing one and the Rudra, the furious one. But the Purāṇa to its great extent describes the pleasing from of Śiva and represents him as giving happiness and joy to others.³ Śiva is very lustrous and auspicious. Śiva alone is the creator, protector and the destructor of the world but in all his deeds he is always accompanied by his beloved Śakti—the character of Umā. Śiva is the Great God, i.e. “Mahādeva”, the immortal divine principle who has entered the mortal beings. The Great God is the eternal life principle.

Relation of Śiva and Brahmā

As Śiva is established as the chief God in the Skanda Purāṇa, Brahmā and Viṣṇu are represented as inferior to Śiva. Various legends establishing the prominence of Śiva over Brahmā and Viṣṇu have been described. According to the one account Brahmā worshipped Śiva and asked for a boon. In this boon, Brahmā asked Śiva to become his son. To this, Śiva became being angry and cut off the fifth head of Brahmā.⁴ According to the other narration, Brahmā when created the universe become very proud, and when once Śiva came to him he did not pay homage to Him. Śiva became very angry and cut off the fifth head of Brahmā which was full of pride.⁵ According to the third legend, which represents the creation of the universe runs as follows :

In the beginning when there was complete darkness and water was first manifested. Śiva then appeared and churned the water with the wood which he was having in his right hand. As a result of this, A golden egg appeared. Śiva broke that egg into two pieces—the upper part became the Sky and the lower part became the earth.⁶

3. शङ्करः सुखदाता हि उच्यमानो मनोषिभिः ।

सर्वे हि कथयन्ते विप्राः सर्वेषामाश्रयो हि सः ॥

Sk. Pu. MH Kh. A. Ch. 20,13.

4. भूरि सूर्यसमप्रख्यं सर्वतेजोषिकं हरम् ।

शरव्यन्देवमीशानमोङ्कारं शिवरूपिणम् ॥

Sk. Pu. Pr. Kh. A. Ch. 5,20.

5. Sk. Pu., Av. Kh. Ch. 2;

Pu. Av. Kh. Ch. 2.

6. Sk. Pu, Av. Kh. Ch. 2.

Śiva and Viṣṇu :

Since the main prominence is given to God Śiva, Viṣṇu has been represented here as inferior to Śiva. Śiva is having Viṣṇu in his left hand and Brahmā in his right hand.⁷ The Vaiṣṇava Khaṇḍa of the Skanda Purāṇa refers to the popular aspects of Viṣṇu which were prevalent in other Vaiṣṇava Purāṇas at that time. In the whole of the Skanda Purāṇa greater stress is laid on the material (Saguṇa) aspect of this God. He is represented here as personal God having Lakṣmī as his consort and Garuḍa as his Vehicle. He has the lotus, discus, club, conch, in his four hands, the Kaustubha gem in his chest.⁸ Nothing new about this God has been said in this Purāṇa except two rivers, the Ganges and the Sarayu which have been spoken here being descended from the right and left feet of Viṣṇu. The Ganges flowed from the right foot of Viṣṇu while Sarayu flowed from the left foot of Viṣṇu.⁹ Besides, all these popular aspects, the cosmic form of Lord Viṣṇu is also described here. He is said to have thousand heads, thousand ears, thousand eyes and he is pervading the entire univesre.¹⁰

Śiva as a Kāpālīka :

Śiva is holding a Kapāla in his hands and thus he is called as kāpālīka. In the Avanti Khaṇḍa, it has been stated that Śiva held the head of Brahmā in his hands and so he was called Kapālī.¹¹ The divine mothers are supposed to stay in the Kapāla of Śiva, According to a legend mentioned in the Skanda Purāṇa, when the demon Mahiṣāsura was killed by Śiva, the divine mothers appeared from the Kapāla of Śiva and ate the dead body of the demons.¹² According to another account found in this Purāṇa

7. Sk. Pu. Pr. Kh. A. Ch. 8.11.

ममं वामे स्थितो विष्णुं दक्षिणे च पितामहः ।

8. SKY Pu. Vai. Kh, B. Ch. 2, 29.

9. Sk. Pu. Vvi. Kh. C. Ch. I. 25.

10. Sk. Pu, Vai. Kh. B. Ch. 20.25-26.

11. Sk. Pu. Av. Ch. Kh. Ch. 2. 74.

12. Sk. Pu. Av. Kh. Ch. 10. 16.

Śiva washed his kapāla and threw the dirty water on the earth. Eventually, the river Gandhavatī appeared from that spot and that become a sacred place.¹³

Śiva as Bhairava :

The furious form of Śiva has also been represented in the Skanda Purāṇa under the name of Bhairava. He can destroy death and thus he is called as Mahākāla or Bhairava.¹⁴

Epithets of Śiva :

Śiva has been called here by different names such as Śiva, Śaṅkara, Girīśa, Sureśa, Jśāna, Śarva, Bhīma, Vijaya, Mahidhara, Vyāyoga and Puśupati.¹⁵ He is further represented here as Mṛtyuñjaya—the conquerer of death.¹⁶

The peculiar quality of Śiva which is specially noticeable here is that He has been called here as the Lord of Speech.¹⁷

The Cosmic Form of Śiva

The Skanda Purāṇa also like Bhagvadgītā depicts the cosmic form of Śiva. Śiva has been represented as covering the whole universe. He is the creator of all the twenty-five principles, existing in the universe.¹⁸ He is one but assumes different forms at the time of creation. Śiva is having Viṣṇu in his left hand, Brahmā in his right hand and all the Vedas in his stomach and the Supreme being in his heart.¹⁹ He is represented as having the Sun, the Moon and the Agni as his three eyes.²⁰ He becomes very furious at the time of destruction of the world. Śiva is described here as having five faces which are Iśāna Tatpuruṣa, Sadyojāta, Aghorānanda and Vāma.²¹ These five faces of Śiva represent the five Śaktis of Śiva at the time of creation.

13. Sk. Pu. Av. Kh. Ch. 17.

14. Sk. Pu. Av. Kh. A Ch. 2. 73.

15. Sk. Pu. Av. Kh. Ch. 6. 50-51.

16. Sk. Pu. M. H. Kh. A. Ch. 10.73.

17. SK. Pu. Av. Kh. Ch. 3. 36.

18. SK. Pu. Pr. Kh. A. Ch. 6. 24.

19. SK. Pu. Pr. Kh. A. Ch. 8. 11.

20. SK. Pu. Pr. Kh. A. Ch. 8. 12.

21. SK. Pu. Pr. Kh. A. Ch. 8. 12.

The Rituals of Śiva :

The adoration of Śiva occupies a prominent place in the Skanda Purāṇa and it describes various methods by which Śiva should be worshipped with the sixteen articles of workshop. The popular flowers which should be used while worshipping Śiva are the Karavīra, Rakta puṣpa and Japā flower.²² The leaves of Vilva tree also occupy a place of great importance in the worship of Lord Śiva. The Skanda Purāṇa remarks that even a single leaf of Vilva tree offered to Lord Śiva bestows endless reward to the worshippers.²³ The Liṅga of Śiva should be rubbed with Pañcāmṛta or with the milk of cow or with the curd or butter.²⁴ Dīpadāna or lighting a lamp before Śiva is also very necessary while adoring Śiva.²⁵ Besides Dīpadāna, the Nirājanā of Śiva is also very important in this Purāṇa. The Bhakta who is regularly doing Nirājanā to Śiva is sure to get knowledge and lusture from Śiva.²⁶ Pradakṣiṇā of Śiva Liṅga also plays a very important part in the worship of Śiva. The Skanda Purāṇa assigns one hundred and eight Pradakṣiṇās of Śiva Liṅga.²⁷ A very popular way of Śiva worship mentioned in the Purāṇa is : He should be worshipped with devotional songs, dances, playing various musical instruments before Śiva. The popular instruments among these are : Mṛdaṅga, Bherī, Dhāka, (Dhakkā), Veṇu and Dundabhi. The most important day of worshipping Śiva is the fourteenth day of Black fortnight of the month of Māgha and this day is traditionally known as Śivarātri.

Śiva According to Pratyabhijñana Philosophy

In the Skanda Purāṇa, Śiva also has been represented according to Pratyabhijñana Philosophy. According to this Purāṇa, Parama-Śiva is the only one, but assumed different forms for different purposes. He assumes the form of Viṣṇu when Sattva quality predominates, the form of Brahmā when Rajas quality

22. SK. Pu. Pr. Kh. Ch. 6.54

23. Sk. Pu. MM. Kh. B. Ch. 34. 60.

24. Sk, Pu. MH. Kh. B. Ch. 34.60.

25. Sk. Pu. MH. Kh. A. Ch. 17.117-119

26. Sk. Pu. MH. Kh. A, Ch. 17. 132.

27. Sk. Pu. MH. Kh. A. Ch. 17. 132.

predominates and the form of Rudra when Tamas quality is predominating.²⁸ He is greater than the greatest and subtle than the subtlest.²⁹ In the process of creation Śiva is always united with his inseparable Power known as Śakti.³⁰ This Śakti has several modes of which five are numbered. These are इच्छाशक्ति, ज्ञानशक्ति, चित्-शक्ति, आनन्दशक्ति and क्रियाशक्ति.

The names of these Śaktis are mentioned in the Skanda Purāṇa.³¹ The phenomenal world arises through the forces of Māyā which is of five types : नियति, काल, राग, विद्या and कला. From Māyā arises Prakṛti and Puruṣa which are dependent on the will of Śiva and not independent as in Sāṅkhya. As in Pratyabhijñāna, so in the Skanda Purāṇa also, Śiva is united with thirty six principles.³² He himself has been called as Parama Tattva and his very form illumines the rest of the universe.

The Liṅga Worship

The Skanda Purāṇa mentions the appearance of twelve lustrous Śiva Liṅgas at different places in India. It pays great importance to the worship of Śiva liṅga. The Liṅga has been established as the abode of Śiva and it is stated that it should be worshipped by the people and the gods.³³

28. विष्णवे सत्त्वरूपाय रजोरूपाय वेद्यसे
तमोरूपाय रुद्राय स्थितिसर्गान्तकारिणे
Sk. Pu. Pr. Kh. C. 3.18.
29. अणोरणीयान्महतो महीयान्महानुभावो भुवनाधिपो महान्
Sk. Ph. MH. Kh. A. 7.21.
30. निर्गुणं परमात्मानं विद्धि लिङ्गस्वरूपिणम् ।
पराशक्ति स्तथा ज्ञेया निर्गुणा शाश्वती सती
Sk. Ph. MH. Kh. A. 20.7.
31. “इच्छाज्ञानक्रियाख्याश्च त्रिसंशक्त्यो भवन्ति ह्.” ।
Sk. Pu. Pr. Kh. A. 30.30
“आनन्दरूपा तस्यैषा शक्तिर्नागन्तुकी शिव”
Sk. Pu. Ks. Kh. 31.33
32. “अहन्देवि त्वया सार्धं षट्त्रिंशत्तत्त्वसंयुतः” ।
Sk. Pu. Pr. Kh. A. 8.57
38. लीयन्ते च विलीयन्ते महेशो लिङ्गरूपिणि ।
प्रकृत्यन्तर्गतं लिङ्गं लिङ्गस्यान्तर्गतः च सः ॥
Sk. Pu, MH. Kh. A. 10.44.

BIRTH OF GAṆEŚA : HIS PARENTAGE

By

Y. KRISHAN

There are conflicting versions about the birth of Gaṇeśa : he was the son of Pārvati only; he was the son of Śiva only, both being unisexual births; he was the son of both Śiva and Pārvati, bisexual birth; he had a docetic birth, *sui generis*.

(a) According to some legends Gaṇeśa was born exclusively from Pārvati, that is without the union of the female and the male.

Skanda purāṇa 1.2.27.4-5 narrates that Pārvati smears her body with paste. From the scruff and the paste she fashions a being having an elephant's face and calls it her son (*devī prodvartayata gātrakam udvartanamalenātha naram cakre gajānanam*).

The *Skandapurāṇa* 3 (2)-12, 10-12 states that Pārvati created Gaṇeśa from out of the impurities washed or scraped from her limbs (*gātrodvartanam malam tajjanitam*) and later infused it with life (*jivam tasyām ca sañcārya*).

Skanda 6.214, 3-10 describes the birth of Gaṇanātha : *eṣa ca utpādito Gauryā nijāṅgamalataḥ svayam* : Gaurī herself produced (Gaṇeśa) from the scruff of her limbs and decorated it with an elephant's face out of playfulness (*Kṛīḍārtham mānuṣai raṅgar mātangānana*).

Skanda 6.214. 47-50 reiterates : Pārvati fashioned it (Gaṇeśa) from the scruff of her body (*nijāṅgōdvartanam kṛtam*); after purifying it, she fashioned it in the form of a human being (*nirmalena kṛtaḥ paścānnarākāra*), she did so out of fun (*kṛīḍārtham*), gave it the face of an elephant (*gajavaktro*) and endowed it with life (*saīvaḥ kriyatāmayam*).

In *Skanda* 7.1.37, 29-30 Gaṇeśa is produced by Pārvati by rubbing the scruff of her own body; *Kāruṇyānnijadeham tvam tadā mardditāvatyasi, mardam yantyaṣṭava tadā sanjātam ca*.

In *Skanda* 7.3.32 it is explained that Pārvati makes the figure of a beautiful boy out of fun (*vinodārtham*) from a paste (*lepa*). Due to the inadequacy of the paste, it was without a head (*lepābhāvanchirohinām*) and so the head of a mad elephant (*mattam gajavaram*) who happened to be there, was cut off by Kārttikeya and was grafted on to the figure made out of the paste. Pārvati endowed it with life by her śakti (*sa sajivaḥ kṛto devyā*).

The *Skanda* 1.1.10. 27-33 contains somewhat of a philosophical explanation regarding the birth of Gaṇeśa. Here he is identified with *prakṛti*; it is inanimate—*ajñānātprakṛto* and is entirely of different birth, *pṛthak-jātam*, from Śiva. In other words Śiva and Gaṇeśa were not *pari materia*. In the battle between the father and the son, they fail to recognise each other due to their entirely different nature—*tvām na jānātyayam mūḍhaḥ prakṛtyamśa-samudbhavaḥ*—being born from *prakṛti*.

The *Vāmanapurāṇa* 28.53. 64-66 explains that since Pārvati could not bear a son (*niṣidhastu putrotpattim tava udarāt*) Pārvati created an elephant-faced being from the impurities of her body—*malāccakre gajānanam* and this came to life when the perspiration (*sveda*) of Śiva and Umā mingled. In *Vāmana* 28.71 Śiva declares : *nāyakena vinā devi tava bhūto'pi putrakaḥ* : goddess, you became endowed with a son without the participation of a husband (*vināyaka*).

According to the *Śivapurāṇa*, (an *Upapurāṇa*) 2.4.13.20 Gaṇeśa was created by Pārvati, without the intervention of Śiva or any male (*puruṣam nirmamau*), and created him from out of her impurities (*malasambhavam*) for the purpose of being able to have an attendant of her own.

The *Brahmāṇḍapurāṇa* 97 gives more or less the same story. Pārvati created (gave birth to) Vighnarāja, out of her bodily impurities (*mala-prasūtam*) by way of fun (*hāsyāt*)¹. According to the *Lalitā-māhātmya* 27.68 an appendix to the *Brahmāṇḍapurāṇa* which is considered apocryphal, a god with elephant

1. In Sri Lanka there is a tradition that Umayangana (Umā, Pārvati) had created Gaṇeśa from out of the *singarel* water plant. H. Parker : *Ancient Ceylon*, New Delhi 1984 (ed) pp. 156-159.

face was born from the laugh (i. e. mouth) of Lalitā, a form of Durgā to fight demons.

The *Padmapurāṇa*² in 1. (*Sṛṣṭhi Khaṇḍa*) 40.453-58 repeats more or less the same story. Pārvati made a doll having the face of an elephant and body of a human being from out of the bodily impurities (*malena*) removed with the help of scented oil and body cleansing paste. Playfully she immersed it in the sacred waters of the Gaṅgā, The doll became a huge figure. Pārvati claimed it to be her son. The crowd of *devas* called it *Gāṅgeya* (son of Gaṅgā).

The *Bṛhaddharmapurāṇa* 2.60. 8-97, an *upapurāṇa*, confirms the above accounts of the birth of Gaṇeśa. The *Purāṇa* says that Pārvati was anxious to bear a son to perpetuate the lineage but Śiva was disinclined because he maintained that he was not a householder (*gṛhasṭha*) and that a son would serve no purpose (*na me putre prayojanam*) as he (Śiva) was not liable to die (*maraṇam*) and in consequence there could be no *śrāddha* or post-mortem ceremonies (*piṇḍa-prayojanam*). But at the insistence of Pārvati, Śiva made a son (doll) from out of the clothes of Pārvati in fun (*parihāseṇa.....vastrakṛtam sutam*). When this doll came into contact with the breasts of Pārvati, it was endowed with life. It, however, lost its head due to a killer (unfavourable) planet—*ātmaghnagraha*. At the insistence of Pārvati the head of Indra's elephant Airāvata was severed by Nandi and the doll was revived by placing this elephant head on the severed trunk.

The *Brahmavaivarta purāṇa* (*B. V.*) 3 narrating the birth of Gaṇeśa makes out that he was an incarnation (*avatāra*) of Lord Kṛṣṇa. In *B. V.* it is said that Pārvati saw the visage of Kṛṣṇa and desired to have a son like him (*dṛṣṭvā rūpam putram tadānurūpakam* 3. 8. 8); Viṣṇu (Kṛṣṇa is an incarnation of Viṣṇu) in the garb of a Brāhmaṇa discharged his semen when he arrived in the bed-room of Pārvati (*retaḥ-patana-kāle viprarūpam tadājagāma ratergṛham* 3. 8. 19); on the other hand Śiva's semen fell on his bed instead of in the womb of Prakṛti (Pārvati) (*papāta vīryam śayyāyām na yonau prakṛtestadā* 3.8.27). So it is averred in *BV*

2. *Kalyāṇa, Gaṇeśa aṅka*, Gorakhpur, 1974, pp. 198-99
See also W. D. O'Flaherty : *Hindu Myths*. Penguin
U. K. 1975 pp. 262-68.

3. 8. 82 that in each *Kalpa* Śrī Kṛṣṇa is born as Pārvati's son in the form of Gaṇeśa (*Gaṇeśarūpaḥ Śrīkṛṣṇaḥ kalpe kalpe tavāt-majāḥ*). In fact, *B.V.* 3. 8. 84 makes it clear that Kṛṣṇa becoming invisible entered the semen of Śiva that had fallen on Pārvati's bed (*talpasthe śivavīrye ca mis'ritaḥ*). Thus according to the *B.V. purāṇa*, Gaṇeśa was an incarnation of Kṛṣṇa and not a true son of Śiva. The *B.V.* 6. 89. 98 reiterates that Kṛṣṇa is born in the form of Gaṇeśa through the womb of Pārvati on her performing *puṇyaka*³ vow.

According to one version Gaṇeśa was the exclusive creation of Śiva, in which Pārvati did not participate. According to the *Varāhapurāṇa* 23.13 Rudra created a son through his laughter (*hasitam*), that is, from his mouth; from the laugh of Parameṣṭhin (Rudra), a boy looking like Rudra came into existence.

Some *Purāṇas* state that the birth of Gaṇeśa was the result of bisexual union between Śiva and Pārvati and hence he was truly their son. According to the *Liṅgapurāṇa* 105.7-15 Gajānana (Gaṇeśa) was born of Ambikā (*samasta-loka-sambhavaṁ gajānanaṁ tadāmbikā*). Gajānana was the son of Maheśvara (Śiva) (*Maheśvarasya putrako*) who performed the birth rites of his son (*Jātāmātraṁ sutam*). In fact, Śiva calls him *mamātmaja* (my own son).

The *Vāmanapurāṇa*, as noticed above, had put forward the legend that Gaṇeśa was born without the participation of Śiva. But in 28.65 it attributes a role to Śiva. First it reiterates that Pārvati created an idol of Gajānana from her bodily impurities (*malāccakre gajānanam*). The idol, however, is endowed with life when the perspiration of Pārvati mixes with the perspiration, water and ashes of Śiva : *Umāsvedaṁ bhavasvedaṁ jalabhūti-samanvitam*.

The *Mahābhāṅavatapurāṇa* (10th-11th century AD), a *Śākta Upapurāṇa*, in chapter 35.5-8 describes the birth of Gaṇeśa. By and large it follows the legends in the *Skandapurāṇa*. It narrates that once Gaurī had smeared her body with turmeric (*haridrā*) powder for taking bath. She created a son from the turmeric

3. A ceremony performed by a woman desirous of a son involving the worship of Kṛṣṇa. Monier Williams : *Sanskrit-English Dictionary*.

paste (*hadirālepamānīya putramekam sasarja*). It was pot-bellied (*lambodara*), multi-armed (*mahābāhu*), of fine countenance (*cāruvaktram*), three-eyed (*trinetrām*), red-coloured (*raktavarṇa*) and possessing the splendour of the midday sun.

The *Devīpurāṇa* (12th century AD) 112.8-9 (a *Śākta-Upapurāṇa*) gives an uncommon explanation of the birth of Gaṇeśa. According to this *Purāṇa*, an elephant-faced (*gajānana*) doll made from bodily dirt was infused with life by Viṣṇu (*malimādhāya Vighraharūpīṇaḥ, deveccḥā samāyayuh tapam....mahattapaḥ samāsthītā...viṣṇunā.....pravṛtyaivaṁ vyavasthitā*).

According to the *Suprabhedāgama*⁴ and the *Uttara Rāmāyaṇa*⁵ Śiva assumed the form of an elephant and Pārvatī of she-elephant and Gaṇeśa was born from their union. In this legend, the parentage is natural but it does not explain the theriomorphic character of Gaṇeśa—elephant's head on a human body—unless it is deemed to be a freak.

The 18th canto of the *Haracarita* of Jayadratha, a Kashmirian writer of the 13th century, gives yet another legend. It says that Pārvatī, while bathing, made a figure of Gaṇeśa from the unguents of her body. The bath water as well as this figure was thrown in the Gaṅgā. These were swallowed by Mālinī, an elephant-headed goddess. She gave birth to a child having four arms and five elephant heads. This child was declared by Śiva to be the son of Pārvatī. He also reduced the number of heads from five to one and made him the remover of obstacles.

The *Mudgalapurāṇa* 82.49.17-30 states that Gaṇeśa had no parents as he is the creator: *mātāpitāyam jagatām pareṣām tasyāpi mātā janakādikam na* while (Gaṇeśa) is the mother and father of the world, he himself has no mother-father. It is only the *Gaṇeśapurāṇa* 2. 130, however, which attributes the birth of Gaṇeśa to the union of Śiva and Pārvatī.

The Nepalese do not consider Gaṇeśa as the son of Śiva and/ or Pārvatī. To them Gaṇeśa is *svayambhū*, self-manifested who became visible in the ray of the sun. Hence he is called Sūrya-

4. T. A. Gopinath Rao : *Elements of Hindu Iconography*, Delhi 1968 Vol. Pt. I pp. 44-45.
5. Vettam Mani : *Purāṇic Encyclopaedia*, Delhi, 1979 (reprint).

vināyaka.⁶ The iconographic features of the Nepalese⁷ Gaṇeśa are, however, essentially similar to those from India. Alberuni.⁸ describes Vināyaka (with an elephant's head), employed to write the *Mahābhārata*, as the son of Brahman (Brahmā).

It would be seen from the above that there is no unanimity among the *Purāṇas* regarding the parentage of Gaṇeśa. Only the two *Purāṇas*, the *Liṅga* and the *Śivapurāṇa* (an *upapurāṇa*) consider both Śiva and Pārvati as his parents. One *Purāṇa* viz. the *Varāha-purāṇa* makes him the son of Śiva only. The overwhelming majority of the *Purāṇic* accounts made Gaṇeśa as the exclusive creation of Pārvati; in these accounts Śiva either plays no part or plays a marginal role in his birth and coming to life.

Gaṇeśa's birth without the participation of Śiva explains why Śiva did not recognise his own son and Gaṇeśa did not recognise his father in the combat between the two, when Śiva tried to enter the chamber of Pārvati.

G. S. Ghurye⁹ has observed with great prescience: “. . . . though he (Gaṇeśa) is said to be the son of Śiva and Pārvati, there is absolutely no indication, in these myths, of Śiva having played the part of his biological father; and that Pārvati's motherhood of him is clearly putative, adoptive or at best mysteriously ectogenetic and non-biological”.

6. Sylvain, Levi : *Le Nepal*, Vol. I p. 384. Quoted by Getty : *ibid* p. 39.

7. Getty : *ibid* p. 39. Often the Nepalese Gaṇeśas have a third eye, a *tilaka*, a mark on the forehead in the Śaivātic mode.

8. E. C. Schau (L). *Alberuni's India* Delhi 1961, (Indian reprint) Vol. I pp 133-34.

9. G. S. Ghurye : *Gods & Man*, Bombay, 1862, p. 57.

BIRTH PLACE OF MAHARṢI VYĀSA : AN IDENTIFICATION

By

TAHSILDAR SINGH

Maharṣi Vyāsa, Vedavyāsa or Kṛṣṇa Dvaipāyana Vyāsa is a well-known name in Sanskrit Literature. The great sage was the original story-teller of the great epic christened as Mahābhārata, probably the longest single poem in the world's literature. Vyāsa originally narrated the story of the Mahābhārata to his pupil Vaiśampāyana. This epic and its originator Vyāsa became so popular that a tradition of Vyāsas started and the story telling was frequently repeated and finally enlarged, enhanced and vividly interpolated present edition of Mahābhārata came into existence. Maharṣi Vyāsa is also credited with the work of classification of Vedas into Sāmhitas.¹ He was placed in the top most notch of the temple of the Indian tradition of sages. Unfortunately, however, very little is known about the saint poet which is possibly due to the Indian tradition and tendency of the sages who were unmindful of their own recognition and acquaintance. They seldom spoke about their life and creations themselves. Vyāsa was not an exception of this humble tradition and saintly tendency.

Discussion on his birth place is aimed at hereby in the following paragraph. "Where was this great saint born?"—is a debatable issue. Actually, Vyāsa and Mahābhārata have been so immensely popular and truthful to the hardcore of real life that a campaign of identification of his birth place with various places in different parts of India started and many presumptions have been created with certain preoccupations. We also propose to hypothesize a theory of his birth place, although, we have tried

1. तपसा ब्रह्मचर्येण व्यस्य वेदं सनातनम् ।

इतिहासमिमं चक्रे पुण्यं सत्यवतीसुतः ॥ 54 ॥

Mahābhārata Vol. 1 Ādiparva, 1.54 Page 5.
Gitapress Gorakhpur, Sainvat 2046 (1988 A.D.).

our level best to be impartial and factual in historical perspective. We will accumulate the clues from variegated sources and try to pinpoint an agreeable place which could be identified as the birth place of Kṛṣṇa Dvaipāyana Vyāsa, the original story-teller of Mahābhārata.

To start with the literary sources we should peep into the encyclopedia originated by himself, namely Mahābhārata. According to the references of Mahābhārata, there was a king named Vasu² ruling over a state with Śūktimatī as its capital. This city Śūktimatī was situated on the bank of the river of the same name.³ Once upon a time when Vasu went for hunting he met a damsel Adrikā after which Adrikā gave birth to two children, one male and other female. Male child was named as Matsya who ruled as a feudal chief of his father Vasu giving his name to the region, Matsya-deśa.⁴ The second and female child Satyavatī was brought up by Dāśarāja, a fisherman boatsailor. Maiden youthful Satyavatī, also known as Matsyagandhā, attracted Ṛṣi Parāśara by the pungent fishy smell of her beautiful body when she was rowing the boat carrying Ṛṣi Parāśara and herself. After mating the saint the lady Matsyagandhā converted into Yojanagandhā with a pleasant fragrance spreading far away upto a *yojana* i. e. eight miles.⁵ Their love concluded as birth of a child who was black in complexion. Yojanagandhā gave birth to this child at a dvīpa probably a sand-dune of the river or a conjuncture of two rivers. So he was named Kṛṣṇa Dvaipāyana by his scholar

2. स चेदिविषयं रम्यं वसुः पौरवनन्दनः ।

इन्द्रोपदेशाज्जग्राह रमणीयं महीपतिः ॥ 2 ॥

Mahābharāta, Vol. 1, Ādi 36, 2 p. 172.

3. पुरोपवाहिनीं तस्य नदीं शुक्तिमतीं गिरिः ॥ 35 ॥ Ibid., p. 174.

4. Ibid., p. 174-175.

5. पराशरेण संयुक्ता सद्यो गर्भं सुषाव सा ।

जज्ञे च यमुनाद्वीपे पाराशर्यः स वीर्यवान् ॥ 84 ॥

एवं द्वैपायनो जज्ञे सत्यवत्यां पराशरात् ।

न्यस्तो द्वीपे स यद् बालस्तस्माद् द्वैपायनः स्मृतः ॥ 86 ॥

तस्यास्त्वायोजनाद् गन्धमाजिघ्रन्ति नरा भुवि ।

दाशराजस्तु तद्गन्धमाजिघ्रन् प्रीतिमाहवत् ॥ 87 ॥

Ibid., p. 178-179,

father. This very child was also called as Vāsavisuta, Vāsaveya and Vyāsa. King Vasu reigned over Cedideśa. Situated between currents of Yamunā and Ken, near the conjuncture of the two rivers there is a village named Adari which seems to have been derived from 'Adrikā'.

Mahābhārata is also supported by Purāṇas. Devī-Bhāgavata⁶ and some other Purāṇas like Padma Purāṇa,⁷ Brahmāṇḍa Purāṇa,⁸ Mārkaṇḍeya Purāṇa,⁹ Vamana Purāṇa,¹⁰ and Varāha Purāṇa¹¹ narrate the same story and provide references for Cedideśa, Śuktīmatī river and ṚṣiParvata. Devī-purāṇa tells that Vasu ruled over Cedideśa. Cedideśa is historically very important.¹² It is one of the sixteen Mahājanapadas of the time of Gautama Buddha.

6. Devī Bhāgavata Purāṇa, II. Skandha, Adhyāya 1-2, Gitapress Gorakhpur.
7. Padma Purāṇa, Svargakhaṇḍa, Gitapress Gorakhpur.
8. चित्रोत्पत्या विशालां च बंजुला वास्तुवमहंती
सनेरुजा शुक्तिमती मंकुतो त्रिविदा क्रतुः ॥ 31 ॥
ऋक्षवत्संप्रसूतास्ता नद्यो मणिनत्याः शिवाः
तापो पयोष्णी निर्विन्द्या सृपाचनिषघा नदो ॥ 32 ॥
Brahmāṇḍa Purāṇa, Prathama Khaṇḍa, pp. 99.
Gautam, Chamanlal (edited) Sanskrit Sansthan, Bareilly 1988.
9. Mārkaṇḍeya Purāṇa, Gitapress Gorakhpur.
10. महेन्द्रो मलयः सह्यः शक्तिमानृक्षपर्वतः
विन्ध्यश्च पारियात्रश्च सप्तात्र कुलपर्वताः ॥ 14 ॥
सत्सन्तजा शुक्तिमती चक्रिणी त्रिविदा वसुः
ऋक्षपादप्रसूता च तथा न्या बल्गुवाहिनी ॥ 27 ॥
Vāmana Purāṇa, Prathama Khaṇḍa, (edited) Sriram Sharma Acharya, pp. 167. Samskrit Samsthan Bareilly 1981.
11. Varāha Purāṇa—Gitapress Gorakhpur.
12. North India in the sixth century B.C., B. C. Law; The History and Culture of the Indian People, Age of Imperial Unity, p. 9 (edited), Majumdar, R.C., Bharatiya Vidya Bhawan, Bombay 1951.

This credit is also referred to in ancient Vedas and the later literary traditions like Jātakas¹³ and Purāṇas.

If we can trace such an ancient site which falls within the boundaries of Cedideśa along with the bank of a river which can be identified with Śuktimatī having a historical and archaeological background, the birth place of Vyāsa could be easily identified and conveniently established.

Modern Bundelkhand comprises five districts (with Banda one of them) of Uttar Pradesh and nine districts of Madhya Pradesh. This region was also known as Cedi Rājya and Jejakabhukti. Cedi Mahājanapada was in neighbourhood of Vatsa Mahājanapada on the western boundary of the latter and southern bank of Yamunā river midway between the kingdoms of Kurus and Vatsas.¹⁴ The Cedis were one of the most ancient tribes of India. A branch of Cedis also settled in the mountains of Nepal while the other one founded a royal dynasty in the kingdom of Kaliṅga, according to the Hathigumpha inscription of Kharvela.¹⁵ Ṛgveda tells us about a king of Cedideśa, namely Kaṣu who douted ten kings subjugated by himself to his priest after a *yājña*.¹⁶ Pāṇini describes Cedideśa, situated on bank of river Yamunā, adjoining Kuru Janapada.

Pargiter, M. L. Nigam¹⁸ in his work entitled, "Cultural History of the Buendelkhand" says that the boundaries of Cedirājya started from southern bank of Yamunā to the north west of river Chambal and south east of modern Karwi and Ken river. R. C. Majumdar,¹⁹ Janardan Bhatt²⁰, Dr. D. R. Bhandarkar,²¹ E. J.

13. Jātaka 422, Jātaka 48, Aṅguttara Nikāya, III, 355-56, IV 228 onwards; V-41 onwards, 157 onwards.

Dighanikāya II, 200-203;

Sanyuttanikāya V, 436-437 and

Vessantara Jātaka V, 514-515.

14. Ibid. p. 9.

15. Ibid.

16. Ṛgveda, VIII 5.37-39.

17. Pāṇini's Aṣṭādhyāyī, 4.2.116.

18. Nigam, M. L., Cultural History of the Bundelkhand.

19. Majumdar, R. C., Ancient India.

20. Bhatta, Janardan, Bhārat kā Baudhakālin Itihāsa.

21. Bhandarkar, D. R., Lectures on the Ancient History of India, Carmichael Lectures, 1918, 1, p. 52, Calcutta 1919.

Rapson²², B. C. Law,²³ F. E. Pargiter,²⁴ N. L. De²⁵ demarcate the same limits of Cediśa falling in Modern Bundelkhand.

To reach nearer to the birth place of Vyāsa, Śuktimatī must be identified. Many Purāṇas frequently say that Śuktimatī originated from a hillock Rkṣapāda or Śuktimat. C.A. Lewis²⁶ says "Śuktimatī the capital of the Chedis which had the same name is described in the Mahābhārata as situated on this river the modern Ken flowing through Bundelkhand". Scholars like Pargiter, Nandulal, R. C. Majumdar, Baladeva Upadhyaya, K. L. Agrawal, R. K. Mookerji, G. C. Tripathi identify Ken as Śuktimatī of ancient days flowing near the city of the same name.

After establishing Ken as Śuktimatī one can confidently proceed to search a promising archaeological site which has hoary antiquity in Banda district of modern Bundelkhand which was part of ancient Cedi Kingdom. Ken, the ancient Śuktimatī, originates from the hill ranges of Vindhya in the Madhya Pradesh and conjoins Yamunā at Chilla near Adari in Banda district; so the *dvīpa* where Vyāsa took place should be on the bank of Ken and within the boundaries of Bundelkhand rather Banda district. In Naraini Tahsil there is a village named Syondha on the bank of Ken which seems to contain some features of archaeological significance. K. D. Bajpai in his article "*Discovery of Ancient Capital of Bundelkhand*" opines that Syondha is ancient Suktimatī which was capital of the Cedi Kingdom. An archaeological

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22. Rapson, E. J., *Ancient India* p. 162, Cambridge, 1914; and *Cambridge History of India* (edited), Vol. I Cambridge 1922.
 23. Law, B. C., *Tribes in Ancient India*, Ch. VI and *Prācin Bhārat kā Aitihāsik Bhūgol*, p. 521, Hindi Translation by Ram Krishna Dwivedi, U.P. Hindi Granth Acadmey, Lucknow, 1972.
 24. Pargiter, F. E., *Ancient Chedi, Matsya and Karusha Journal of Asiatic Society Bengal*, 1895, Vol. 64, pt. I. pp. 249; and *Ancient Indian Historical Tradition*, p. 272.
 25. De., N. L.; *Geographical Dictionary*, p. 14.
 26. Lewis; C. A.; *Rivers of India*, Puranam, I January 1983, All-India Kashi Raj Trust, Ramnagar Varanasi.

exploration would be producing more authenticated and fruitful evidence.

Thus Syondha appears to have been ancient Śuktimatī on the bank of the river of the same name (Ken) flowing the historic kingdom of Cedi dynasty (Bundelkhand). *Dāśarāja, father of Satyawatī, lived somewhere in Śuktimatī where birth of the child Vyāsa took place from the womb of Satyawatī.* Modern Syondha was most probably the ancient capital (Śuktimatī) of Cedi kingdom.

MANKIND AS DESCRIBED IN THE PURĀNAS

By

RAM SHANKAR BHATTACHARYA

Some Purāṇas are found to contain passages on the creation of human species (*manuṣya*)¹ by Prajāpati Brahmā. Since these

1. तथाभिध्यायतस्तस्य सत्याभिध्यायिनस्ततः । प्रादुर्बभूव चाव्यक्ताद् अर्वाक्-
स्रोतस्तु साधकम् ॥15 यस्मादर्वाक् प्रवर्तन्ते ततोऽर्वाक्स्रोतसस्तु ते । ते च
प्रकाशबहुलास्तमोऽद्रिक्ता रजोऽधिकाः ॥16 तस्मात्ते दुःखबहुला भूयोभूयश्च
कारिणः । प्रकाशा बहिरन्तश्च मनुष्याः साधकाश्च ते ॥17 (Viṣṇu-p.
1.5.15-17); अथाभिध्यायितस्तस्य सत्याभिध्यायिनस्तदा ॥52ख प्रादुर्बभूव
चाव्यक्तादर्वाक्स्रोतः सुसाधकम् । यस्मादर्वाग् व्यवर्तत(?) ततोऽर्वाक्स्रोत
मुच्यते ॥53 ते च प्रकाशबहुलास्तमःसत्त्वरजोऽधिकाः । तस्मात्ते दुःखबहुला
भूयोभूयश्च कारिणः ॥54 प्रकाशा बहिरन्तश्च मनुष्याः साधकाश्च ते ।
लक्षणैस्तारकाद्यैस्ते अष्टधा च व्यवस्थिताः ॥55 सिद्धात्मानो मनुष्यास्ते
गन्धर्वसहस्रमिणः । इत्येष तैजसः सर्गो ह्यर्वाक्स्रोताः[तः] प्रकीर्तितः ॥56
(Vāyu-p. 6.52b-56); तस्माभिध्यायतः सर्गं सत्याभिध्यायिनस्तदा ।
प्रादुर्बभौ भौतसर्गः सोऽर्वाक्स्रोतस्तु साधकः ॥46 यस्मात्तेऽर्वाक् प्रवर्तन्ते
ततोऽर्वाक्स्रोतसस्तु ते । ते च प्रकाशबहुलास्तमःस्पृष्टरजोऽधिकाः ॥48
तस्मात्ते दुःखबहुला भूयोभूयश्च कारिणः । प्रकाशा बहिरन्तश्च मनुष्याः
साधकाश्च ते ॥49 लक्षणैर्नारकाद्यैस्तैरष्टधा च व्यवस्थिताः । सिद्धात्मानो
मनुष्यास्ते गन्धर्वः सहस्रमिणः ॥50 (Brahmāṇḍa 1.5.47-50);
तथाभिध्यायतस्तस्य सत्याभिध्यायिनस्ततः । प्रादुर्बभौ तदाव्यक्ताद् अर्वाक्-
स्रोतस्तु साधकः ॥25 यस्मादर्वाग् व्यवर्तन्त ततोऽर्वाक्स्रोतसस्तु ते । ते च
प्रकाशबहुलास्तमोऽद्रिक्ता रजोऽधिकाः ॥26 तस्मात्ते दुःखबहुला भूयोभूयश्च
कारिणः । प्रकाशा बहिरन्तश्च मनुष्याः साधकाश्च ते ॥27 (Mārkaṇḍeya-
p. 47.25-27); ततोऽभिध्यायतस्तस्य सत्याभिध्यायिनस्तदा । प्रादुरासीत्
तदाऽव्यक्तादर्वाक्स्रोतस्तु साधकः ॥9 ते च प्रकाशबहुलास्तमोऽद्रिक्ता
रजोऽधिकाः । दुःखोत्कटाःसत्त्वयुता मनुष्याः परिकीर्तिताः ॥10 (Kūrma-
p. 1.7.9-10, cr. ed.); ततोऽभिध्यायतस्तस्य सत्याभिध्यायिनस्तदा ॥
प्रादुरासीत् ततोऽव्यक्तादर्वाक्स्रोतास्तु साधकः । यस्मादर्वाक्प्रवर्तन्त

passages show the essential nature and characteristics of man by using philosophical terms, they are going to be explained here with the help of philosophical works. As these passages occurring in different Purāṇas are almost similar, it may be reasonably concluded that they have a common source. It is needless to say that the printed readings of the Puranic verses are in many places corrupt. An attempt is made here to correct these corrupt readings also.

A close study of these Puranic verses shows that the readings contained in the Viṣṇu-purāṇa are without any corruption. The reason is obvious. This is the only Purāṇa that has been used even by the teachers of different philosophical schools. The three commentaries on it are also helpful in preserving intelligible readings. The Bhāgavatapurāṇa is of no help as it has only one verse on the subject in question. The Devī-bhāgavata is silent on it. The comm. Śivatoṣiṇī on the Śiva-purāṇa (a work of much later age) says nothing on the relevant verse.

ततोऽर्वाक्स्रोतसस्तु ते ॥153 ते च प्रकाशबहुलास्तमःपृक्ता रजोऽधिकाः ।
 तस्मात् ते दुःखबहुला भूयोभूयश्च कारिणः ॥154 संवृता बहिरन्तश्च मनुष्याः
 साधकाश्च ते । लक्षणैस्तारकाद्यैस्ते अष्टधा तु व्यवस्थिताः ॥155
 सिद्धात्मानो मनुष्यास्ते गन्धर्वसहर्षमिणः । इत्येष तैजसः सर्गो ह्यर्वाक्स्रोताः
 प्रकीर्तिताः ॥156 (Līṅga-p. 1.70.152-156); तथाभिध्यायतस्तस्य
 सत्याभिध्यायिनस्ततः । प्रादुर्भूतस्तदाव्यक्तादर्वाक्स्रोतस्तु साधकः ॥63
 यस्मादर्वाक् प्रवर्तन्ते ततोऽर्वाक्स्रोतसस्तु ते । ते च प्रकाशबहुलास्तमोद्रिक्ता
 रजोऽधिकाः ॥64 तस्मात् ते दुःखबहुला भूयोभूयश्च कारिणः । प्रकाशा
 बहिरन्तश्च मनुष्याः साधकाश्च ते ॥65 (Padma-p. 5.3.63-65);
 अर्वाक्स्रोतस्तु नवमः क्षत्तरेकविधो नृणाम् । रजोऽधिकाः कर्मपरा दुःखे च
 सुखमानिनः ॥ (Bhāgavāta-p. 3.10.24); ततः स चिन्तयामास अर्वाक्-
 स्रोतस्तु स ऋभुः । अर्वाक्स्रोतसि चोत्पन्ना मनुष्याः साधका मताः ॥32
 ते च प्रकाशबहुलास्तमोद्रिक्ता रजोऽधिकाः । तस्मात् दुःखबहुला भूयोभूयश्च
 कारिणः ॥33 (Varāha-p. 2.32-33, cr. ed.); पुनश्चिन्तयतोऽव्यक्ता-
 दर्वाक्स्रोतस्तु साधकः ॥28b प्रकाशबहुलाः सर्वे तमोयुक्ता रजोऽधिकाः ।
 दुःखोत्कटा सत्त्वयुक्ता मनुष्याः परिकीर्तिताः ॥29 (Saura-p. 22.28b-
 29); तमप्यसाधकं मत्वा चिन्तयं प्रभुमात्मनः ॥42a प्रादुरासीत् ततः
 सर्गो राजसः शङ्कराज्ञया । अर्वाक्स्रोता इति ख्यातो मानुषः परसाधकः ॥43
 (Siva-p. Rudra, Sṛṣṭi 15.42b-43).

It is to be noted further that some Purāṇas (namely Vāyu, Brahmāṇḍa and Liṅga) contain some more lines giving such details as are not found in other Purāṇas.

No attempt is made here to afford a philosophical explanation of the introductory remarks about creation (given in the verses preceding the verses on the creation of man) which say that when Prajāpati Brahmā thought to create, a certain creation *mukhya-srotas* by name, concerning immovable beings (i. e. trees etc.) appeared. This was followed by another creation, called *tiryak-srotas* concerning animals, which in turn was followed by the creation called *ūrdhvasrotas* concerning *devas*. As all these three creations were *a-sādhakas* (non-accomplishing) Prajāpati continued his meditation and consequently there appeared a creation called *arvāksrotas* concerning man. (The import of the term *arvāksrotas* will be shown afterwards).

After these remarks, the Purāṇas describe mankind in the following manner :

(1)

ते च प्रकाशबहुलास्तमोद्रिक्ता रजोधिकाः²—The words *bahula*, *udrikta* and *adhika* are synonymous; they show abundance (i. e. a dominant or developed stage) of the three *guṇas*, namely *sattva* (the sentient principle), *rajas* (the mutative principle) and *tamas* (the static principle) existing in human beings. The word *prakāśa*

2. ते च प्रकाशबहुलाः is the reading of almost all Purāṇas. ते (pl.) refers to the beings belonging to the arvāk-srotas. The Saura-p. however reads प्रकाशबहुलाः सर्वे. The reading of the Vāyu-p. (तमःसत्त्व-रजोऽधिकाः) has the same sense. तमः-स्पृष्ट (for तमोद्रिक्त) (Brahmāṇḍa-p.) and तमःपृक्त (Liṅga-p.) are scribal emendations. स्पृष्ट and पृक्त (meaning 'touched' and 'associated') are not quite wrong so far as the nature of the three *guṇas* is concerned; Cp. एते गुणाः परस्परोपरक्तप्रतिभागाः.....इतरेतरोपाश्रयेण उपार्जितमूर्तयः परस्पराङ्गित्वेऽपि.....(Vyāsabhāṣya on Yogasūtra 2.18). Since the *sandhi* in तमोद्रिक्त is irregular, variant readings seem to have been conceived. An irregularity of this type is often found in the Purāṇas.

in the aforesaid passage undoubtedly stands for the *sattva guṇa*. The use of the word *prakāśa* for *sattva* is significant. The author seems to lay stress on the illuminating aspect (i. e. awareness, cognition, knowledge) of the *sattva guṇa* existing in man, instead of the *sukha* (pleasure) and *lāghava* (boyancy) aspects³. The reason is obvious. Unlike awareness or knowledge pleasure and boyancy (in the body and mind of man) are often found to be easily overcome, disturbed or interrupted. Moreover, it is the knowledge aspect in which man excels other sentient beings.

It is to be noted here that the Puranic expressions *bahula*, *udrikta* and *adhika* simply show a particular kind of developed stage of the three *guṇas*.⁴ It should not be supposed that the development of each of the *guṇas* is equal (*sama*). The *guṇas* in the manifested state always remain in a subordinate-dormant relation (*guṇa-pradhāna-bhāva*) as has been clearly stated in the Sāṁkhya-yoga philosophy⁵. The aforesaid expressions plainly say that the development of none of the *guṇas* in man is not too low as is found in other kinds of beings. The precise nature of this development will be shown afterwards.

The Bhāgavata-p. has only one epithet (*viz. rajo'dhika*) concerning the *guṇas*. As the Bhāgavata-p. employs only one verse to describe man, it prefers to mention *rajas* only in order to show the most common and cognizable characteristic (i. e. कर्मपरत्व, natural tendency to act) of man. The Viṣṇupurāṇa (3.17.27) also refers to this characteristics in a very sublime manner;⁶ cp. Nirukta 5.1 (नरा मनुष्या नृत्यन्ति कर्मसु).

(2)

तस्मात् ते दुःखबहुला भूयो भूयश्च कारिणः प्रकाशा बहिरन्तश्च⁷—Man is said (i) to 'have abundance of suffering', (ii) to be 'repeatedly

3. Cp. Sām. Kā : ब्रह्मप्रोतिविषादात्मकाः प्रकाशप्रवृत्तिनियमार्थाः (12) and सत्त्वं लघु प्रकाशकमिष्टम् (13).

4. Cp. राजसैस्तामसैः सात्त्वैर्युक्तो मानुष्यमाप्नुयात् (Śānti-p. 314.9).

5. गुणप्रधानभावकृतस्तेषां विशेषः (Vyāsabhāṣya on YS. 2.15); परस्परान्नाङ्गित्वेऽपि असंभिन्नशक्तिप्रतिभागाः (on YS. 2.18).

6. प्रवृत्त्या रजसो यच्च कर्मणां करणात्मकम् ।

जनार्दन नमस्तस्मै त्वद्रूपाय नरात्मने ॥

7. The reading संवृता बहिरन्तश्च (Līṅga-p.) is manifestly wrong as man cannot be *saṁvṛta* (concealed) internally

engaged in action', and (iii) to 'have external and internal awareness'. Since this statement begins with *tasmāt*, it is quite reasonable that the previous line affords some reason for man's 'having abundance of suffering', 'being repeatedly engaged in action' and 'having internal and external awareness'.

It can be easily observed that the three characteristics mentioned above are associated with the *tamas*, *rajas* and *sattva guṇas* respectively. *Prakāsa* refers to *jñāna*. Though *duḥkha* is usually associated with *rajas*,⁸ yet here it is associated with *tamas* for practical reasons. *Duḥkha* is the result of subjugation, or overcoming of the faculties by *tamas*. That *bhūyo bhūyaḥ-kāritva* (the quality of being repeatedly impelled to action) is due to *rajas* is beyond doubt. The repetition of the word *bhūyas* shows that a man fails to restrain himself from associating with actions even if he knows the evil nature of actions and has run on the path of self-knowledge to a considerable degree⁹.

Since the human body is weak or easily liable to diseases etc. in comparison to the bodies of other kinds of beings and since the human mind feels greater mental disturbances on account of insult, degradation etc., man is rightly said to be *duḥkha-bahula*. It is this acute feeling of pain in man that is the source of his secular inventions and divine wisdom¹⁰.

or externally. Properly speaking it is the vegetable world which is बहिरन्तः संवृत as has been stated in the Purāṇas; see Viṣṇu-p. बहिरन्तोऽप्रकाशश्च संवृतात्मा (1.5.6).

8. तत एव कापिलैर्दुःखस्य चाञ्चल्यमेव प्राणत्वेनोक्तं रजोवृत्तिं वदद्भिः (Abhinava-bhāratī on Nāṭyaśāstra, Vol I, p. 283); रजो रागात्मकं दुःखहेतुः (Kṣīratarāṅgiṇī on Amarakośa 1.3.29).
9. Cp. कर्मणामशमः स्पृहा रजस्येतानि जायन्ते (Gītā 14.12; see also Gītā 14.9 (रजः कर्मणि संजयति) and 14.7 (तन्निबध्नाति कर्मसंगेन देहिनम्)).
10. Cp. "It is mostly under the blows of pain that man turns inward to explore the recesses of his own being..... Hence it is said that wisdom is rooted in sorrow" (Annie Besant : An Introduction to Science of Peace, p. 5).

(3)

मनुष्याः साधकाश्च ते¹¹—*sādhaka* (derived from the root *Sādha*) means 'one who accomplishes' (साध संसिद्धौ, संसिद्धिः फलसंपत्तिः, Kṣīrataraṅgiṇī on Dhātupāṭha 5.19). The word *sādhaka* used here is highly significant, for it is used at the beginning as well as at the end of the description of the creation of human beings (called *arvāksrotas*). The Purāṇas clearly assert that the character of being a *sādhaka* is the distinguishing feature of the human species i. e. in respect of accomplishment no non-human being falling under the other three *srotas* viz. *mukhya* (vegetables), *tiryac* (animals) and *ūrdhva* (*devas*) can be compared with man (*arvāk-srotas*). This shows that the various faculties in man are so developed that man, unlike other beings, can apply his effort (*puruṣakāra*) to the greatest degree and thereby can fulfil his desires, can acquire intended results or goals. On account of this excellence the human species is given the first place in the enumeration of the sixfold *saṁsāra* consisting of *manuṣya*, *pasū*, *mṛga*, *pakṣin*, *sarīṣpa* and *sthāvara*.¹² Since this excellence is not easy

11. मनुष्याः साधका मताः (Varāha-p. 2.32); Saura-p. 22 29 and Kurma-p 1.7.10 read मनुष्याः परिकीर्तिताः Mark the use of the word *manuṣya* and not *mānava* in the passages of all the Purāṇas. Both the words are derived from *manu*, but since the former signifies a *jāti* (see Pāṇini 4.1.161 मनोजातावज्यतौ षुक् च) and not the *apatya* of Manu (in this sense the word would be *mānava*) it is used in these Puranic passages.
12. संसारं तामसं तादृग् षड्विधं प्रतिपद्यते । मानुष्यं [मानुष्यात्] पशुभावं च पशुभावान् मृगो भवेत् । मृगत्वात् पक्षिभावं तस्माच्चैव सरीसृपः । सरीसृपत्वाद् गच्छेद्धि स्थावरत्वं न संशयः ॥ (Vāyu-p. 14. 35b-37a); see Lingā-p. 1.88.67b-69a also.

It is to be noted that *pas'us* and *mṛgas* are mentioned here separately. It seems that *pas'us* are domestic animals while *mṛgas* are wild animals (Bālarāma Udāsīna's comm. on Sām. Kā 53). This may be the original view, for the Purāṇas are found to divide *pas'us* into *grāmyas* and *āraṇyas*; see Viṣṇu-p. 1. 5. 50-51; Vāyu-p. 9.46b-48a; Mārkaṇḍeya-p. 48. 29-30; Brahmāṇḍa-p. 1. 8. 47-49,

to acquire, the human species is said to be difficult to attain.¹³

Instead of showing the aforesaid three characteristics based on the three *guṇas*, the Kūrma-p, asserts that the human species is *duḥkhotkaṣa* (severely affected by pain) and *sattvayuta* (endowed with *sattva*) (1.7.10). The same view is found in Saura-p. 22.29 also (the reading being *sattvayukta*). It is to be observed that here *duḥkha* is mentioned along with *sattva*—a hardly admissible association.

It appears that here the division is not based on the *guṇas*. It is evidently based on the two basically different notions of human beings, namely *bhoga* and *apavarga*¹⁴. Those in whom the former is predominant are *duḥkhotkaṣa*, while those in whom the latter is predominant are *sattvayuta*. Since the former are full of *kliṣṭa-vṛttis* (see Yogasūtra 1.5), they are said to be severely affected by pain and since the latter are full of *a-kliṣṭavṛttis*, they are regarded as endowed with *sattva*.

(4)

The additional statements found in the Vāyu, Brahmāṇḍa and Liṅga Purāṇas are as under :

लक्षणैस्तारकाद्यैस्ते अष्टधा च व्यवस्थिताः ।
सिद्ध्यत्मानो मनुष्यास्ते गन्धर्वसहस्रमिणः ॥¹⁵

(Vāyu-p. 6.55b-56a; Brahmāṇḍa-p. 1.8.50; Liṅga-p. 1.70.155b-156a).

13. दुर्लभा मानुषी जातिः सर्वजातिषु दृश्यते (D. Bhāg. 9. 29. 23).
14. For these two basic notions, see the expression भोगापवर्गार्थं दृश्यम् (Yogasūtra 2.18) and the Bhāṣya thereon. The Bhāṣya after precisely stating the nature of *bhoga* and *apavarga* (the two kinds of notions) emphatically declares द्वयोरतिरिक्तमन्यद् दर्शनं नास्ति.
15. In the place of the printed reading सिद्धात्मानः we prefer to read सिद्धचात्मानः (for reasons, see below). Liṅga-p. 1.70.155 reads तु for च. Brahmāṇḍa-p. 1. 5. 50 reads नारकाद्यैः (for तारकाद्यैः) which is manifestly wrong. गन्धर्वैः सहस्रमिणः is the reading in the Brahmāṇḍa-p. (1.5.50).

The verse says : on account of possessing the group of *lakṣaṇas* (distinguishing signs) beginning with Tāraka the afore-described human beings are grouped into eight (i. e. these *lakṣaṇas* are eight in number). These beings are characterized by *siddhis* (Tāraka etc. are called *siddhis* as well be shown presently). They are similar to *gandharvas* in attributes.

Apparently the verse is not easily intelligible. It becomes fully intelligible when we come to know that a group of eight *siddhis* beginning with Tāra or Tāraka is propounded in the Sāṃkhya philosophy; see the Sāṃkhyakārikā 51. Here the first of the eight *siddhis* is called *ūha*, which was called *Tāra* by ancient teachers of Sāṃkhya as has been stated by the commentators.¹⁶ Here *siddhi* is not supernatural powers (*vibhuti*) but attainments.

According to aforequoted Puranic verses *manuṣyas* are said to possess these *siddhis*. A remarkable view is found to be propounded by the Purāṇas saying that the immovable beings, beats and birds, human beings and *devas* possess *viparyāsa* (ignorance), *aśaktitā* or *aśakti* (infirmity), *siddhi* (attainment) and *tuṣṭi* (contentment) respectively.¹⁷

The Purāṇas further tell us that the four factors (*viparyāsa* etc.) fall under the *sarga* called *anugraha*;¹⁸ cp. Sāṃ. Kā. 46

16. The comm. Māṭhara, Gauḍapāda, Jayamaṅgalā and Tattvavaiśāradi mention Tāra (neuter); the Yuktidīpikā, Tāraka (neuter). The Sāṃkhyasaptati-vṛtti (vi) (ed. by Dr. E. A. Solomon) also reads Tāra (neuter). Tāraka is the same as Tāra (स्वार्थकः). See also the commentaries on the Tattvasamāsa-sūtra अष्टषा सिद्धिः (17).

17. The verse in the corrected form would be : स्थावरेषु विपर्यासः तिर्यग्योनिष्वशक्ता । सिद्ध्यात्मानो मनुष्यास्तु तुष्टिर्देवेषु कृत्स्नशः ॥ Vāyu-p. 6.68b-69a; Liṅga-p. 1.70.158; Brahmāṇḍa-p. 1.5.61b-62a).

CP. Yuktidīpikā on Sāṃ. Kā 51 (विपर्ययात् तावत् स्थावरेषु । ते हि मुख्याः स्रोतसो विपर्ययात्मानः । अशक्तेः तिर्यक्षु । ते हि तिर्यक्स्रोतसोऽशक्त्यात्मानः । तुष्टिर्देवेषु । ते हि ऊर्ध्वस्रोतसः तुष्ट्यात्मानः । मनुष्यास्तु अर्वाक्स्रोतसः संसिद्ध्यात्मानः । तस्मात् त एव तारकादिषु प्रवर्तन्ते) ।

18. The correct reading of the verse would be : पञ्चमोज्जुग्रहः सर्गः स चतुर्धा व्यवस्थितः । विपर्ययेणाशक्त्या च तुष्ट्या सिद्ध्या तथैव च ॥

where the term *pratyaya-sarga* is used for *anugraha sarga* (एष प्रत्ययसर्गो विपर्ययाशक्तितुष्टिसिद्ध्याख्यः) (See the comm. *Yuktidīpikā* for several senses of this word). It is to be noted that *viparyāsa* is the same as *viparyaya*. Since the seventh letter in the first foot of a verse in the *Amuṣṭubh* metre is required to be *guru*, *viparyāsa* is used instead of *viparyaya*.

(5)

The significance of the expression *gāndharvasahadharminīḥ* or *gandharvaiḥ saha dharminīḥ* is difficult to determine. The *Gandharvas* are one of the *devayonis* (see *Amarakośa* 1.1.11) and as such there is apparently no reasons to regard human beings as possessing the same attributes as the *gandharvas*, who are usually regarded as *devagāyanas* (see the comm. *Amarakośodghāṭana* on *Amara* 1.1.11). The view has some Puranic basis, for some *Purāṇas* hold that the *gandharvas* were created from the singing limb of the creator and that they were born while they drank speech (*Viṣṇu-p.* 1.5.46b-47a).¹⁹

(See *Vāyu-p.* 6.57; *Brahmāṇḍa-p.* 1.5.51 *Liṅga-p.* 1.70. 157; *Padma-p.* 5.4.66; *Mārkaṇḍeya-p.* 47.28). Printed readings of all these verses are corrupt in some places. Śāṅkara in his *bhāṣya* on *Śvetāsvatara-up.* 1.4 informs us that in the *Brahmapurāṇa* an account of *Viparyaya*, *asākti*, *tuṣṭi* and *siddhi* with their fifty varieties was given: एवं विपर्ययाशक्तितुष्टिसिद्ध्याख्याः पञ्चाशत्प्रत्ययभेदा व्याख्याताः । एवं ब्राह्मपुराणे कल्योपनिषद्व्याख्यानप्रदेशे षष्टितमाध्याये पञ्चाशत्प्रत्ययभेदाः प्रतिपादिताः The extant *Brahma-p.* has no chapter on this topic, though it contains a few chapters on *Sāṅkhya-Yogic* matters (which seem to be borrowed from the *Śānti-p.* of the *Mahābhārata*). This evidently shows the existence of an earlier recension of the *Brahma-purāṇa*. The fifty varieties of *Viparyaya* etc. have been mentioned in *Sāṅkhyakārikā* 46-47.

19. गायतोऽङ्गात् समुत्पन्ना गन्धर्वास्तस्य तत्क्षणात् ॥ पिबन्तो जज्ञिरे वाचं गन्धर्वास्तेन ते द्विज । (*Viṣṇu-p.* 1.5.56b-47a); see also *Brahmāṇḍa-p.* 1.8.40-41; cp. गानं धारयन्तीति गन्धर्वाः (The comm. *Vivṛti* of *Liṅgayasūrin* on *Amarakośa* 1.1.11). क्रोधा त्व-

The expression may be explained in the following way. It seems to show (taking *saha* in the sense of *sadṛśa*) that man can acquire such subtle attributes or powers through effort as are naturally found in *gandharvas*. Our view is based on Śaṅkara's bhāṣya on the Upanisadic passage स एको मानुष आनन्दः । ये ते शतं मानुष । आनन्दाः स एको मनुष्यगन्धर्वाणामानन्दः स एको देवगन्धर्वाणामानन्दः (Tai. up. 2. 8). Here Śaṅkara expressly remarks²⁰ that a man, remaining as a man (मनुष्याः सन्तः) can attain the state of *gandharva* through particular *karman* and *vidyā* and thus can acquire subtle powers like the power of becoming invisible etc. Śaṅkara distinguishes a *manuṣya-gandharva* from a *deva-gandharva*, which is said to belong to the *deva-jāti*.

(6)

One more line (इत्येष तैजसः सर्गो ह्यर्वाक्स्रोताः [तः] प्रकीर्तितः) found in Vāyu-p. 6.56 and Liṅga-p. 1.70.156 requires to be explained.

Here *taijasa* must be taken in the Samkhyan sense of *rājasa ahāṁkāra* (vide Sām. Kā. 25). The Purāṇas also use the word in this sense.²¹

Thus *taijasa* seems to refer to *karman* or *kriyā* (cp. क्रियाशीलं रजः, Vyāsabhāṣya 2.18) which plays a significant role in human beings. Cp. मनुष्याः कर्मलक्षणाः Mbh. Aśvamedha 43.21 and Bhāgavata-p. 3.10.24 (रजोऽधिकाः कर्मपराः). That is why the body of human

प्रतिमान् पुत्रान् जज्ञे वै गायनोत्तमान् ॥ . . . इत्येते देवगन्धर्वाः क्रोधायाः परिकीर्तिताः ॥ (Brahmāṇḍa-p. 2.6.38-39). गन्धर्वस्त्वेष लोकोऽसौ गन्धर्वाश्च शुभ्रताः । देवानां गायना ह्येते चारणाः स्तुतिपाठकाः ॥ (Sk. Kāśīkhaṇḍa 8.21).

20: मानुषानन्दाच्छतगुणोत्कृष्टो मनुष्यगन्धर्वाणामानन्दो भवति । मनुष्याः सन्तः कर्मविद्याविशेषाद् गन्धर्वत्वं प्राप्ता मनुष्यगन्धर्वाः । ते हि अन्तर्धानादि-शक्तिसंपन्नाः सूक्ष्मकार्यकरणाः । तस्मात् प्रतिघाताल्पत्वं तेषां द्वन्द्वप्रतिघात-शक्तिसाधनसंपत्तिश्च । ततोऽप्रतिहन्यमानस्य प्रतीकारवतो मनुष्यगन्धर्वस्य स्यात् चित्तप्रसादः । तत्प्रसादविशेषात् सुखविशेषाभिव्यक्तिः देवगन्धर्वा जातित एव (शंकर on तै. उप. 2.8).

21. वैकारिकस्तैजसश्च भूतादिश्चैव तामसः (Kūrma-p. 1.4-18; Viṣṇu-p. 1.2.35); वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा (Bhāgavata-p. 3.5, 30); see also Mārkaṇḍeya-p. 45.38.

beings is called *karmadeha* while that of non-human beings is called *bhogadeha* (or sometimes *upabhogadeha*). Since human beings can, to a great extent, choose the lines of his activity, restrain themselves, perform free-willed *karmans* to the greater degree they are rightly regarded as *karmayoni* in the *śāstras*.

The *rājasa* aspect in man has also been alluded to in the chapters on *sarga* while dealing with the creation of four *ambhas* namely *devas*, *manuṣyas*, *pitṛs* and *asuras*.²² The description is highly mystical. The relevant verses are given in the footnote without any explanation.²³

(7)

Absence of sub-division in human beings—

A remarkable declaration of the *Purāṇas* is that there is no subdivision or class in human beings; these beings are said to be of one type (एकविध) only.²⁴

This view must have some cogent reasons. A careful study of the relevant passages reveals that in the present scheme of creation subdivisions or classes are conceived on the basis of the cognisable difference in bodies or bodily activities, a fact which may be observed in the sub-divisions of the *devas*, immovable beings etc. (see the commentaries on *Sām. Kā* 53 for the subdivisions)²⁵. Since all human beings—from a highly ignorant person

22. ततो देवासुरपितृन् मानुषांश्च चतुष्टयम् । सिसृक्षुरम्भांस्येतानि स्वमात्मान-
मयूयुजत् ॥ (Viṣṇu-p. 1.5.28) This is found with slight variations in *Brahmāṇḍa*-p. 1.8.2a-3b; *Padma*-p. 5.3.79; *Garuḍa*-p. 1.4.26; *Kūrma*-p. 1.7.39.
23. रजोमात्रात्मिकामन्यां जगृहे स तनुं ततः । रजोमात्रोत्कटा जाता मनुष्या
द्विजसत्तम ॥ (Viṣṇu-p. 1.5.35); see also *Padma*-p. 5.3.86; *Garuḍa*-p. 1.4.26; *Kūrma*-p. 1.7.48; *Brahmāṇḍa*-p. 1.8.
18b-20a (with slight or more variations).
24. अर्वाक्खोतस्तु नवमः क्षत्तरेकविधो नृणाम् (Bhāḡavata-p. 3.10.20);
मनुष्यानेकभेदाश्च (Skanda-p. Avantikṣetra 2.31); सर्वमेकं च
मानुष्यम् (Devī-p. 10.2.7).
25. The *Purāṇas* are sometimes found to have their own views about the varieties. As for example the *udbhids* are said to have five varieties namely वृक्ष, गुल्म, लता, वीरुध्

to a man of the *jīvan-mukta* class—have the same form of the body and the same kind of bodily functions, they are said to be of one type only. There may be other reasons too.

In this connection it is to be noted that according to the Puranic declaration the mundane existence (*saṃsāra*) consists of fourteen kinds of sentient beings²⁶ : to be explicit, *devas* have eight classes; those born of *tiryag-yoni*, five classes and *manuṣyas*, one class. The fourteen-fold division is propounded in the Sāṃkhya philosophy; see *Tattvasamāsa-sūtra* 20 (चतुर्दशविधो भूतसर्गः). We shall deal with the rationality of this division in a separate article.

(8)

The creation of human beings is termed *arvāk-srotas*²⁷ (stem, *arvāc*). The Purāṇas themselves afford the reason for

and तृण (Vide Śrīdhara's commentary on Viṣṇu-p. 3.17.29) or six varieties, namely वनस्पति, ओषधि, लता, त्वक्सार, वीरुध् and द्रुम (Vide Śrīdharas comment on Bhāgavata-p. 30.10.15).

26. चतुर्दशविधं ह्येतद् बुद्ध्वा संसारमण्डलम् (Vāyu-p. 15.1; Liṅga-p. 1.88.74); अष्टभेदान् सुरान् कृत्वा तिर्यग्योनिं च पञ्चधा । मनुष्यानेकभेदांश्च सृष्टिमेवं ससर्ज ह ॥ (Sk. Avantikṣetra 2.31); देवानां जातयश्चाष्टौ तिरश्चां पञ्च जातयः । मनुष्याश्च प्रवतन्ते (Liṅga-p. 2. 10.41); दैवमष्टविधं ज्ञेयं तैर्यग्योन्यं च पञ्चधा । सर्वमेकं च मानुष्यमेतत् संसारमण्डलम् (Devī-p. 10.27); देवानां योनयश्चाष्टौ मानुषी नवमी च या । तिरश्चां योनयः पञ्च भवन्त्येवं चतुर्दश ॥ (Śiva-p. 5.4.10; 'मानुषी नवमी' shows that the human beings are of one kind only). The comm. on the Gaṇakārikā of Bhāsarvajña seems to quote the aforequoted Devī-purāṇa verse (१, 11; with the reading पर्वमेकं तु मानुष्यम्, which seems to be the correct reading).
27. अर्वाक्श्रोतस् is a word of the Bahuvrīhi class. In some Puranic passages it is rightly used (in neuter) as an adjective of साधकम् or wrongly used as an adjective of साधकः or सर्गः (this seems to be a corrupt reading). Sridhara takes the neuter use (as an adjective of some masculine word) as an āṛṣa usage.

this name as *avāk-pravartana* (going or tending downward). Śrīdhara's explanations अघ आहारसंचारो यस्य on Bhāg. 3.10.24 and अघः प्रविष्टेनाहारेण प्रवर्तन्ते on Visnu-p. 1.5.16 (remaining alive by taking food inside) are not sound, for bests and birds also remain alive in the same way.

Since *arvāc* means 'on the lower side' 'on this side; 'below', 'downwards'²⁸ the word *arvāc-srotas* signifies 'going-down'. That is to say that though human beings are said to be *sādhakas* yet they frequently forget their nature and capability and consequently they fall down. This act of easily falling down may be observed in the fact that the deep friendship of many years of two persons can often turn into enmity for the rest of the life on account of a quarrel on a very trifling matter.

(9)

Place of Arvāk-srotas

The creation called *arvāk-srotas* is said to be the seventh²⁹, the first six being (i) mahatsarga, (ii) tanmātra-sarga, (iii) and vaikārika-sarga (these three are called *prākṛta-sarga*), (iv) mukhya-srotas, (v) tiryak-srotas, (vi) ūrdhva-srotas (these are called *vaikṛtasargas*). According to the Bhāgavata it is the ninth creation (अर्वाक्स्रोतस्तु नवमः, 3.10.24), the first eight creations being (i) mahat-sarga, (ii) ahaṁsarga, (iii) bhūta-sarga, (iv) aindriya-sarga, (v) devasarga, (vi) tamaḥ-sarga, (vii) mukhya-sarga and (viii) tiraḥsarga.

28. For the meaning of *arvāc*, see Chān. up. 1. 7. 6 (ये चैतस्मादर्वाच्चो लोकाः), 3.10.4(अर्वाङ्गस्तमेता), BṛĀr.4.4.16 (यस्मादर्वाङ्गं संवत्सरः); अर्वागित्यधरे (V. 1. अवरे) (Gaṇaratna-mahodadhi 1. 17); अवरे, त्वर्वाक् (Amara 3. 4. 16); Cp. अधर्माधीर्दर्वशब्दादञ्चत्त्यन्तस्त्वनव्ययम् (Prakriyā-sarvasva, pt. iv. p. 185).

29. अथार्वाक्स्रोतसां सर्गः सप्तमः स तु मानुषः (Vāyu-p. 6.64); तथार्वाक्-स्रोतसां...मानुषः (Mārkaṇḍeya-p. 47. 34; Garuḍa-p. 1.4.17; Kūrma-p. 1.7.17; Agni-p. 20.42; Liṅga-p. 1.70.164; Padma-p. 5.3.73). Brahmāṇḍa-p. 1. 8. 57 reads तत्रोर्ध्व-स्रोतसां सर्गः सप्तमः स तु मानुषः; it should be corrected to अथार्वाक्स्रोतसां or तथार्वाक्स्रोतसां.

(10)

Concluding remarks

In conclusion we want to say a few words about the rationale of the principle underlying the scheme of four *śrotases*, namely *mukhya* (concerning vegetables), *tiryac* (concernings animals) *ūr dhva* (concerning devas) and *arvāc* (concerning mankind).³⁰

The Purāṇas seem to divide sentient beings into four classes on the basis of their faculties. According to the Purāṇas a being is a composite entity consisting of the three faculties, namely (i) the internal organ (the whole *antaḥkaraṇa*), (ii) external organs i. e. sense and motor organs (*jñānedriyas* and *karmendriyas*) and (iii) the vital power, five *prāṇas* holding (i. e. constructing, developing, and maintaining) the body. The pure *ātman*, *puruṣa*-principle, or self is absolute and immutable and as such he is beyond any classification or division.

Since all of these faculties are made up of three *guṇas* they are capable of being developed. This development may be either (i) regular, normal or (ii) irregular or abnormal. 'Normal development' is there where the aforesaid three faculties are so developed as enable the embodied self (sentient being) to apply his faculties freely to a great extent, to choose or select what he desires, to check or restrain himself willingly. In short none of the faculties is so highly developed that it can subdue the legitimate functions of other faculties.

Now, if we observe the nature of *mukhy-sarga* i. e. the whole vegetable world we will find that it is an example of

30. All these four *śrotas* were originally conceived by some Sāṃkhya teacher as may be proved from a Śāstra passage quoted in the *Yuktidīpikā* on Sām. Kā. 46 : तस्याभिध्यायतः पञ्च मुख्यस्रोतसो देवाः (it should be corrected to नगाः) प्रादुर्बभूवुः । तेषु उत्पन्नेषु न तुष्टिं लेभे [माहात्म्यशरीरः] । ततोऽन्ये तिर्यक्स्रोतसोऽष्टाविंशतिः प्रजज्ञे । तेष्वप्यस्य मतिर्न तस्ये । अथापरे नवोर्ध्वस्रोतसो देवाः प्रादुर्बभूवुः । तेष्वप्युत्पन्नेषु नैव कृतार्थ-मात्मानं मेने । ततोऽन्येऽष्टावर्वाक्स्रोतस उत्पेदुः Also cp. पञ्च स्रोतांसि भवन्ति मुख्यस्रोतस्तिर्यक्स्रोत ऊर्ध्वस्रोतोर्वाक्स्रोतश्चेति (chapters on कपिलासुरिसंवाद in Śānti-parvan, Mahābhārata, Kumbha-koṇa ed.)

abnormal development. Here *prāṇaśakti* (vital energy) is greatly developed, in comparison to the development of the internal organs and external organs.³¹ *Tamas* predominates in this creation. Since the three faculties are not developed in a harmonious way the development must be regarded as abnormal.

In the *tiryak-srotas* the development of the faculties is abnormal, for animals are found to engage themselves chiefly in acquiring food, in the activities of sense and motor organs and in such functions in which deliberation and ratiocination has little place. These beings have little control over the organic functions.

In the *ūrdhva-srotas*, the development of the faculties is abnormal, for in the beings of the *devayoni* with a subtle body the *antaḥkaraṇa* is so developed that their desires are fulfilled without any separate effort and that they enjoy under compulsion without the power to choose or change. This life is chiefly governed by *samskāras* and *puruṣakāra* has practically no part to play. Since the *devaśarīra* is chiefly mental, it dies whenever the impressions of sleep arise (that is why the *devas* are called *asvapna*, Amarakośa 1.1.8.).

In the *arvāk-srotas* the development of the faculties is harmonious and normal. It is for this reason that the following characteristics are found in the human species :

(i) Possibility of free-willed actions to the greatest degree; (ii) greater power to choose the lines of one's activity or to select the course that he should follow; (iii) not being overwhelmed by the unbalanced state of the faculties; (iv) efforts are not fully directed towards maintaining the ground against rivals or enemies; (v) experience not being fully determined by the circumstances in which one finds oneself; (vi) going beyond the struggle for sheer existence in planning a career for oneself; (vii) laying a store of new experiences for the future in the new form of activity to which one comes to apply one's resources; (viii) living not in the sensuous present determined by antecedent conditions; (ix) using past experience to interpret the present situation in order to change it

31. This may be proved by observing their long span of life, lower sensitiveness, the power of changing inorganic matter into organic, maintenance of the body without the help of any artificial means etc.

to suit one's purpose; (x) activities proceeding from impulses aiming at whole and permanent satisfaction with reference to permanent values.

On account of these characteristics mankind excels other kinds of beings. This seems to be the reason for praising man as the best of beings : गुह्यं ब्रह्म तदिदं वो ब्रवीमि न मानुषाच्छ्रेष्ठतरं हि किञ्चित् (Mbh. Śānti-p. 299.20).³²

32. In a separate article we propose to treat of various Puranic views on the classification of beings by showing their philosophical basis with necessary details.

BOOK REVIEW

श्रीमद्भागवतस्तोत्र के आधार : शास्त्रीय अनुशीलन by Rāma Nārāyaṇa Mīśra; publisher : Srikrishna-janmasthan Seva Samsthan, Mathura (U. P.); pages 330; price-Rs. 35/-

The purpose of the present book is to show sastric sentences underlying the ideas stated in the verses of the eulogies occurring in the Bhāgavata-purāṇa. The author, formerly a government official of high rank, was attracted to the Bhāgavata-purāṇa and he studied it sincerely for a long time. He had the privilege to listen to the Bhāgavata lectures from renowned saints and scholars well-versed in Sanskrit. His love for the Bhāgavata incited him to prepare the present book.

The author has taken up all the important stotras (90 in number) of the Bhāgavata. He has ably shown not only the characteristics of each of these stotras but also literary beauty in them. It is gratifying to note that the author has cited the sastric passages in full, some of which were quoted in the commentaries incompletely.

In the Bhūmikā (introduction) the author has shown reasons for not incorporating in this book some of the stanzas which were regarded by commentators as stotras (pp. 11-12). The matter requires further consideration. It was necessary for the author to show the essential characteristics of a stotra and then to judge whether these stanzas contained those characteristics or not. It would have been better had the Matsya-purāṇa verses on four kinds of stotra (quoted on p. 15) been explained with examples.

The reviewer is not in favour of using such renderings as क्रोशशिला for the English word 'mile-stone'. A literal translation of a foreign word used in a figurative sense can never convey the intended sense.

A few wrong statements are required to be corrected. Bhāgavata-p. 1. 2. 2-3 are not in the Indravajrā metre (p. 45) but in the Vasantatilaka metre.

It is unfortunate that a few printing errors are found here and there in the Sanskrit passages quoted in the book. They should be corrected in the second edition.

We are sure that the book will be useful for those who will take up a serious study of the Bhāgavata.

—R. S. Bhattacharya

OBITUARY

Shri Ahi Bhusan Bhattacharya (M. A. in English and Ancient Indian History; Shastri in Sāhitya) was born in 1907 in the village Talkhari, district Jessore (now in Bangladesh). He was the son of Pt. Phaṇibhūṣana Tarkavāgīsa, a renowned logician whose translation of the Nyāyabhāṣya in Bengali with copious notes is regarded as one of the most authoritative works written in vernacular languages.

Shri Bhattacharya was appointed teacher of English in C. M. Anglo-Bengali College, Varanasi in 1933. Later he became the Principal of that College. He was highly regarded by his colleagues and was looked with reverence by the students. He was a keen student of Indian history and was inspired by his teacher Dr. R. D. Banerjee to work in this field.

Shri Bhattacharya was interested in Puranic study. Consequently he came in touch with the All-India Kashiraj Trust and he was entrusted with the work of translating the Varāha-purāṇa (cr. ed.) into English, which was done by him successfully. Shri Bhattacharya composed a Trilingual Dictionary also.

Besides Sanskrit, Bengali, Hindi and English he knew French, Assamese and Urdu. He was associated with many academic institutions and delivered learned lectures from time to time.

Shri Bhattacharya expired on 25.8.1990.

—R.S. Bhattacharya

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July to December 1991)

Garuḍa Purāṇa work

During these six months the Critical Apparatus of twenty-one chapters (chs. 160-180) of the Ācārakhaṇḍa of the Garuḍa Purāṇa was prepared. The critical Apparatus of subsequent chapters is now underway.

Mānasakhaṇḍa of the Skanda Purāṇa

Ten chapters of the Mānasakhaṇḍa (ch. 121-130) were critically edited during the period. The work is now in progress.

Veda-pārāyaṇa

During the bright half of the month of Āṣāḍha the Samhitā of the Sāmaveda was recited in the Śiva Temple of the Trust at the Shivala palace. The reciter was Pt. Murali Krishna Sharma. Pt. Sri Seva Krishna Nagar was the śrotā of the recitation. Scholars who participated in the Purāṇa Goṣṭhī listened to the Pārāyaṇa (recitation by memory). On the successful conclusion of the Pārāyaṇa dakṣiṇā was given to the reciter and the śrotā.

Visitors to the Purāṇa Department

During this period a considerable number of scholars visited the Purāṇa Department of the All-India Kashiraj Trust. Some scholars came to consult Puranic texts and others for the necessary help and guidance in their Puranic studies. Adequate assistance was provided to the scholars. A few of the comments made in the Visitors Book by some of the visiting scholars are given here :

1. Andrea Andriotto, Ferrara, Italy : "Thank you very much for your help and best wishes for your precious work".

2. Dr. Vasudha Dalmia, University of Tübingen, Germany : "I am extremely grateful to the present Kashinaresh, Sri Vibhuti

Narain Singh, for his permission to visit the Library and to catch a glimpse of the rare manuscripts collected, as well as for the opportunity to become acquainted with the research on the Puranas being carried presently here.”

3, Mr. Yoshifumi Mizuno, Japan : “Thank you very much for showing me the catalogue of the Mss.”

Purāṇa-goṣṭhī

On the occasion of the Vyāsa-pūrṇimā, a Purāṇa-goṣṭhī was organised on 25th July 1991, at the Shivala Palace of the All-India Kashiraj Trust. Before the celebration of the Purāṇa-goṣṭhī, Vedic Vasanta-pūjā was performed. During the performance 16 Vedic scholars recited selected texts from all the four Vedas. The Dakṣiṇā presents were properly distributed among the scholars. After the Vasanta-pūjā, the Purāṇa-goṣṭhī was inaugurated at the same place under the chairmanship of His Highness Kashinaresh Maharaja Dr. Vibhuti Narain Singh. At the very start Maṅgalā-caraṇa was recited by Pt. Hiramani Misra of the Purāṇa Department. Immediately afterwards Dr. Ram Shankar Bhattacharya explained why the July issue of the Purāṇa Bulletin was being delayed. According to Dr. Bhattacharya the reason behind the postponement was the addition of a certain amount of supplementary information on Ayodhyā and the Sarayū. The material is being collected from the epics, the Purāṇas and several other sources. Next, Dr. Ganga Sagar Rai presented the annual report of the Purāṇa Department and thereafter a discussion on Ayodhyā was initiated by the Goṣṭhī's members. Some of the scholars who spoke on the subject were Prof. Lallanji Gopal, Dr. Vagish Shastri, Dr. Ram Chandra Pandeya, Pt. Vishwanath Shastri Datar, Dr. Kamlesh Datt Tripathi and Dr. Gopal Datt Pandeya. Other scholars present on the occasion were Padmabhushan Pandit Baladeva Upadhyāya, Vaidyaraja Pt. Yadu Nandan Upadhyaya, Pt. Vishweswar Shastri Dravid, Dr. N. P. Joshi, Prof. Prabodh Narain Singh, Pt. Udai Krishna Nagar, Sri Gyananendra Nath Khanna and Prof. Ram Murti Tripathi. At the conclusion His Highness Kashinaresh Maharaja Sri Vibhuti Narain Singh thanked the scholars for their co-operation and keen interest in the work of the All-India Kashiraj Trust. Prasāda was distributed and tea was served.

Function of the Hanuman Mandir Nyasa

Next to the Purāṇa-goṣṭhi, the function of the Hanuman Mandir Trust of Calcutta was held under the Presidentship of His Highness Kashinaresh Maharaj Dr. Vibhuti Narain Singh. Prof. Prabodh Narain Singh welcomed the participating scholars and gave a detailed report of the activities of the Hanuman Mandir Trust. One of the main objectives of the Trust is to encourage young authors and to honour them for their outstanding contributions in the fields of Hindi and Sanskrit studies. To this end the Trust has a special provision to financially assist the research scholars, besides giving them the appropriate direction for the success of their investigations. Sri Gyanendra Nath Khanna, executive head of the Trust, thanked the scholars for their interest and cooperation in the activities of the Trust. His Highness Kashinaresh Maharaj Dr. Vibhuti Narain Singh praised and stimulated the scholars attached to the Trust. His Highness emphasised the need for further works on Hanuman Literature.

Presentation of puranic publications to the Prime Minister of Nepal

Sri Girija Prasad Koirala, the Honourable Prime Minister of Nepal, visited the Ramnagar Fort on 7th Dec. 91. His Highness Kashinaresh Maharaja Dr. Vibhuti Narain Singh acquainted the Nepalese Prime Minister with the activities of the All-India Kashiraj Trust and presented a complete set of publications to him.

Rāmalilā

As usual the magnificent Rāmalilā of Ramnagar was celebrated this year from September 22 to October 22, 1991. The Rāmalilā is without any doubt one of the most impressive events organised by the Trust. On peak days an estimated 100,000 spectators watch the performance. The lilā-ground, where the actors move from one scene to another as in a processional drama, covers an area of about 2, 6 square kilometres and includes town areas. As they go from one setting to another the actors and the spectators physically recreate, on a small scale, the actual journeys of Rāma. This continuous overlapping between dramatic

space and geographical space contributes to efface the boundaries between enacting and real life : for the devotee the Rāmalilā is not simply a representation but the descent of Rāma on earth as a genuine and unique, although cyclical, event. The svarūpas (the brāhmaṇa boys who play the role of Rāma, Lakṣmaṇa, Bharata, Śatrughna and Jānaki) are carefully selected by the Maharaja himself in July, when a group of 40 to 50 boys are presented to him for the selection. A svarūpa usually starts his first performance at the age 8 or 9 years and if he is talented, he may hold his position for 3 or 4 years till the first signs of hair appear on his upper lip. The svarūpas are carefully trained for a period of two months so that they may become proper vessels (pātra) for the dwelling of the divine Rāma. A large number of ascetic (sādhus) and other devotees also attended this month-long lilā. Free provisions were supplied to all the sādhus for the whole month. This year the weather was good and all the lilās could be performed according to schedule. A good number of foreign visitors and scholars were also present. His Highness Kashinaresh Maharaja Dr. Vibhuti Narain Singh and Yuvaraja Sri Anant Narain Singh, atop their elephants, were present at the Rāmalilā.

Rāsalilā

The Rāsalilā was performed in the Prasiddha Garden from Śrāvaṇa Śukla Dvitiyā to Śrāvana Śukla Caturdaśī. Performing artistes were called from Mathura-Vrindavana, the traditional place of the Rāsalilā. During the Rāsalilā the tenth Skandha of the Bhāgavata Mahāpurāṇa and Rādhāsahasranāma were recited at the Rāsalilā ground by Śrī Gaṇapati Śukla and Śrī Rājā Rāma Śukla. In the evening after sunset the Rāsalilā was daily enacted and as usual a large number of citizens and devotees witnessed it. His Highness Kashinaresh Maharaja Dr. Vibhuti Narain Singh and Yuvaraja Sri Anant Narain Singh were throughout present during the performance of the Rāsalilā.

ACTIVITIES OF THE SISTER TRUSTS

1. Maharaja Benares Vidyamandir Trust

Museum

The Ramnagar Fort Museum is a good attraction for the visitors from India and abroad. The collection of old vehicles, elephants, howdas, textiles, costumes, carpets, hukkas, torches, arms, ivory and specimens of banarsi brass work are some of the special features of this museum. The unique clock, Dharmaghari, made in Ramnagar more than a hundred years ago, depicting all the Hindu zodiacal signs is a relevant illustration of the Museum's singularity. Among the innumerable visitors to the Museum during 1991 the names of just a few of the most distinguished ones who signed the Visitors Book and in some cases added important comments are given here :

1. Sri Akhilesh Misra I. F. S. Ministry of Foreign Affairs, Govt. of India, New Delhi : "A wonderful treasure of Indian culture and greatness as incomparable as His Highness the Maharaja himself". 4.1.1991.

2. H. E. Mr. Philippe Petit, Ambassador of France to India : "Thank you very much for this wonderful breakfast and this breath-taking view.

3. Honorable Sri Girija Prasad Koirala, Prime Minister of Nepal, 7.12.91.

4. Sujata Koirala, Jost, 7.12.91.

5. H. E. Chakra Prasad Bastola, Nepalese Ambassador to India, 7.12.91.

6. H. E. Prof. Bimal Prasada, Indian Ambassador to Nepal, 7.12.91.

Rāmalilā Museum

Maharaja Isvari Prasad Narain Singh Kalamandir has inaugurated a new museum called the Rāmalilā Museum. The main galleries display photographs of the world-renowned Rāma-

lilā of Ramnagar, illustrating the episodes of the month-long dramatic representation of Tulasidāsa's Rāmacaritamānasa. One of the galleries is especially dedicated to the saint poet Tulasidāsa. All the available pictures of the poet are exhibited here along with the copies of a few pages of the oldest manuscript of the Rāmacaritamānasa preserved in the Saraswati Bhandar Library of Ramnagar Fort. Probably the most interesting exhibit in this section is a copy of the Pañcanāmā (Decree) containing Tulasidāsa's own handwriting. The original is safely kept in the Maharaja's own collection. As visitors go through the various galleries they listen to the Rāmacaritamānasa's recitation being played through the amplifiers. The Rāmalilā section also contains masks and facial make-ups used in the Rāmalilā and miniature figurines of players in the Rāma Kien plays of Thailand.

Vedic Bālaka Vasanta Pūjā

On 11th December 1991 a Vedic Vasanta-pūjā was performed in which 16 Vedic brahmins below the age of 16 years participated. Mantras of all the four Vedas were recited by Vedic Bālakas. Vedic Brahmins were fed and Dakṣiṇā was given to them after the Vedic Vasanta-pūjā.

Wall-painting competition

In the afternoon of the 11th December 1991 a mural painting competition was organised for the local artists who painted the historical and religious pictures on the outer walls of the Maharaja Banaras Vidya Mandir Museum. These pictures adorn the outer walls of the museum for a whole year. The paintings were judged and prizes adjudicated for the best three paintings. To cheer up the participants consolation prizes were also distributed.

2. MAHARANI KASHINARESH DHARMAKARYANIDHIL

(a) Distribution of sweets

In the afternoon of 11th December 1991 sweets were distributed to the boys of all local Primary and Junior High Schools. Students in their school uniforms and teachers gathered in the inner courtyard of the Fort. On 12th December sweets and clothes were distributed to the tribal boys of Bairat and Musakhand, near Chakia.

(b) Harikirtan

In the evening of 11th December 1991 a Harikirtan was conducted in which local singers and devotees recited the sacred names of the Lord.

3. MAHARAJA KASHINARESH DHARMA KARYANIDHI.

The main task of this Trust is to organise religious rites and ceremonies. In addition the Trust also manages three educational institutions : The Maharaja Balwant Singh Degree College, the Raja Manasa Ram Law College and the Maharani Ram Ratan Kunwari Sanskrit Pathasala.

The 20th anniversary of the Maharaja Balwant Singh Degree College was celebrated on 15th November 1991. The Maharaja Balwant Singh Degree College is located at Gangapur, Varanasi. During the last 4 years the arrangements for the examinations of the Faculty of Arts and the Faculty of Law have been shifted from Gorakhpur University to Purvancal University. The Mahavidyalaya plays an essential role in disseminating culture, since it is situated in one of the most densely populated and backward areas of Uttar Pradesh and is catering to the needs of countless students from the Gangapur neighbourhood. In the Faculty of Arts the following subjects are offered : Economics, Hindi, Psychology, Sociology, Politics, History, Geography, Pedagogy, English, Sanskrit and Urdu, All together 11 subjects along with those offered by the Faculty of Law were able to fulfil the needs of this rural area. Concerning the study and teaching of Law, the Mahavidyalaya organises every year a three-day seminar, a wonderful opportunity for the specialists to meet and interchange meaningful experiences and knowledge. The Maharaja Balwant Singh Degree College is quite well equipped with pedagogical material. Both the laboratories of psychology and geography are especially well furnished, thanks to the help granted by U.G.C. New Delhi. The Maharaja Balwant Singh Degree College receives a non-recurrent grant (anavartaka anudan) of Rs. 109200 and a special grant of Rs 25,000 for the laboratories outfit. The Maharaja Balwant Singh Degree College excels also in sports. The Mahavidyalaya feels exceedingly proud about Sri Vivek Singh, a former student, who played an outstanding role with the Indian

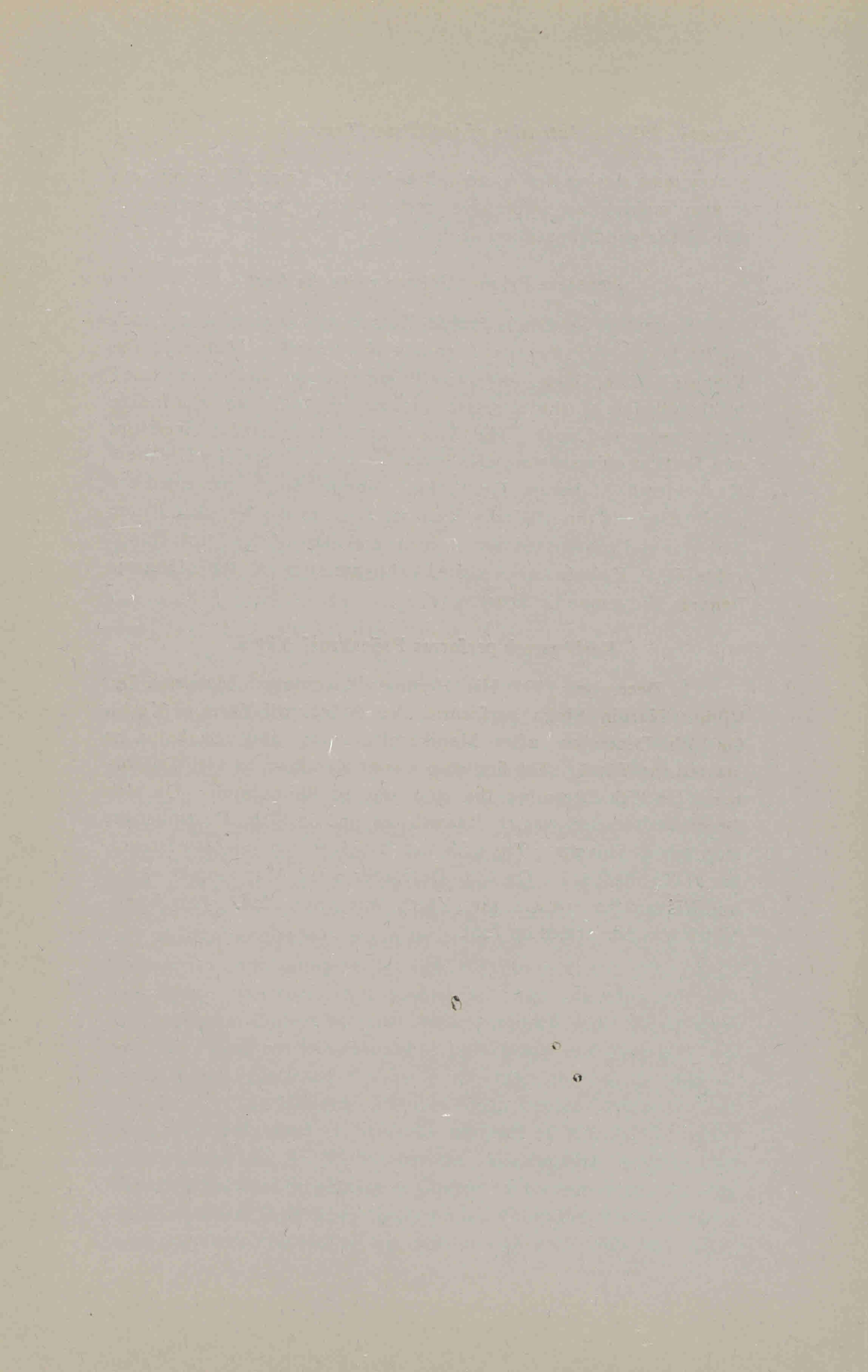
hockey team during the Asiad. Besides Mr. Singh, Sri Sunil Seth is also making an impressive performance in hockey helping to spread the good reputation of the college.

Nepalese Prime Minister visits the Fort

Honorable Sri Girija Prasad Koirala was received at a Lunch on 7th Dec. 1991 by His Highness Kashinaresh Maharaja Dr. Vibhuti Narain Singh. Nepalese Prime Minister was accompanied by the officials of the Nepalese Embassy in India and the Indian Ambassador to Nepal. The Vice-chancellors of local Universities and District officials were also invited. After dinner His Highness Kashinaresh Maharaja Dr. Vibhuti Narain Singh presented the publications of the All-India Kashiraj Trust to the Nepalese Prime Minister and acquainted him with the activities of the Trust. Honorable G. P. Koirala also visited the museum of the Maharaja Benares Vidyamandir Trust.

Kashinaresh performs Pañcakrośī Yātrā

In December 1991 His Highness Kashinaresh Maharaja Dr. Vibhuti Narain Singh performed the Pañcakrośī-Yātrā of Kashi. On 14th December after Maṇikarṇikā-snāna and Saṅkalpa he started the Yātrā. The first stop was at Kandawa on 14th December. On 15th December the stop was at Bhimacandi. On 16th December the stop was at Rameshwar and on 17th December the stop was at Shivpur. The fifth and last stop was on 18th December at Kapiladhārā. On 18th December after Maṇikarṇikā-snāna and Viśvanātha-darśana the Yātrā was concluded. The whole Yātrā was performed on foot.



पुराणम्

(वर्षम्-३४; भागः-१)

PURĀNA

(Vol. XXXIV. 1)

संस्कृत-खण्डः

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

भुवनेश्वरीस्वरूपचिन्तनम्

आचार्यः बलदेव उपाध्यायः,

हृत्पुण्डरीकमध्यस्थां प्रातःसूर्यसमप्रभाम् ।
पाशाङ्कुशधरां सौम्यां वरदाभयहस्तकाम् ।
त्रिनेत्रां रक्तवसनां भक्तकामदुघां भजे ॥

(देव्युपनिषदि) ।

भगवत्या भुवनेश्वर्याः स्वरूपमवलम्ब्य अत्र किञ्चन चिन्तनं प्रस्तूयते । तन्त्रशास्त्रे दशमहाविद्यानां चर्चा प्रसिद्धा । याः शक्तयः संसारस्य सृष्टिपुष्ट्यादीनि कर्माणि सम्पादयन्ति तामु काली आद्याशक्तिरस्ति । अस्या उद्भूता अपरा नवशक्तयो भवन्ति । दशविद्यानां नामगणनाप्रसङ्गे पद्यमिदं कीर्तयन्ति —

काली तारा महाविद्या षोडशी भुवनेश्वरी
पञ्चमो छिन्नमस्ता च महाविद्या प्रकीर्तिता ।
त्रिपुराभैरवी धूमावतो च बगलम्बिका
मातङ्गी कमला चैव सिद्धविद्याः प्रकीर्तिताः ॥

काली, तारा, षोडशी, भुवनेश्वरी, छिन्नमस्ता, त्रिपुराभैरवी, धूमावतो बगलामुखी मातङ्गी तथा कमला—इमानि दश नामानि दशमहाविद्यानां भवन्ति । अत आसां साहित्यस्य स्वरूपस्य च चिन्तनविषये तन्त्रशास्त्रजिज्ञासूनां कृते किञ्चित् तथ्यं प्रस्तूयते ।

१. तन्त्रग्रन्थाः

भुवनेश्वरीविषयकास्तन्त्रग्रन्थाः संख्यायां न्यूना एव, किन्तु ये तन्त्रग्रन्था अद्योपलभ्यन्ते, तत्र भुवनेश्वर्याः पूजार्चनतन्त्रमन्त्रादिविषयाः सविस्तरं वर्ण्यन्ते ।

(१) भुवनेश्वरीरहस्यम्—भुवनेश्वर्योपासनायाः सर्वप्रथमो ग्रन्थोऽस्ति । षड्विंशतिपटल-विभक्तेः ग्रन्थेऽस्मिन् देव्या अर्चनापद्धतिः साङ्गोपाङ्गं वर्णिताऽस्ति । अस्य निर्माता पृथ्वीधराचार्यो वर्तते, य आदिशङ्कराचार्यस्य शिष्य इति मान्योऽस्ति । पृथ्वीधरस्य शिष्यक्रमो यथा—ब्रह्मचैतन्यः, विश्वचैतन्यः, आनन्दचैतन्यः, देवचैतन्यः, जनार्दनचैतन्यश्च । अस्य ग्रन्थस्य एका प्रतिः एशियाटिक-सोसायटी-(बंगालस्य) पुस्तकालये विद्यमानमस्ति । शिष्यक्रमस्य निर्देशः बालार्चन—विधिनामकग्रन्थे निर्दिष्टोऽस्ति । भुवनेश्वरीविषये तन्त्रग्रन्थाः—(२) भुवनेश्वरीतन्त्रः; (३) भुवनेश्वरीपारिजातः (अयमपि प्रामाणिको ग्रन्थः) ।

(४) भुवनेश्वरीमहास्तोत्रम्—सकलागमाचार्यचक्रवर्ती पृथ्वीधराचार्यः अस्य स्तोत्रस्य प्रणेताऽस्ति । स्तोत्रेऽस्मिन् षट्चत्वारिंशत् पद्यानि सन्ति येष्वाम्नादेः षट्त्रिंशत् पद्यानि भगवत्या विशदां स्तुतिं विदधति । अन्तिमानि दश पद्यानि च गुरोः तथा ग्रन्थस्य विषये प्रतिपादयन्ति तथ्यम् । निर्दिशति स्तोत्रस्यास्य सप्तत्रिंशत्तमं पद्यं गुरोर्नामः—

श्रीसिद्धिनाथ इति कोऽपि युगे चतुर्थे
प्रादुर्बभूव करुणावरुणालयेऽस्मिन् ।
श्रीशम्भुरित्यभिधया स मयि प्रसन्नं
चेतश्चकार सकलागमचक्रवर्ती ॥

अस्य गुरोर्नाम श्रीशम्भुः शम्भुनाथो वा आसीत् । स्तोत्रस्यास्य टीकाकारः पद्मनाथकविः पद्यस्य टीकावसरे 'वरुणालये' शब्दस्यार्थः नर्मदातटनिकटवर्तिग्रामविशेष इति कथयति । अतः स्पष्टं भवति यत् शम्भुनाथः नर्मदातटनिकटवर्तिग्रामस्य निवासी आसीत् । पुनश्च आउफ्रेकटमहोदयः स्वकैटेलागस्केटेलागरम् नाम्नि बृहत्-सूचीपत्रे पृथ्वीधरस्य सप्तकृतीनां विषये निर्देशं करोति कमपि । सप्तकृतयः कैटेलागस् कैटेलागरम्-सूचीपत्रानुसारेण इत्थम्—(१) भुवनेश्वरीस्तोत्रम्, (२) लघुसप्तशतीस्तोत्रम्, (३) सरस्वतोस्तोत्रम्, (४) कालतन्त्रविस्तरविवरणम्, (५) मृच्छकटिकव्याख्या, (६) वैशेषिकरत्नकोषः, (७) भुवनेश्वर्यर्चनपद्धतिः चेति । लघुसप्तशतीनामके स्तोत्रे अष्टादश पद्यानि सन्ति यत्र दुर्गासप्तशत्या वर्ण्यविषयाणां संक्षेपेण वर्णनास्ति । अस्य सप्तदशतमे पद्ये ग्रन्थकर्ता स्वगुरोर्नाम शम्भुनाथ इत्येव निर्दिशति । यथा—

श्रीसिद्धिनाथापरनामधेयः श्रीशम्भुनाथो भुवनेकनाथः ।
तस्य प्रसादात् सकलागमाच्च पृथ्वीधरः स्तोत्रमिदं चकार ॥

भुवनेश्वरी-अर्चनपद्धतेरपि संकेतः प्राप्यते । यस् अवलम्ब्य 'भुवनेश्वरी-क्रमचन्द्रिकायाः' निर्माणम् अभवत् । अत्र ध्यातव्यमस्ति यद् उपरि द्वयोः स्तोत्रयोः पृथ्वीधरः स्वगुरोर्नाम सिद्धिनाथः, अपरं नाम शम्भुनाथ इति निर्दिशति । अतोऽयं आदिशंकराचार्यस्य शिष्याद् भिन्न एव प्रतीयते । किन्तु इदं निश्चीयते—पृथ्वीधराचार्यः भुवनेश्वर्या उपासकस्तथा तद्विषयक-ग्रन्थानां निर्माताऽसीत् ।

(५) भुवनेश्वरी-पञ्चाङ्गम्—अस्मिन् पञ्चाङ्गे पञ्चग्रन्थाः सम्मिलिता भवन्ति । (क) पटलः (श्लोक सं० १११) अयं रुद्रयामलस्य दशविद्यारहस्यान्तर्वर्तीति गण्यते ।

(ख) भुवनेश्वरीपूजापद्धतिः ।

(ग) कवचम् (३२ अनुष्टुप्श्लोकाः) । त्रैलोक्यकवचनामकं भुवनेश्वरी-
कवचम् ।

(घ) भुवनेश्वरीसहस्रनामस्तोत्रम् (११२ पद्यानि) रुद्रयामलतन्त्रे इमानि
सहस्रनामानि निर्दिष्टानि; दृष्टान्तरूपेणात्रोद्घ्रियते पद्यद्वयम्—

हसन्ती शिवसंगेन वाञ्छितानन्ददायिनी ।
नागाङ्गी नागभूषा च नागहारविधारिणी ॥ ४२ ॥
शुक्रस्था शुक्रिणी शुक्रा शुक्रपूजकपूजिता ।
कामाक्षा कामरूपा च योगिनी पीठवासिनी ॥ ८२ ॥

(ङ) भुवनेश्वरी-अष्टोत्तरशतनामस्तोत्रम् ।

(६) भुवनेश्वर्याष्टकम् — रुद्रयामलतन्त्रे वर्णितमस्ति ।

(७) भुवनेश्वरी-मकारादिसहस्रनामस्तोत्रम्
स्तोत्रेऽस्मिन् २०२ पद्यानि सन्ति महातन्त्रार्णवनामक-ग्रन्थादुद्धृतानि ।

(८) भुवनेश्वरीहृदयस्तोत्रम् (२१ पद्यानि)

(९) भुवनेश्वरीस्तोत्रम् रुद्रयामलतन्त्रे २६ पद्यात्मकम्;
अस्य रमणीया स्तुतिः भगवतीकृपाप्रकाशिकाऽस्ति ।

(१०) भुवनेश्वरीक्रमचन्द्रिका—पृथ्वीधराचार्यस्य पद्धतिं शारदातिल-
कादीन् नानातन्त्रग्रन्थांश्चावलम्ब्य 'दाई सम्प्रदाया'वलम्बी अनन्तदेवोऽस्य
निर्माणं कृतवान् । अस्य त्रयः कल्पाः सन्ति । अत्र पूजायाः वैविध्यं विविधफल-
प्राप्तयोद्देश्यं च वर्ण्यते । एषु दशसु ग्रन्थेषु प्रथमादिग्रन्थत्रयम् अप्रकाशितमेव ।
अन्तिमाश्च सप्त ग्रन्था राजस्थानपुरातनग्रन्थमालायां चतुःपञ्चाशद्ग्रन्थरूपेण
श्रीभुवनेश्वरीस्तोत्रनाम्ना एकत्र प्रकाशितमस्ति । ग्रन्थस्य सम्पादनं विहितं
विदुषा सम्पादकेन पं० गोपालनारायणबहुरामहोदयेन (जोधपुर १९६५
ख्रीष्टाब्दे) ।

२. श्रीभुवनेश्वरी तान्त्रिकदृष्ट्या—

सृष्टेः प्रारम्भे यदा भुवनानां निर्माणमभवत् तदा एतेषां रक्षणाय विशेष-
शक्तेः कल्पनाऽभवत् । यस्या नाम भुवनेश्वरीति अभूत् या शिवेन सह सर्वदा
अभिन्नतया स्थिता । अपि च स्वतन्त्रा, विघ्नरहिता शक्तिरस्ति । समस्तं विश्वं
व्याप्य शासयित्री भुवनेश्वरी एव वर्तते; यथा—

शिवाविनाभूतशक्तिः स्वतन्त्रा निरुपप्लवा ।

समस्तं व्याप्य भुवनमीष्टे तेनेश्वरी मता ॥

भुवनेश्वरी क्षीणां गात्रयष्टि धारयति, यस्याः कण्ठे मौक्तिकमाला सुवर्णभूषणं च विराजते । अस्याः त्रीणि नेत्राणि । इयं बालसूर्यवत् शोभां धारयति । इयं चतुर्भुजा; यत्रेयम् अङ्कुशं पाशं वरं तथाऽभयं च धारयति; इयं भय-हन्त्री भक्तानां चित्ते विराजमाना भवतु । पद्येऽस्मिन् इयं दिव्या प्रार्थना विहिता ।

वृद्धिगतस्य विश्वस्याधिष्ठाता विराजते त्र्यम्बकः शिवः । अस्य शक्तिः भुवनेश्वरी । शक्ति-शक्तिमतो रभेदेन इयमपि त्रिनेत्रा वर्तते । सोमात्मकामृतेन सा विश्वं पोषयति । अतो भगवतो स्वकिरीटे चन्द्रं धारयति । सा स्वनामधन्या सती त्रिभुवनस्य पोषणं विदधाति; तथ्यस्यास्य परिचयमस्या हस्तस्थमुद्राः संकेतयन्ति । इयं जीवेषु कृपादृष्टिं विदधाति । यस्या मृदुहासः संकेतयति यदियं त्रिभुवनस्य शासनकर्त्री वर्तते । यस्य संकेतः पाशाङ्कुशाभ्यां भक्तेभ्यः प्राप्यते । इदमेव भगवत्याः स्वरूपम् । प्रस्तुतं पद्यं तु भगवत्याः स्वरूपं प्रकटयति—

बालरविद्युतिमिन्दुकिरीटां
तुङ्गकुचां नयनत्रययुक्ताम्
स्मेरमुखीं वरदाङ्कुशपाशा-
भीतिकरां प्रभजे भुवनेशीम् ॥

वर्तते भुवनेश्वरी चतुर्भुजी । भुजेषु वरदमुद्रा, अङ्कुशः, पाशः, अभयमुद्रा च विद्यन्ते ।

अथानन्दमयीं साक्षाद् शब्दब्रह्मस्वरूपिणीम् ।
ईडे सकलसम्पत्स्यै जगत्कारणमम्बिकाम् ॥

सकलसम्पत्तीनां प्राप्तये आनन्दमयीं, जगत उत्पादयित्रीं शब्दब्रह्मणः प्रत्यक्षरूपां चाम्बिकां स्तौमि ।

भुवनेश्वरीमहास्तोत्रस्याध्ययनेन अस्याः सरस्वत्या साकमभिन्नता वर्तते इति ध्रुवं परिचयः प्राप्यते । वैखरीमयवृण्णया वर्तते रूपमत्र पद्ये निर्दिष्टम् (स्तोत्रस्य द्वितीयं पद्यम्)

आदि-क्षान्तविलास-लालसतया तासां तुरीया तु या
क्रोडोक्त्य जगत्त्रयं विजयते वेदादिविद्यामयी ।
तां वाचं मयि सम्प्रसादय सुधा-कल्लोल-कोलाहल-
क्रीडाकर्णद-वर्णनीयकवितासाम्राज्यसिद्धिप्रदाम् ॥

अत्र भगवती प्रार्थयते यत् त्वमेव तुरीया वाणी वैखरोविद्या च भवसि, अमृतलहरीणां कलरवक्रीडामयी कवितया साम्राज्यसिद्धिप्रदायित्री भव । भगवती

अनेकफलप्रदायित्री इति श्लोके स्पष्टं वर्ण्यते । पुनर्भगवत्या मृत्युञ्जयमन्त्रस्य आराधनायाः फलविषये त्रयस्त्रिंशत्तमे मन्त्रे प्रतिपाद्यते । स्तोत्रस्यास्य महनीयता इयं यदिदं बीजमन्त्रेण युक्तं भवति । अत्रोपासनाया विधिरपि निर्दिश्यते । भुवनेश्वर्याः अनन्यपरता पृथ्वीधरस्याभीष्टमस्ति । अर्थात् जगति मातापितृ-सुहृदाख्या ये सम्बन्धिनः सन्ति ते सर्वे भगवत्याः स्वरूपा भवन्ति । भगवती-मन्तरेण किमपि वस्तु जगत्यां नास्ति । पश्यन्तु पद्यमिदम्—

त्वं माता पितरौ त्वमेव सुहृदस्त्वं भ्रातरस्त्वं सखा
त्वं विद्या त्वमुदारकीर्तिचरितं त्वं भाग्यमत्यद्भुतम् ।
किं भूयः सकलं त्वमीहितमिति ज्ञात्वा कृपाकोमले,
श्री विश्वेश्वरि सम्प्रसीद शरणं मातः परं नास्ति मे ॥

(३६ श्लोकः)

मन्त्रजपस्य समयविधानमपि निर्दिश्यते । समुचितविधिना मन्त्रजपेन मासत्रयेण एवालौकिकविद्याप्राप्तिर्भवति । भगवत्या भुवनेश्वर्या द्वे सहस्रनाम-स्तोत्रे समुपलभ्येते—एकं रुद्रयामलतन्त्रे, अपरं मकारादि-सहस्रनामस्तोत्रम् महातन्त्रार्णवे तन्त्रे उपलभ्येते । उदाहरणार्थं कतिपयपद्यानि प्रदीयन्ते—

भास्करशब्देन आरभ्यमानेषु चत्वारिंशत् श्लोकेषु यदि प्रत्येकं पद्येषु पञ्चनामानि भवेयुः तदा सर्वेषां सख्या प्रायो द्विशतं भवति यथा—

भास्कराधाररूपेशी भास्कराधाररूपिणी ।
भास्कराधारकाम्येशी भास्कराधारकामिनी ॥ १२८ ॥
भास्कराधारचक्रस्था भास्कराधारचक्रिणी
भास्करेश्वरजननी भास्करेश्वरपालिनी ॥ १३० ॥

‘ललितासहस्रनाम’ खलु विविधतया गूढार्थपरतया च अस्माद् भास्कर-नामाख्यग्रन्थात् भिन्नम् वर्तते । इदं सहस्रनाम ब्रह्माण्डपुराणान्तर्वत्युत्तरखण्डे ह्यग्रवेण लोपामुद्राया पत्ये अगस्त्यायोपदिष्टम् । अस्योपरि सौभाग्यभास्करी-नाम्नी भास्कररायस्य प्रख्याता व्याख्याऽस्ति, यत्र अर्थस्य गम्भीरता प्रकाशिता भवति । भगवत्याः प्रत्येकं नामसु तस्या गुणस्य स्वभावस्य च व्याख्या क्रियते । उदाहरणार्थं नामद्वयस्य व्याख्या प्रस्तूयते—

भगवत्या नाम ‘मीनाक्षी’ति । अस्य तात्पर्यस्य स्पष्टार्थं किमपि गम्भीर-तथ्यम् अपेक्षितमस्ति । भगवत्या नेत्रं मोननेत्रतुल्यम् इति कथने केवलं साधारणो-पमा प्रतीयते परन्तु नामेदं नवीनमेकं तथ्यं संकेतयति—

मीनानां वीक्षणमात्रेण शिशूनामभिवृद्धिं न तु स्तन्यपानेनेति प्रसिद्धिः, तेन कटाक्षमात्रेण भक्तपोषिका इत्यर्थः । इयं प्रसिद्धिरस्ति—मत्स्याः स्वदृष्ट्या स्वशिशून्

पोषयन्ति, एवमेव भगवतो स्वभक्तजनाय कृपाकटाक्षपातं करोति । अपरं नाम 'कुमारी' इति । दुर्गासप्तशत्यां तु शुम्भेन भगवत्या दुर्गायाः समीपे दूतमुखेन स्वविवाहप्रस्तावः प्रेषितः । यस्य प्रत्युत्तरेण देवी स्वकठिनां प्रतिज्ञां वदति—

यो मां जयति संग्रामे यो मे दपं व्यपोहति ।

यो मे प्रतिबलो लोके स मे भर्ता भविष्यति ॥

(सप्तशती ५।१२०)

दुर्गाया एवभूतां प्रतिज्ञां खण्डयितुं कोऽपि न क्षमोऽतः तस्याः कौर्मायस् अखण्डितं वर्तते । इयं तु कुमारी-पदस्य व्याख्या । कुमारी-पूजाया विधानं शारदनवरात्रे अनुष्ठायते, यत्र कुमार्यः भगवत्याः प्रतिनिधिभूता भवन्ति । महाकालसंहितायाम् अस्य पूजाविशेषस्य विशदवर्णनं लभ्यते ।

निर्वाणतन्त्रस्य सप्तमे पटले महर्लोकस्य वर्णनाप्रसङ्गे कथ्यते यद् अत्र परमेश्वरभगवत्योः रूपविशेषो निवसति । निर्गुणालय ईश्वरः सर्वकर्ता शिवः भुवनेश्वरीमन्तरेण स्पन्दितुं नैव शक्यते । सः पङ्कवद् भवति; तथा चलितुं न शक्नोति । भुवनेश्वर्या आराधनारूपफलेन हि ईश्वरस्य सर्वस्वामित्वं कीर्त्यते । अतः भुवनेश्वरी विश्वमाता अस्ति, सा विश्वस्य पालयित्री, विश्वस्य मोक्षदायिनी च वर्तते ।

ईश्वरः सर्वकर्ता च निर्गुणस्यालयः शिवः ।

भुवनेशीं विना देवीं स्पन्दितुं नैव शक्यते ॥ १८ ॥

पङ्कप्रायो सदा ईशो गन्तुं य नैव शक्यते ।

भुवनेशीं समाराध्य सर्वस्वामी स ईश्वरः ॥ १९ ॥

मोक्षदा सर्वलोकानां मुक्तिदा विश्वमातृका ।

भुवनेशो विना ईशः कर्तुं किञ्चिन्न शक्यते ॥ २१ ॥

(निर्वाणतन्त्रस्य सप्तमपटले)

एवंप्रकारेण तन्त्रदृष्ट्या भुवनेश्वरी सर्वाधिक्यमहत्त्वशालिनी देवी विद्यते । अतः शिवस्य ईश्वरत्वं जगत्-पाकित्वं च भुवनेश्वर्या उपासनायाः फलमस्ति ।

३. भुवनेश्वरी पौराणिकदृष्ट्या

देवीभागवतस्य बहृषु स्कन्धेषु भुवनेश्वर्याः स्तुतिः ब्रह्म-विष्णु-महेश्वरद्वारा सम्पादिता विद्यते । पुराणस्यास्य तृतीयस्कन्धस्य तृतीयाध्याये देवैरस्या 'अस्य विश्वस्योत्पादिकादि-शक्तिस्वरूपेण' वर्णनं कृतं दृश्यते । ब्रह्मा, विष्णुः, शिवश्च स्वस्वजननीमन्वेषयन्त आकाशे स्वविमानेऽपर्यटन्त आसन्; तदा ते एकां दिव्यरूप-धारिणीं सुन्दरीं ददृशुः । सा रत्नमाल्याम्बरधारिणी, रक्तगन्धानुलिप्ता सुरक्तनेत्रा-

कोटिविद्युत्प्रभातुल्यप्रभाशालिनी चारुवदना रमाकोटिभिरधिकशोभना सूर्यबिम्ब-
तुल्यवरपाशाङ्कुशधारिणी काचिद् देवो आसीत्; सा एव भुवनेश्वरीति--

वरपाशाङ्कुशाभीष्टधरा श्रीभुवनेश्वरी ।
अदृष्टपूर्वा सा दृष्टा सुन्दरी स्मितभूषणा ॥ ४० ॥
ह्रींकारजपनिष्ठैस्तु पक्षिवृन्दैर्निषेविता ।
अरुणा करुणामूर्तिः कुशारी नवयौवना ॥ ४१ ॥

अस्यैव नाम भुवनेश्वरीति--

सखीवृन्दैः स्तुता नित्यं भुवनेशी महेश्वरी ।
उल्लेखाद्याभिरमरकन्याभिः परिवेष्टिता ॥ ४५ ॥

एनां नवयौवनेन शोभमानां सुन्दरीमवलोक्य विष्णोश्चान्तःस्फुरणं जातं
यदियं देवी अस्माकं त्रिदेवानां समस्तस्य भुवनस्य च कारणभूताऽस्ति । इयमेव
महाविद्या, महामाया, पूर्णा, प्रकृतिः, अव्ययेत्याद्यभिधानैरभिहिता भवति । इयमेव
मूला प्रकृतिविद्यते या सद्यः पुरुषेण सङ्गतिमेत्य अस्य ब्रह्माण्डस्य निर्माणं विधाय
परमात्मने प्रकटयति ।

मूलप्रकृतिरैवैषा सदा पुरुष-संगता ।
ब्रह्माण्डं दर्शयत्येषा कृत्वा वै परमात्मने ॥ ६० ॥

भुवनेश्वर्याः स्तवनं श्रीविष्णुना (चतुर्थाध्याये) श्रीशिवेन (पञ्चमाध्याये)
ब्रह्मणाऽपि (पञ्चमाध्याये) विहितमस्ति । तत्र विष्णोरुक्तिः--अस्मिन् संसारे
भगवत्या विना किमपि द्रव्यं स्थितं न विद्यते । भगवत्येव इदं जगत् सर्वतोभावेन
व्याप्य अवस्थिता भवति । अत एव विपश्चितः सर्वदा कथयन्ति यद् व्यवहारे
शक्त्या विना पुरुषो नितान्तम् अशक्तोऽसमर्थश्च ।

न त्वामृते किमपि वस्तु गतं विभाति ।
व्याप्यैव सर्वमखिलं त्वमवस्थितासि ।
शक्तिं विना व्यवहृतौ पुरुषोऽप्यशक्तो
बम्भक्ष्यते जननि बुद्धिमता जनेन ॥

(देवीभाग० ३।४।३२)

तत्रैव शिवस्योक्तिर्यत् ये पुरुषाः त्रिदेव-निर्मितमिदं सृष्टिसम्पादनं स्वी-
कुर्वन्ति ते अन्यथा-भाषिणः ।

त्रयो देवा भगवत्या विनिर्मिताः, तथा भुवनेश्वरी-कृपयैव जगन्निर्माणं
कुर्वन्ति; इमे तत्कृपालेशादेव कामदातारो मोक्षदातारो (बीजयुक्त-) नवाक्षर
मन्त्रस्य सततं जपरायणाः सन्ति--

जपन् नवाक्षरं मन्त्रं कामदं मोक्षदं तथा ।

बीजयुक्तं शुभोच्चारं शंकरस्तस्थिवान् तदा ॥

(तत्रैव, ३।५।२४)

नवाक्षरमन्त्रातिरिक्तं वाग्बीजं, कामराजस्तथा मायाबीजम् इत्येते मन्त्राः परमार्थप्रदा इति उट्टुङ्कितं विद्यते । स्कन्धेऽस्मिन् शक्ति-शक्तिमतोरैक्यं प्रतिपादितं विद्यते—

या शक्तिः परमात्मासौ योऽसौ सा परमा मता ।

अन्तरं नैतयोः कोऽपि सूक्ष्मं वेद च नारद ॥ (तत्रैव ३।७।१५)

अस्मिन्नेव सप्तमाध्याये तत्त्वानां निरूपणं कृतम् । अस्य स्कन्धस्यान्तिमे चाध्याये (२१ अध्याये) भगवत्याः सर्वदेव-निर्मातृरूपेण तथा जगत उत्पादकरूपेण अतीव मनोहरं चित्रणं कृतम् । तथ्यस्यास्य प्रतिपादकानि पद्यानि अधो निर्दिष्टानि—

देही मायापराधीनः चेष्टते तद्वशानुगः ।

सा च माया परे तत्त्वे संवित् रूपेऽति सर्वदा ॥

ततो मायाविशिष्टां तां संविदं परमेश्वरीम् ।

मायेश्वरीं भगवतीं सच्चिदानन्दरूपिणीम् ॥ ५२ ॥

अस्या भगवत्या आश्रयावलम्बनं विना जीवः कदापि ज्ञानमाप्तुं न शक्नोति । भुवनेश्वर्यवलम्बनं विना जीवस्य नास्ति कश्चिदन्योपायः । सन्दर्भे चास्मिन्नपि भगवत्या भुवनेश्वर्या उत भुवनेश्या अभिधानमेवाभिहितं विद्यते—

ध्यायेत्तथाऽराधयेच्च प्रणयेच्च जेपदपि ।

तेन सा सदया भूत्वा मोचयत्येव देहिनम् ॥ ५० ॥

स्वमायां संतरत्येव स्वानुभूतिप्रदानतः ।

भुवनं खलु माया स्यात् ईश्वरी तस्य नायिका ।

भुवनेशी ततः प्रोक्ता देव्यै त्रैलोक्यसुन्दरी ॥

(देवीभा० ६।३१।५१)

देवीभागवतस्य सप्तमस्कन्धे अष्टत्रिंशो चाध्याये भगवत्या पञ्चाशत्पीठानामुल्लेखो वर्तते । एतेषु भगवत्याः विशिष्टरूपाणां कृते स्थानविशेषस्याप्युल्लेखो विद्यते । एते पीठा भारतवर्षस्य सम्पूर्णं भागे संस्थापिताः सन्ति । एतेषु केषाञ्चिदेव स्थानानां निर्देश उपलब्धोऽस्ति, येषां भौगोलिकव्याः स्थितेः याथार्थ्यरूपेण परिचयः प्राप्तोऽस्ति । भुवनेश्वर्याः स्थानं मणिद्वीपमिति निर्दिष्टमस्ति, परन्तु अस्य भौगोलिकस्थितेः निर्णयः कर्तुं न शक्यते—

श्रीमच्छ्रीभुवनेश्वर्या मणिद्वीपं मम स्मृतम् । (देवीभाग० ७।३८।१४)

अन्ते चात्र निर्णीतं यत् काशी एव सर्वदेवीक्षेत्रेषु मुख्येति अङ्गीकृतम्, यतो हि अस्मिन्नेव तीर्थे सर्वक्षेत्रस्थाया भगवत्या निवासो वर्तते । यद्यपि 'अविमुक्ते विशालाक्षी' (तत्रैव, श्लोक २७) इति वचनात् अविमुक्तक्षेत्रं (वाराणसी) विशालाक्षी-देव्या मुख्यं स्थानम् इति स्वोक्तिरस्ति तथापि आग्रहं विहाय अत्रैव सर्वक्षेत्राणां निवासमङ्गीकृत्य काश्यामेव देवीभक्तस्य निवासार्थं देव्या अर्चनस्य निर्देशार्थं च सङ्केतः समुपलभ्यते—

अथवा सर्वक्षेत्राणि काश्यां सन्ति नगोत्तम ॥ ३२ ॥

तत्र नित्यं वसेन्नित्यं देवोभक्तिपरायणः ।

तानि स्थानानि संपश्यन् जपन् देवीं निरन्तरम् ॥ ३३ ॥

देवीभागवतस्य सप्तमस्कन्धस्यान्तिमेषु नवाध्यायेषु (३२-४० अध्यायेषु) अध्यात्मतत्त्वानां विशिष्टं विवरणम् उपलभ्यते । अत एव अयमंशः 'भगवतो-गीता' इति नाम्ना व्यपदिश्यते । भगवद्गीतायाः भगवतीगीतायाश्च साम्य-वैषम्य-समीक्षा विपश्चितां मनननिदिध्यासनार्थं गवेषणीयो विषयः । प्रकरणान्ते च अस्य पुराणस्य सारभूतमद्वैतपरकमुपदेशवचनं निम्नाङ्कितेषु पद्येषु संगृहीतं विद्यते—

स्थितिः सैव गतिर्यात्रा मतिश्चिन्ता स्तुतिर्वचः ।

अहं सर्वात्मको देवः स्तुतिः सर्वं त्वदर्चकम् ॥

अहं देवो न चान्योऽस्मि ब्रह्मैवाहं न शोकभाक् ।

सच्चिदानन्दरूपोऽहं स्वात्मानमिति चिन्तयेत् ॥

देवीभाग० १०।१।४५-४६

निष्कर्षः—पुराणानां तन्त्रसाहित्य-समालोचनेन भुवनेश्वर्या यत् स्वरूपं निर्धारितं भवति तस्य निर्देश उपरि उल्लिखितं विद्यते । तेषां मध्ये स्वरूप-द्वयस्योपलब्धिर्भवति । एकं तु तस्या विश्वमातृरूपा; प्रकारेण चानेन सा विश्व-जननीब्रह्मविष्णु-महेश्वरस्योत्पादिका अङ्गीकृता वर्तते । अपरं तु सा दशमहा-विद्यानामन्तर्भूता तथा वागीश्वरीदेवीतुल्या एव वाच ईश्वरी तथा वाण्याः समुत्पादिका वेदमाता इति ।

नानातन्त्रसमादिष्टं भुवनेशी-विचिन्तनम् ।

तन्त्रतत्त्वसुनिष्ठानां सद्यो मोदाय जायताम् ॥

सन्दर्भः—

१. द्रष्टव्यः—गोपीनाथ कविराजः, 'नोट्स आन रेलीजन एण्ड फिलासफी' नामके आङ्ग्लग्रन्थे पृ० २७०-२८०; प्रकाशकः सम्पूर्णानन्दसंस्कृत-विश्वविद्यालयः, वाराणसी १९८३
२. तन्त्रसंग्रहे द्वितीयो भागः (प्रकाशकः संस्कृत विश्वविद्यालयः १९७० ई०)

संस्कृतभाषानिबद्धानां लेखानां संक्षेपाः

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पुराणानि भारतीयेतिवृत्त-संस्कृती च—काचिदधिचर्चा

PURĀṆAS AND INDIAN HISTORY AND CULTURE
—AN OVERVIEW

S. G. KANTAWALA

संस्कृतवाङ्मयान्तर्गते पुराणे इतिवृत्तस्थ बीजं वर्तते—इत्यैतिहासिका मन्यन्ते । पुराणं महापुराणोपपुराणभेदेन द्विधा भिद्यते; महापुराणानि अष्टादश; उपपुराणानां संख्या न निश्चिता । ख्रीष्टोये चतुर्थे शतके प्राक्प्रचलितानां पुराणानां पुनर्लेखनं जातम् । पुराणरचनाकालनिर्धारणमतीव दुःशकम् । वाय्वादीनि प्राचीनानि पुराणानि ३०० शतकादारभ्य ६०० शतकपर्यन्ते काले विरचितानि; कानिचन अग्न्यादीनि ख्रीष्टोय ६००-९०० मिते काले प्रणीतानि—इति कथयितुं शक्यते । एकपुराणगतानि सर्वाणि प्रकरणानि नैककालविरचितानित्यपि विज्ञायते । एतद्विषये डा० हाजरामहोदयेन यद् विशेषेण विचारितं तदपि न सर्वसंमतमिति दृश्यते । यथा वेदपाठाः प्रायेण निश्चिताः, न तथा पुराणपाठाः । पुराणानि यथाकालं विपरिणममानानि भवन्ति—इति पुराणशब्द-निरुक्तितोऽपि सिद्ध्यति । पुराणानां पाठसमीक्षितसंस्करणानि विना पुराणानामध्ययनं न सफलं भवितुमर्हति । वाराणस्यादिभ्यः केभ्यश्चित् स्थानेभ्यः पुराणानां पाठसमीक्षितसंस्करणानि प्रकाश्यन्ते—इति महाप्रमोदावसरः ।

पुराणेषु सर्ग-प्रतिसर्ग-वंश-मन्वन्तर-वंशानुचरितानि वर्णितानि, धर्म-शास्त्रीया विषयाश्च । वंश-वंशानुचरित-प्रकरणयोरैतिहासिकानाम् अभिरुचि वर्तते । मत्स्यवायु-ब्रह्माण्डादि-पुराणगतेषु एषु शुङ्ग-नन्दगुप्तान्ध्रमौर्यादीनां राज्ञामितिवृत्तं वर्तते एव ।

कलियुगीय-राजवंश-विषयके ग्रन्थे पर्जिटरमहोदयेन दर्शितं यन्मुद्राशास्त्र-मपि पुराणपाठनिर्धारणे सहायकं भवति । विषयेऽस्मिन् पुसालकरमहोदयेनोक्तम्—यावत् समकालीनग्रन्थैः सह पुराणपाठानामैकमत्यं न भवति, तावत् काचिदपि लोकप्रचलित-परम्परासिद्धं मतं तथ्यरूपेणाभ्युपगन्तुं न शक्यते । एवं सत्यपि यतः पुराणसिद्धं वस्तु अविच्छिन्नगुरुशिष्यादिक्रमेण संरक्षितं सत् प्रवर्तते, अतस्तस्य

सर्वथा अप्रामाण्यमपि न स्वीकर्तुं युज्यते । जनसमाजगतं यथाकालं परिवर्तनमपि पुराणवचनेभ्यः प्रतीयते—इति नापलपितुं शक्यते । चातुर्वर्ण्य-बाह्यान् जनानधिकृत्यापि पुराणेषु बहूक्तम्; असवर्णविवाहोऽपि पुराणकारैर्बहुश उक्तः । पुराणानि स्त्रीणाम् उपकाराय विशेषतः प्रवृत्तानीति प्रसिद्धमेव । स्त्री-विशेषान् गणिकादीन् अधिकृत्य पुराणकारैः पुष्कला चर्चा (तत्सम्पादनीयकर्मादिविवरणपरका) कृता ।

पुराणगतं षोडशमहादानपरं विवरणं गुप्तकालीनं वैभवं व्यञ्जयति । भौगोलिकमुख्यविषयाणां तीर्थक्षेत्रस्थलानां च विवरणम् अतिविशदरूपेण उपनिबद्धमिति दृश्यते । पुराणेषु एवंविधाः कथा उक्ता यासु धार्मिकसहिष्णुतादीनां सत्ता सिद्धा भवति । एतादृशमेकं विवरणं धर्माख्यपुराणतोऽत्र प्रदत्तम् ।

यतो भारतीयेतिवृत्तसंस्कृती पुराणतः सुष्ठु विज्ञाते, अतः पुराणानि गम्भीराध्ययनार्हाणि—इति सिद्धम् ।

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पौराणिकसूर्योपासनाया धारावाहिकी स्थितिः, परिवर्तनं च

CONTINUITY AND CHANGE IN THE SUN-WORSHIP

V. C. SRIVASTAVA

अतिप्राचीनाया भारतीयसंस्कृतेर्यथाकालं परिवर्तनम् अधिकृत्य विद्वद्भिर्विचारितं बहुधा । सूर्योपासनापि वैदिककालादारभ्य प्रचलिता, यथाकालं परिवर्तिता च । एतदुपासनासम्बद्धं वैदिकावैदिकं वस्तु समाश्रित्यात्र विचार्यते । ख्रीष्टीयशतकारम्भकाल-पञ्चदशशतककालगतं वस्तु विशेषेण विचारितमत्र ।

पौराणिक्याः सूर्यपूजाया मूलं वेद इति निश्चप्रचम् । अस्मिन् सूर्यस्याधिभौतिकमाध्यात्मिकं च रूपं वर्णितम् । सूर्योऽयं ग्रहाधिपतिः, ज्योतिर्मयः, आकाश-चारो चेति विष्ण्वादिपुराणेषूक्तम् । साम्बपुराणं सूर्योपासनाविवरणप्रधानम् । अत्र सूर्यविषये बहूनि विशिष्टानि विशेषणानि प्रदत्तानि । सूर्यस्याधिभौतिकं रूपं कविभिः सुष्ठु वर्णितम्, शिलालेखेष्वपि रूपस्यास्य वर्णनं दृश्यते । रामायणे महाभारते च सूर्यो ग्रहराजः, दिनकृज्, ज्योतिःप्रदाता, वृष्टिहेतु रित्येवं रूपेण बहुधा वर्णितः । सूर्यमण्डलस्य वर्णनमृगवेदे, उपनिषत्सु चोपलभ्यते ।

शास्त्रेषु सूर्यदेवताया मानुषं रूपमपि प्रदर्शितं सत्राजिद्-याज्ञवल्क्यादि-परकेषु आख्यानेषु । एतादृशं विवरणं केषुचित् पुराणेषु रमणीयतररूपेणोपलभ्यते ।

वेदे निरुक्ते चैवंविधस्य रूपस्योल्लेखो विद्यते । सूर्यपिण्डाधिदेवरूपेण सूर्यदेवताया धारणा पुष्कला वर्तते पुराणेषु । सूर्यस्य दैवतं रूपं खलु भौतिकरूपमतिशेते— इति साम्बादिषु केषुचित् पुराणेषु व्यक्तमुक्तम् ।

ऋग्वेदे 'एकं सद् विप्रा.....' इत्यादयः केचन मन्त्राः सन्ति सूर्यदेवत्याः— इति प्रसिद्धमेव । एषु मन्त्रेषु सूर्यः सर्वात्मरूपेण स्तुतः । जगतः सृष्ट्यादिकं सूर्यतो भवतीत्यपि उक्तं वैदिकेषु ग्रन्थेषु ।

सूर्यदेवताया रथवाहनादीनां यद् विवरणं पुराणेषु दृश्यते तद् वेदमूलकमिति प्रतिभाति । पौराणिकी या द्वादशादित्यकल्पना, सापि वेदमूलकेति विज्ञायते । त्रयीमयः सूर्य इति पुराणमतमपि वेदप्रतिष्ठम् ।

पौराणिकी सूर्योपासना वैदिकसूर्योपासनायाः कियतांशेन भिद्यते—इति दृश्यते । इदं कथयितुं शक्यते यत् पौराणिकी दृष्टिः साम्प्रदायिकी, प्रतिमा-मन्दिरावलम्बनी, वैदेशिकपौरोहित्यसम्बद्धा, व्रततीर्थसमाश्रिता, तन्त्रानुमता च । मतमिदं बहुभिः प्रमाणैरुदाहरणैश्च लेखकेन विशदीकृतमत्र । अत्र वैदेशिक-शब्देन मगा लक्षिताः । मगस्वरूपविषये केषांचन विदुषां मतानि लेखकेन खण्डितानि । इमे मगाः शाकद्वीपीया इति निश्चप्रचम् । एतद्विषये उदीच्यवेश-अवयङ्ग-उपानत्-पिनद्धादीन् समाश्रित्य विस्तरेण विचारितं लेखकेन । अत्र सूर्यसम्बद्ध-व्रततीर्थानां कानिचन नामानि चोक्तानि, सूर्यपूजायां यानि तान्त्रिक-कर्माणि संयोजितानि तान्यपि नामतः कथितानि ।

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ब्रह्मचारि-स्वधर्मपरायणपत्न्योः कथा

THE STORY OF BRAHMACĀRIN AND THE
DEVOTED WIFE

S. JENA

वर्णाश्रमधर्मस्य प्रतिष्ठापने बौद्धजैनधर्मविरोधिभिः पुराणकारैर्बहु यतितम् । एतदर्थमेव स्मार्तधर्मा बहुधा उक्ताः पुराणेषु महाभारते च । एतद्धर्मप्रतिष्ठा-पनार्थमेव एषु तुलाधार-जाजलि-रुचि-शुक-धर्मव्याधादीनां कथाः प्रोक्ताः । ब्रह्मचारि-स्वधर्मनिष्ठपत्न्योर्या कथा इतिहासपुराणेषु पठिता, सापि वर्णाश्रम-धर्ममहिमप्रतिष्ठापनार्थं । अस्याः कथाया विश्लेषणमत्र प्रस्तूयते ।

महाभारते आरण्यकपर्वणि तपस्विना वेदाध्यायिना ब्रह्मचारिणा कौशिकेन सह कस्याश्चित् स्वधर्मपरायणायाः स्त्रियाः (पत्न्याः) संवादो दर्शितः । तपोबलेन पक्षिवधं कुर्वाणोऽयं ब्रह्मचारी कयाचित् पत्न्या कृतया अतिथिसेवया न सन्तुष्टो जातः, क्रुद्धश्च बभूव । पतिसेवाधर्मं पालयन्त्या पत्न्या ब्रह्मचारी अभिभूतो जातः; तथा स उपदिष्टो मिथिलास्थाद् धर्मव्याधाद् धर्मं श्रोतुम् । स्वाश्रमोचितं कर्म कुर्वाणेनानेन व्याधेन धर्माचरणस्वरूपमुपदिष्टं ब्रह्मचारिणे; तेनेदं विज्ञापितं यद् यतो ब्रह्मचारिणा पितरौ न सुष्ठु सेवितौ, अतस्तेन तद् दिव्यं तेजो नावाप्तं यत् पातिव्रत्येन पत्नी अधिगतवती । अत्र पित्रोः सेवाया महत्त्वं विषयान्तरैः सह व्याधेन विस्तरेण कीर्तितम् ।

कथेयमंशतो भिन्ना बृहद्धर्मपुराणेऽपि दृश्यते । उक्तमत्र—कृतबोधो नाम ब्रह्मचारी पित्रोक्तमाश्रमधर्मं श्रुत्वापि पत्नीं पितरौ च परित्यज्य तपश्चरितुमन्यत्र जगाम । तपस्विना तेन तपस्तेजसा कश्चित् पक्षी निहतः । ततश्च कृतबोधो भिक्षार्थं कस्यचिद् ब्राह्मणस्य गृहं गतवान् । तस्मै खलु विलम्बेनातिथ्यं कृतं केनचित् पितृसेवायां व्यापृतेन ब्राह्मणपुत्रेण । ततश्च क्रुद्धाय तस्मै ब्रह्मचारिणे उक्तं यद् नाहं पक्षीव भवताभिभवनीय इति । ब्राह्मणपुत्रेण तस्मै इदमप्युक्तं यत् स आदर्शभूतं तुलाधारं व्याधमभिगच्छेदिति । स्ववर्णाश्रमोचितस्य धर्मस्य विशेषतः सेवाया महत्त्वं कीर्तितं तुलाधारेण ब्रह्मचारिणे । स पुनः पितृसेवार्थं स्वगृहं प्रत्याववृते ।

पद्मपुराणे नरोत्तमनामधेयस्य ब्राह्मणस्य कथा विद्यते । अनेन पित्रोः सेवां परित्यज्य तीर्थयात्रा कृता । तीर्थसेवारूपतपोमहिम्ना अस्य स्नानचैलानि आकाशे प्रशुशुषुः । अस्य क्रोधवह्निना कश्चित् पक्षी दग्धो जातः । तपोदूषं नरोत्तमं प्रति काचिद् आकाशवाणी प्रकटिता-त्वया चण्डालान् मूकनाम्नो धर्मः शिक्षणीय इति । ततश्च चण्डालं दृष्ट्वा तस्य कर्मणो गर्हणं कृतं नरोत्तमेण । उक्तं च चण्डालेन—त्वया गृहस्थधर्माश्रिता शुभानाम्नी काचित् स्त्री दर्शनीयेति । अनया पुनर्नरोत्तमो धर्मतुलाधारं गन्तुम् अनुरुद्धः, तेषामपि नरोत्तमः अद्रोहकनामानं जनं द्रष्टुम् उपदिष्टः । अद्रोहकेन पुनः स कमपि विष्णुभक्तं द्रष्टुमुक्तः । ततश्च भक्तप्रार्थितो विष्णुर्नरोत्तमं प्रत्युच्चे यतस्त्वया पितरौ प्रति श्रद्धा न विहिता, अतः तव जीवनं न साफल्यवत् इति; पितृसेवया पुनस्तत् सफलं भविष्यतीति । पितृभक्तिमहिमात्र विष्णुना विस्तरेण प्रतिपादितः ।

नरसिंहपुराणेऽपि एतादृशी काचित् कथास्ति । अत्र देवशर्मनामकं तपस्विनं सावित्रीनामिका काचित् स्वधर्मपरायणा स्त्री (पत्नी) धर्माचरणमधिकृत्य उपदेशं कृतवतीति ।

इतिहासपुराणगतास्वामु कथामु दर्शितमिदं यत् तपःकारिणः कौशिक-
कृतबोधादयः सदोषाः (वस्तुतो न धर्माचारसंपन्नाः), यतस्ते मातापितृसेवादिकम्
आश्रमधर्मं नानुष्ठितवन्तः। आभिः कथाभिर्धर्मशास्त्रप्रशंसितस्य गृहस्थाश्रमस्य
महिमा स्फुटं प्रतिपादितं इति व्यक्तं प्रतीयते। पातिव्रत्यधर्मस्य गरिमापि आभिः
कथाभिर्ध्वनितः। अत्र लेखकेन गार्हस्थ्य-पातिव्रत्यधर्मयोः स्वरूपं वैशद्येनाभि-
हितम्। अपि चात्र दर्शितं यद् यस्य यः स्वधर्मः, तमेवानुष्ठाय स कृतकृत्यो
भवितुमर्हति। स्वकर्मणः पालनेन कश्चित् महान् भवति, न पुनर्जातिमात्रेण—
इत्यप्यत्र ध्वनितम्।

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इतिहास-पुराणयोः कोटितोर्थम्

KOTITĪRTHA IN THE GREAT EPIC AND THE PURĀṆAS

SWARAN PRABHA

इतिहास-पुराणयोरस्ति एवंविधं तीर्थनाम यद् विभिन्नेषु स्थलेषु प्रयुक्तं
दृश्यते। एकमेव तीर्थनाम कुरुक्षेत्रे, काश्यां, प्रयागे, पुष्करे, गयायां चाव-
लोक्यते—इति प्रसिद्धमेव। एकस्यैव नाम्नः स्थानान्तरसंचरणं हेतुं विना न
सम्भवति मन्तव्यमेव। जना यदि कस्माच्चित् स्थानात् स्थानान्तरं गच्छेयुस्तदा
पूर्वस्थानगतानि कानिचन भौगोलिक नामानि अपि ते स्थानान्तरे प्रयुञ्ज्युः—
इति स्वाभाविकी प्रवृत्तिर्जनानाम्।

एषां समानतीर्थनामधेयानां मध्ये किमपि तीर्थनाम कुत्र प्रथमं प्रयुक्तमिति
विचारणायां महाभारतोक्तं तीर्थस्थलमेव पुराणापेक्षया प्राचीनतरम्; एतत्
तीर्थनाम कालान्तरे स्थानान्तरेषु प्रयुक्तमित्येव विदुषां युक्तिदृढं मतम्। सर्वेषु
समाननामधेयेषु तीर्थस्थलेषु यत् तीर्थस्थलं भूगोलदृष्ट्या शास्त्रदृष्ट्या च
प्राचीनतरं तत्रैव प्रथमं तीर्थनाम प्रवृत्तमित्यपि कथयितुं शक्यते। तथाहि—यदि
समाननामधेयेषु तीर्थेषु मध्ये किमपि तीर्थं कुरुक्षेत्रगतं स्यात् तदि तत्रैव प्रथमं
तीर्थनाम प्रयुक्तमिति अतितरां संभाव्यते, कुरुक्षेत्रस्य ऋग्वेदेऽभिहितत्वात्
सर्वप्राचीनतीर्थत्वमेव युक्तमस्य।

विभिन्नस्थलेषु विद्यमानेषु कोटितीर्थेषु मध्ये कुत्र कोटितीर्थेति नाम प्रथमं
प्रयुक्तमित्यत्र विचार्यते। कोटितीर्थनामकं तीर्थं प्रायेण द्वादशसु काश्यादिषु

स्थलेषु दृश्यते—इति इतिहासपुराणतोऽवगम्यते । सर्वत्र तीर्थमिदं शिवसम्बद्ध-
मेव । केषुचित् पुराणेषु कोटिशब्दस्य सार्थक्यमपि दर्शितम् ।

इतिहासपुराणगतानि कोटितीर्थपराणि विवरणानि यदि सम्यक् पठितानि
स्युस्तर्हि इदं प्रतीयते यत् कोटितीर्थेति नाम प्रथमतः कुरुक्षेत्रगते तीर्थे एव
प्रयुक्तम् । कोटीति नाम्नः सार्थक्यमपि एतत्क्षेत्रसम्बद्धविवरणे दर्शितम् । अत्रैतद्-
विषये लेखिकया बहु विचारितम्; अन्ते च दर्शितं यत् कुरुक्षेत्रपश्चिमभागस्थितं
पञ्चनद-विनशनभूभागगतं कोटितीर्थमेव प्राचीनतमम् । अस्मादेव स्थलाद्
प्रथाकालं स्थानान्तरेषु गतमिदं तीर्थनामेति ।

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ब्रह्मपुराणोक्तयोगाभ्यासस्य सारः

THE QUINTESENCE OF YOGĀBHYĀSA IN THE BRAHMA PURĀNA

CHANDRAMOULI S. NAIKAR

सात्त्विकादिभेदत्रयभिन्नेषु अष्टादशसु पुराणेषु ये विषयाः प्रतिपादिताः,
योगो योगाभ्यासश्च तेषु अन्यतमौ । योगविद्येयं याज्ञवल्क्येन प्रवर्तिता, ततश्च
योगसूत्रं प्रणीतं पतञ्जलिना ।

ब्रह्मपुराणे (अ० २३५) योगाभ्यासविषये यदुक्तं तदिहोच्यते—आदौ
गुरुसेवा विधेया; आहारदेशकालौ विज्ञाय योगोऽभ्यसनीयः; यवाग्वादीनामाहारः
कार्यः; न शीतोष्णाग्न्यादियुक्ते, न वा सरोसृपादियुक्ते स्थले वासो विधेयः; यदि
योगोऽनियमेनाभ्यस्यते तर्हि वाधिर्यादिदोषा उद्भवेयुः; शरीर-संरक्षणं कार्यम्;
शुचिषु शून्यागारादिषु योगी निवसेत्; विशिष्टे काले (यथा रजन्याः पश्चिमे
भागे) समुचिते आसने प्राङ्मुख उपविश्य युक्तनिद्रः सन् योगोऽनुष्ठेयः । पद्मासने
स्थित्वा प्राणायामो यथाविधि ध्यानेन सहानुष्ठेयः; क्षेत्रज्ञे करणानि न्यसनीयानि;
एवं कृते सति निर्विषयं चित्तं परे ब्रह्मणि लीयते । सर्वकामेभ्यो निःस्पृहेन
सर्वत्रानित्यबुद्धिना योगिना यतितव्यम्, अभ्यासवैराग्ये चानुष्ठेये । मनसश्चेन्द्रि-
याणां च संयोगोरूपो योगः संसारमोक्षहेतुः ।

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स्कन्दपुराणवर्णितः शिवः

ŚIVA IN THE SKANDAPURĀṆA

MRS. SUDHA SAHAI

स्कन्दपुराणे धर्म-सामाजिकेतिवृत्तानां पुष्कलं विवरणमुपलभ्यते । पुराण-
मिदं सर्वपुराणश्रेष्ठमित्यप्युक्तमत्र । शिवसुत-स्कन्देन प्रोक्तमिदं पुराणम् । आदाविदं
शिवेन प्रोक्तं पार्वत्यै, ततश्च पार्वत्या स्कन्दाय । पुराणेऽस्मिन् शिवोमयोः,
स्कन्दगणेशयोश्च भक्तिः प्रतिपादिता; विशेषतश्च शैवी भक्तिर्लिङ्गोपासना च ।
अत्र शिवः खलु महादेवः, सर्वाश्रयः, ओंकाररूप उक्तः; तस्य शक्तिः पुनरुमेति ।

सृष्टिकर्तुर्ब्रह्माणो विष्णोश्च शिवापेक्षयाऽपकर्षोऽत्र दर्शितः । बह्व्यश्च कथा
विषयेऽस्मिन्नुक्ताः । ब्रह्माणो धाष्ट्येन तस्य पञ्चमं शिरः शिवो निचकर्त—
इत्यादिका काचित् कथा वर्णिता बहुप्रकारेणात्र । शिवकर्तृका जगत्सृष्टिरपि
वर्णिता । शिवेन ब्रह्मविष्णू कराभ्यां विधृतौ तिष्ठत इति दर्शितम् । अत्र विष्णुतो
गङ्गा-सरय्वौ प्रभवत इत्युक्तम् ।

कपालधारणात्, ब्रह्मशिरोधारणाद् वा शिवः कपालीत्युक्तम् । कपाले एव
मातृणामवस्थितिः । यदा शिवेन सजलं कपालं निक्षिप्तं तदा गन्धवती नाम नदी
जाता । शिवस्य भैरवरूपं महाकालरूपं चात्र चित्रितम् । शिवस्य बहूनि नामानि
अत्रोक्तानि—शङ्कर-गिरीश-शर्व-भोमेशादीनि । शिवः खलु मृत्युञ्जय इति वागीश
इति चोक्तम् ।

शिवः सर्वव्यापी, पञ्चविंशतितत्त्वकारणम् । प्रलयकाले स भीमरूपो
भवति । अस्य ईशानादीनि पञ्च मुखान्ति उक्तानि, येषु शिवस्य पञ्च शक्तयो
राजन्ते । शिवपूजायां विल्वकरवोरादीनि पुष्पाण्युपयुज्यन्ते । पूजायां दीपदाना-
दीनि कर्तव्यत्वेनोक्तानि । शिवलिङ्गं लक्ष्मीकृत्य अष्टोत्तरशतं प्रदक्षिणानि
विधीयन्ते । विविध-गीत-नृत्यवाद्यैः शिवपूजानुष्ठेयेत्युक्तम् । माघमासीय-शिवरात्री
शिवपूजा विशेषेण विहिता ।

प्रत्यभिज्ञानशास्त्रे शिवविषयकं यन्मतमुक्तं तदपि पुराणेऽस्मिन् प्रति-
पादितम् । यथा—परमशिवः सर्वशीर्षभूतं तत्त्वम्, तस्य इच्छादयः पञ्च शक्तयः,
पञ्चरूपवत्या मायाया जगदुदेति, मायातः प्रकृतिपुरुषौ जातो शिवाधीनो, न
स्वतन्त्रौ, परमशिवः षट्त्रिंशत्-तत्त्व-संवलित इति ।

(७)

गणेशस्य जन्म, तस्य पितरौ च ।

BIRTH OF GANEŚA : HIS PARENTAGE

Y. KRISHAN

गणेशजन्मविषये पुराणेषु मतभेदोऽवलोक्यते । तथाहि पार्वती गात्रोद्धर्तनमलतः किमपि हस्तिमुखं वस्तु निर्मितवती, तच्च स्वपुत्ररूपेणाभ्युपजगामेति केषुचित् पुराणेषु उक्तम् । क्वचिद् गात्रोद्धर्तनमले जीवं संचार्य गजाननं निर्मितवतीति । क्रीडार्थमिदं कृतमित्यप्युक्तम् । आदौ गजमुखं निर्माय तदनन्तरं तन्नराकारं कृतमित्यन्यत्र । लेपं खलु विनोदार्थं बालरूपेण विपरिणामितम् इति क्वचित् । लेपोऽयमादौ विशिरस्कं जातं, ततश्च कार्तिककर्तितं गजमस्तकं योजितं सजीवं च कृतमिति क्वचित् । इमानि सर्वाणि मतानि स्कान्देऽपि दृश्यन्ते । अस्मिन्नेव पुराणे प्रकृतिरूपो गणेशः प्राकृतः, स च स्वयं जातो न शिवात् । शिवगणेशाभ्यां च परस्पराज्ञानतो युद्धमपि कृतम् ।

यतः पार्वती गर्भधारणेऽसमर्था, अतः सा स्वगात्रमलतो गजाननं चक्रे, शिवपार्वत्योः स्वेदेन स सजीवो जात इति वामनपुराण उक्तम् । यतोऽयं नायकेन (पित्रा) विना जातोऽतः स विनायक इत्युक्तम् । शिवसंबन्धं विनापि स्वगात्रमलतः पार्वत्या स्वपुत्रान्तरसेवार्थं गणेश उत्पादित इत्युक्तं शिवपुराणे । ब्रह्माण्डपुराणेऽपीदृशी कथा दृश्यते । पद्मपुराणे तूक्तम्—पार्वत्या काचिद् गजमुखी पुत्तलिका निर्मिता स्वगात्रमलतः, गङ्गायां च निमज्जिता । इयं स्वतनयरूपेण पार्वत्या स्वीकृता । कथेयम् अंशतो भिन्नोपलभ्यते बृहद्धर्मपुराणे । मृत्युञ्जयेन शिवेनोक्तं यन्मम पुत्रेण न प्रयोजनं न वा पिण्डे । तेन पार्वतीवस्त्रतः काचित् पुत्तलिका निर्मिता, सा च पार्वतीस्तनसंपर्कात् सजीवा जाता । यतोऽस्या मस्तकं ग्रहदोषेण नष्टमतः पार्वत्या नन्दिच्छिन्नम् ऐरावतमस्तकं संयोजितम् ।

ब्रह्मवैवर्ते पुनः कृष्णावताररूपेण गणेश आदृतः । अत्र येन रूपेण गणेशस्य जन्म वर्णितं ततो गम्यते न स शिवस्य वास्तवः पुत्रः, यद्यपि स पार्वतीगर्भजः । प्रतिकल्पं कृष्णः पार्वतीपुत्रगणेशरूपेण जायत इति । वराहपुराणे गणेशः शिवहास्यतो जात इत्युक्तम्, नात्र पार्वतीसंबन्धो विद्यते । बहुषु पुराणेषु खलु शिवपार्वतीतनयरूपेणैव गणेशस्य जन्म दर्शितम्, गणेशजन्मनि शिवोमयाः स्वेदयोः संबन्धोऽपि बहुत्रोक्तः । स्कन्दोक्तानि गणेशजन्मपराणि मतानि महाभागवतेऽपि दृश्यन्ते । देवीपुराणे तूक्तम्—काचिद् गजमुखा पुत्तलिका विष्णुना निर्मिता स्वदेहमलतः, तेन च सा सजीवा कृता ।

लिङ्गपुराणे गणेशोऽम्बिकाया एव सुतत्वेन स्मृतः। सुप्रभेदागम-
उत्तररामायणयोः हस्त-हस्तिनीरूपिण्यौ आस्ताम्, तयोश्च
गणेशो जातो हस्तिमुखो मनुष्यशरीरः। हरचरितकाव्ये उक्तम्—आदौ गणेशः
पञ्चशिरस्को जातः, ततश्च एकशिरस्कः संपन्नो विघ्ननाशकश्च। गणेशस्य
न माता-पितरौ विद्येते, स एव तु जगतो मातापितराविति मुद्गलपुराणकार
आह। गणेशपुराणे पुनर्गणेशः शिवपार्वतीसंयोगज इत्येव दर्शितम्।

नेपालवासिनो गणेशं शिवपार्वतीसुतरूपेण न मन्यन्ते। एतेषां मतेन
गणेशः खलु स्वयंभुः; सूर्यरश्मिषु दृश्यमानत्वादयं सूर्यविनायक इत्युच्यते।
नेपालीयगणेशस्य मूर्तिभारतीयगणेशस्य मूर्तिरिव लक्ष्यते। गणेशो महाभारत-
लेखनकर्मणि नियुक्त इति अल्वीरुणिनाऽप्युक्तम्।

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महर्षे व्यसस्य जन्मस्थलस्य निर्धारणम्

BIRTH-PLACE OF MAHARṢI VYĀSA : AN IDENTIFICATION

TAHSILDAR SINGH

व्यासो वेदव्यासः कृष्णद्वैपायनो वा बृहत्तमाया महाभारतकथायाः
प्रथमो रचयिता। व्यासस्य प्रसिद्धिं समाश्रित्यैव व्यास-परम्परा प्रचलिता,
विभिन्नकालिकै व्यसैश्च आदिमं महाभारतमुपबृंहितम्। व्यासमहर्षे जीवनवृत्त-
मल्पमेव ज्ञायतेऽस्माभिः।

क्व व्यासस्य जन्माभूदिति प्रश्नो दुर्निरूपणीयः प्रतिभाति। विभिन्नानि
स्थलानि खलु व्यासजन्मस्थानरूपेणोच्यन्ते। नैरपेक्ष्येण विषयेऽस्मिन् किमप्यु-
च्यतेऽस्माभिः।

महाभारत उक्तम्—वसुनामा कश्चिद्राजा यं जनपदं शशास, तस्य
राजधानी शुक्तिमती नाम, या शुक्तिमती-नद्यास्तीरे आसीत्। मृगयाकारिणा
राज्ञा अद्रिका नाम्नी नारी दृष्टा, तयोश्च संगमेन मत्स्यनामको बालो जातो यो
मत्स्यदेशाधिपतिर्बभूव; कन्या च सत्यवती नाम जाता या दाशराजेन पालिता।
मत्स्यगन्धापरनामिकया सत्यवत्या पराशरमुनिर्मोहितो जातः, तेन सह संगमेन
सा कृष्णवर्णं कमपि बालं जनयामास कस्मिन्नपि द्वीपे नदीद्वयसंगमस्थे। अतएव

बालस्यास्य कृष्णद्वैपायनेति नाम कृतं पित्रा पराशरेण । कृष्णद्वैपायनो वासवीसुत-
वासवेय-व्यासादिभिर्नामभिरपि उच्यते ।

राजा वसुः चेदिदेशाधिपतिः । देशोऽयं यमुना-केन-नदीद्वयमध्यवर्ती ।
एतत्संगमनिकटे अदरिनामको ग्रामो विद्यते; अद्रिकाशब्दजमिदं नामेति
प्रतीयते ।

महाभारतस्य उपर्युक्तं मतं पुराणान्तरैरपि अनुमन्यते । चेदिदेशोऽयं
षोडश-महाजनपदेषु अन्यतमः । यदि चेदिजनपद-शुक्तिमतीभूभागस्य पर्यवेक्षणं
सुष्ठु कृतं स्यात् तर्हि व्यासजन्मस्थलस्य निर्णयः सुकरः स्यात् ।

चेदिदेशं शुक्तिमतीं चाधिकृत्य पुष्कलो विचारोऽत्र कृतो लेखकेन । विषये-
ऽस्मिन् केषांचिद् विदुषां मतान्यपि प्रदर्शितानि । केन्-नदी एव शुक्तिमतीति
सिद्धान्तितं लेखकेन । उक्तं चानेन—यस्मिन् द्वीपे व्यासो जन्म लेभे तद् द्वीपं
बुन्देलखण्डान्तर्गत-केन्-नदी-तटस्थितमेव स्यात् । इदानीं यत् स्योन्धेति स्थानं
तदेव प्राचीना चेदिदेशराजधानी शुक्तिमती नाम । इदं संभाव्यते यत् सत्यवत्याः
पिता दाशराजः शुक्तिमती-नगरी-निकटे कस्मिञ्चित् स्थाने न्युवास, यत्र सत्यवती-
गर्भतो व्यासो जनिमलभतेति ।

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पुराणवर्णितो मनुष्यः

MAN AS DESCRIBED IN THE PURĀṆAS

RAM SHANKAR BHATTACHARYA

प्रजापतिर्ब्रह्मकृत-नवविधसर्गविवरण प्रसङ्गे मनुष्यसर्गः पुराणेषु वर्णितः ।
मनुष्यसर्गपराणि पुराणवाक्यानि प्रायेण समानानि; अतो गम्यते प्राचीनात्
कस्माच्चित् शास्त्राद् इमानि वचनानि संगृहीतानीति । एषां श्लोकानां पुराणगताः
पाठा बहुत्र भ्रष्टाः । केषुचित् पुराणेषु कानिचन वाक्यानि अधिकानि दृश्यन्ते ।
सृष्टिविषये दार्शनिकं विवेचनं न कृतमत्र; श्लोकानां व्याख्यामात्रमेव कृतं
शास्त्रान्तरसहायेन ।

श्लोकानां ये पाठा लेखकेन व्याख्यातास्त इमे—

ते च प्रकाशबहुला तमोद्विक्ता रजोधिकाः ।
 तस्मात्ते दुःखबहुला भूयो भूयश्च कारिणः ।
 प्रकाशा बहिरन्तश्च मनुष्याः साधकाश्च ते ।
 लक्षणैस्तारकाद्यैस्ते अष्टधा च व्यवस्थिताः ।
 सिद्ध्यात्मानो मनुष्यास्ते गन्धर्वसहर्षमिणः ।
 इत्येष तैजसः सर्गो ह्यर्वाक्स्रोताः प्रकीर्तितः ।

लेखकेन विशिष्टानां शब्दानामर्थाः, प्रत्येकं वाक्यानां तात्पर्यं च सुष्ठु दर्शितम्; तारकादीनां सिद्धीनां विवरणं सांख्यदर्शनदृशा प्रदत्तम् । मनुष्याणां सिद्ध्यात्मत्वं साधकत्वं च यथोपपन्नं भवति तद् विशदी कृतम् । तैजसत्वस्य अर्वाक्स्रोतस्त्वस्य च स्वरूपं स्फुटी कृतम् । उद्भित्-तिर्यग्-देव-जातीनां तुलनया मनुष्यजाते रत्कर्षः कथं सिद्धं भवति तद् वैशद्येनोपदर्शितम् ।

सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम्

(जुलाई-दिसम्बर १९९१)

गरुडपुराणकार्यम्

एषु षट्सु मासेषु गरुडपुराणस्याचारकाण्डस्य एकविंशत्यध्यायानां (१६०-१८०) पाठसमीक्षोपकरणं निर्मितम् । अग्रिमाध्यायानां पाठसमीक्षोपकरणलेखनकार्यं प्रचलति ।

स्कन्दपुराणस्य मानसखण्डस्य लेखनकार्यम्

मानसखण्डस्य दशाध्यायानां (अध्यायाः १२१-१३०) सम्पादनं जातम् । अग्रे कार्यं प्रचलति ।

वेदपारायणम्

आषाढमासस्य शुक्ले पक्षे शिवालाप्रासादस्थिते शिवमन्दिरे सामवेदस्य कौथुमसंहितायाः पारायणं जातम् । पारायणं श्रीमुरलीधरकृष्णशर्म-महोदयेन कृतम् । पण्डितदेवकृष्णनागरमहोदयः श्रोताऽसीत् । पुराणगोष्ठ्यां समागता विद्वांसोऽपि पारायणश्रवणं चक्रुः । पारायणसमाप्तौ पारायणस्य कत्रे श्रोत्रे च दक्षिणा प्रदत्ता ।

पुराणविभागो समागता विद्वांसः

अस्मिन् अवधौ बहवो विद्वांसः पुराणविभागे आगताः । केचन समागताः पुराणग्रन्थानामध्ययनार्थं, केचन च स्वपौराणिकाध्ययने सहायतार्थं, निर्देशनार्थं च समागताः, दत्तातेभ्यः समुचिता सहायता । ये केचन विद्वांसो दर्शक-पुस्तिकायां स्वहस्ताक्षराणि मतानि च प्रदर्शितवन्तस्तेषां नामानि अधो-निर्दिष्टानि—

१. एण्ड्रिया एण्ड्रियाट्टो महाभागः फेराग इटलीवास्तव्यः, स लिखति—
'साहाय्यार्थं भवद्भ्यः धन्यवादः । भवतो बहुमूल्यकार्यार्थं शुभेच्छा' ।

२. डा० वसुधा डालमिया—जर्मनीदेशस्य दुविञ्जेनविश्वविद्यालयस्था—
४.१२.१९९१ दिनाङ्के । सा लिखति—‘अहं काशीनरेशस्य डा० विभूतिनारायण-
सिंहस्य अतीव कृतज्ञाऽस्मि । यतस्तेन स्वपुस्तकालयस्यावलोकनाय दुर्लभहस्त-
लेखानामवलोकनाय च आज्ञा प्रदत्ता । अहमत्र सम्पाद्यमानेन पुराणसम्बन्धि-
कार्यजातेन च अवगता जाता’ ।

३. श्रीयोशी फुमी मिजुनो—जापानदेशवास्तव्यः—८.१२.१९९१ दिनाङ्के-
स लिखति ‘ग्रन्थसूचीपत्रप्रदर्शनार्थं धन्यवादाः’ ।

पुराणगोष्ठी

व्यासपूर्णमावसरे २५ जुलाई १९९१ दिनाङ्के सर्वभारतीयकाशिराज-
न्यासस्य शिवालाप्रासादे पुराणगोष्ठी संपन्ना । पुराणगोष्ठ्याः प्राक् षोडशवैदिक-
ब्राह्मणैः वैदिकवसन्तपूजा विहिता । वैदिकवसन्तपूजायां वैदिकब्राह्मणैश्चतुर्णां
वेदानां कृतो मन्त्रपाठः । वैदिकब्राह्मणेभ्यो दक्षिणाः प्रदत्ताः । वैदिकवसन्तपूजा-
नन्तरं तस्मिन्नेव स्थले तत्रभवतां काशिराजानां डा० विभूतिनारायणसिंहशर्म-
देवानामाध्यक्षे पुराणगोष्ठी प्रारब्धा । पण्डितहीरामणि-मिश्रेण मङ्गलाचरणं
व्यासवन्दना च कृता । डा० रामशङ्करभट्टाचार्यमहोदयेन सूचितं यत् पुराण-
पत्रिकाया व्यासपूर्णमाङ्के अयोध्या-सरयूविषयिका सामग्री प्रदेयाऽस्ति । अतः
पत्रिका यथासमयं न प्रकाशिता । इतिहासपुराणगत-सामग्रीसंचयनकार्यं क्रिय-
माणमस्ति । शीघ्रमेव पत्रिकायाः प्रकाशनं भविष्यति । डा० गङ्गासागरमहोदयेन
पुराणविभागस्य वार्षिकं कार्यविवरणं प्रस्तुतम् । तदनन्तरं अयोध्या-सरयू-
विषयकसामग्री केषु केषु ग्रन्थेषु वर्तते इति विषयको विमर्शः प्रारब्धः । अस्मिन्
विषये प्रो० लल्लनजीगोपालमहोदयः, डा० वागीशशास्त्रिमहोदयः, डा०
रामचन्द्रपाण्डेयमहोदयः, डा० कमलेशदत्त्रिपाठिमहोदयः, डा० गोपालदत्त-
पाण्डेयमहोदयः, पण्डितविश्वनाथशास्त्रिदातारमहोदयश्च प्रकटितवन्तः स्व-
स्वविचारान् । अस्मिन् अवसरे उपस्थितविद्वत्सु प्रमुखा आसन् पण्डितश्रीबलदेव-
उपाध्यायः, वैद्यश्रीयदुनन्दनउपाध्यायः, श्रीविश्वेश्वरशास्त्रिद्राविडमहोदयः, डा०
नीलकण्ठपुरोत्तमजोशीमहोदयः, प्रो० प्रबोधनारायणसिंहमहोदयः, पण्डित-
उदयकृष्णनागरमहोदयः, प्रो० राममूर्तित्रिपाठिमहोदयः, श्रीज्ञानेन्द्रनाथखन्ना-
महोदयश्च । समापने तत्र भवद्भिः काशिनरेशैर्महाराजैः डा० विभूतिनारायण-
शर्मदेवैः विदुषः प्रति तेषां सहयोगार्थं धन्यवादा वितरिताः । अल्पाहारेण
प्रसादवितरणेन च गोष्ठी विसर्जिता ।

हनुमानमन्दिरन्यासस्योत्सवः

पुराणगोष्ठयनन्तरं कलकत्तास्थितस्य हनुमान्मन्दिरन्यासस्योत्सवः तत्रैव तत्रभवतां काशिराजानां डा० विभूतिनारायणसिंहशर्मणामध्यक्षतायां सम्पन्नः । प्रो० प्रबोधनारायणसिंहः समागतविदुषां स्वागतं व्याजहार; तेनैव हनुमान्मन्दिर-न्यासस्य कार्यजातस्य परिचयोऽपि प्रदत्तः । न्यासस्य प्रमुखोद्देश्यम्—संस्कृत-हिन्दो-विदुषां प्रोत्साहनं विशिष्टरचनार्थं पुरस्कारप्रदानं च । एष न्यासः शोध-छात्रेभ्यः कार्यपूर्त्यर्थं मार्गदर्शनातिरिक्तमार्थिकसहाय्यमपि प्रददाति । न्यासस्य कार्यवाहः श्रीज्ञानेन्द्रनाथखन्नामहोदय आगतविदुषः प्रति सहयोगार्थं धन्यवादं ख्यापितवान् । तत्रभवन्तः काशिनरेशाः डा० विभूतिनारायणसिंहशर्ममहाभागाः विदुषां प्रशंसनं प्रेरणं च कृतवन्तः । तैः हनुमत्साहित्यविषये अधिकानुसंधानस्य आवश्यकता प्रदर्शिता ।

सहयोगिन्यासानां कार्यविवरणम्

महाराजबनारसविद्यामन्दिरन्यासः

संग्रहालयः

महाराजबनारसविद्यामन्दिरन्यासस्य संग्रहालयो वैदेशिकानां भारतीयानां च दर्शकानां कृते अतीवाकर्षकोऽस्ति । अस्य संग्रहालयस्य विशिष्टसंगृहीतवस्तूनि इमानि सन्ति—प्राचीनयानानि,—हस्ति प्रावरणानि (हौदा इति भाषायां), वस्त्राणि, परिधानानि, कालीन-इत्येतानि, हुक्का-इत्येतानि, प्रकाशयन्त्राणि, शस्त्राणि, हस्तिदन्तनिर्मितवस्तूनि, काशीनिर्मित'ब्रास'वस्तूनि । शतादपि वर्षेभ्यः प्राक् रामनगरे निर्मिता धर्मघटिका, (यस्यां सर्वाण्यपि हिन्दूनक्षत्रादीनि सन्ति) अस्य संग्रहालयस्य प्रतिष्ठां विस्तारयति । असंख्ययात्रिषु केचन एव विशिष्टदर्शनार्थिनो दर्शकपुस्तके स्वहस्ताक्षराणि कृतवन्तः, स्वामूल्यसम्मतिं च लिखितवन्तः । एतेषां नामानि इमानि—

१. श्री अखिलेशमिश्रः I. F. S. भारतशासनस्य विदेशमन्त्रालयस्य अधिकारी । अयं दर्शकपुस्तके लिखति—'भारतीयसंस्कृतेः अपूर्वः कोषः । तथैव महान् अद्वितीयश्च यथा काशिनरेशः'—४.१.९१ दिनाङ्के

२. माननीयः श्री फिलिप पेटिट महोदयः, फ्रांसदेशस्य भारतस्थितो राजदूतः । अयं लिखति—'सुस्वादुप्रातराशार्थं सुन्दरदृश्यार्थं च धन्यवादाः' ।

३. माननीयः श्रीगिरिजाप्रसादकोइराला महोदयः, नेपालदेशस्य प्रधानमन्त्री ७.१२.९१ दिनाङ्के ।

४. श्रीसुजाताकोइराला, जोस्ट महोदया ७.१२.९१ दिनाङ्के ।

५. माननीयः श्रीविमलप्रसादमहोदयः, भारतदेशस्य नेपालस्थितो राजदूतः ७.१२.९१ दिनाङ्के ।

६. माननीयः श्रीचक्रप्रसादवस्तोला महोदयः ७.१२.९१ दिनाङ्के ।

रामलीलासंग्रहालयः

महाराजईश्वरीप्रसादनारायणसिंहकलामन्दिरे रामलीलासंग्रहालयनाम्ना एकः संग्रहालयः स्थापितः । अस्य संग्रहालयस्य मुख्यकक्षे तुलसीदासस्य रामचरितमानसग्रन्थस्याधारेण रामनगरे या मासव्यापिनी रामलीला संपाद्यते तस्या

मुख्यकथानां चित्राणि सन्ति । एकस्मिन् कक्षे तुलसीदासस्य सर्वाणि प्राप्तानि चित्राणि राजन्ते । अस्मिन् कक्षे तुलसीदासविरचितस्य रामचरितमानसस्य रामनगरदुर्गे स्थितस्य सरस्वतीभण्डारग्रन्थागारसुरक्षितस्य प्राचीनतमहस्त-लेखस्य कतिपयपत्राणां फोटोप्रतयोऽपि सन्ति । अस्मिन् संग्रहालये तुलसीदास-लिखितस्य 'पञ्चनामा' पत्रस्य प्रतिलिपिः (फोटोप्रतिः) अतीवमहत्त्वपूर्णाऽस्ति । अस्य 'पञ्चनामा'-पत्रस्य मूलप्रतिः महाराजानां संग्रहालये सुरक्षिता वर्तते । विविधकक्षेषु भ्रमन्तो दर्शका रामचरितमानसस्य पाठस्य रिकार्डद्वारा पारायण-मपि श्रुण्वन्ति । रामलीला-संग्रहालये रामलीलायां प्रयुक्ता मुख्याकृतयः, तथा थाइदेशस्य रामकियेन-रूपस्य लघुरूपाण्यपि सन्ति ।

नेपालदेशस्य प्रधानमन्त्रिणे न्यासस्य प्रकाशनानां प्रदानम्

नेपालदेशस्य प्रधानमन्त्री माननीयः श्रीगिरिजाप्रसादकोइरालामहोदयः १० दिसम्बर १९९१ दिनाङ्के मध्याह्ने रामनगरदुर्गं समागतः । तत्रभवन्तः काशीनरेशः डा० विभूतिनारायणसिंहशर्मदेवाः सर्वभारतीयकाशिराजन्यासस्य कार्यजातस्य परिचयं नेपालप्रधानमन्त्रिणे प्रदत्तवन्तः । अस्मै न्यासस्य संपूर्णानि प्रकाशनानि काशीनरेशैरुपायनीकृतानि ।

रामलीला

रामनगरस्य लोकविश्रुता रामलीला २२ सितम्बर १९९१ दिनाङ्कमारभ्य २२ अक्टूबर १९९१ दिनाङ्कं यावत् संपन्ना । एषा रामलीला सर्वभारतीय-काशिराजन्यासस्य एकमतीव प्रभावुकं कार्यमस्ति । विशिष्टदिनेषु दर्शकानां संख्या लक्षमतिक्रामति । लीलाभूमिर्यत्र लीलाप्रदर्शकाः दर्शकाश्च भ्रमन्ति २.६ किलोमीटर इति यावत् स्थानमावृणोति । यथा लीलाकर्तारः स्थानान्तरं गच्छन्ति दर्शका रामस्य वास्तविकं यात्रामनुभवन्ति । नाट्यस्थानानां भौगोलिक स्थानानां चायं परस्परं संवादो नाट्यस्य यथार्थजीवनस्यान्तरं विलोपयति । दर्शकानां कृते एषा रामलीला नाट्यप्रदर्शनं न भूत्वा भूमौ रामस्य यथार्था-वतरणमस्ति । स्वरूपाणां (ब्राह्मणबालका ये रामलक्ष्मणभरतादीनां प्रदर्शनं कुर्वन्ति तेषां) चयनं स्वयं काशिनरेशैः जुलाई-मासे समागतचत्वारिंशत्पञ्चाशद् ब्राह्मणबालकेभ्यः सावधानतया क्रियते । स्वरूपस्य प्रथमचयनं अष्टवर्षावस्थायां नववर्षावस्थायां च क्रियते । यदि स बालः प्रदर्शने दक्षः मेधावी च, त्रिचतुर्वारमपि तस्य चयनं भवति । किन्तु रामलक्ष्मणभरतशत्रुघ्नसीतास्वरूपाणि पात्राणि अजातशत्रुणि एव भवन्ति । स्वरूपाणां मासद्वयं यावत् यथावत् प्रशिक्षणं भवति

यतस्तानि देवानां निवासभूमयो भवेयुः । मासं यावत् प्रचलितायां रामलीलायां बहुसंख्यकाः साधवः, अन्ये च भक्ताः समागच्छन्ति । मासं यावत् सर्वेभ्यः साधुभ्यो निःशुल्कं भोजनादिवस्तु वितरितम् ।

अस्मिन् वर्षे कस्मिंश्चिदपि दिने दुर्दिनं नासीत् । येन सर्वा लीला कार्य-क्रमानुसारतः सम्पन्नाः । वैदेशिकदर्शकानां शोधार्थिनामपि संख्या पर्याप्तासीत् । तत्रभवन्तः काशोनरेशा डा० विभूतिनारायणसिंहशर्मदेवाः, युवराजाः श्रीअनन्त-नारायणसिंहशर्माणो गजोपरि रामलीलायामुपस्थिता आसन् ।

रासलीला

श्रावणशुक्लद्वितीयतिथिमारभ्य चतुर्दशतिथि यावत् प्रसिद्धोद्याने रासलीला सम्पन्ना । रासलीलाप्रदर्शकाः कलाकारा रासलीलाया उद्भवस्थानत आगता आसन् । रासलीलाभूमौ श्रीमद्भागवतमहापुराणस्य दशमस्कन्धस्य पारायणं राधासहस्रनाम्नः पाठश्च श्रीगणपतिशुक्लेन श्रीराजारामशुक्लेन च कृतः । रासलीला प्रतिदिनं सूर्यास्तानन्तरं सम्पन्ना । विशिष्टनागरिकाणां भक्तदर्शकानां च संख्या प्रभूताऽऽसीत् । तत्रभवन्तः काशिनरेशा महाराजः डा० विभूतिनारायणसिंहशर्मदेवाः, युवराजः श्रीअनन्तनारायणसिंहमहोदयारश्च प्रतिदिनं रासलीलायामुपस्थिता आसन् ।

वैदिकबालकवसन्तपूजा

११ दिसम्बर १९९१ दिनाङ्के वैदिकबालकवसन्तपूजा संपादिता जाता । अस्यां वसन्तपूजायामूनषोडशवर्षीया बालकाः सम्मिलिता बभूवुः । वैदिक-बालकाः सर्ववैदसंहितागतमन्त्राणां पाठं चक्रुः । वैदिकवसन्तपूजानन्तरं वैदिक-बालकेभ्यो भोजनं दक्षिणाश्च प्रदत्ताः ।

भित्तिचित्रप्रतियोगिता

११ दिसम्बर १९९१ दिनाङ्के अपराह्णे स्थानोपचित्रकाराणां कृते भित्ति-चित्रप्रतियोगिता आयोजिता आसीत् । चित्रकारा महाराजबनारसविद्यामन्दिर-न्यासस्य संग्रहालयस्य बाह्यभित्तिषु धार्मिकाणि ऐतिहासिकानि च चित्राणि विरचयामासुः । चित्राणां परीक्षणं कृत्वा सर्वोत्तमचित्रकारत्रयाय पुरस्काराः प्रदत्ताः । चित्रकाराणां प्रोत्साहनार्थं शेषेभ्यः सर्वेभ्यः सान्त्वनापुरस्काराः प्रदत्ताः ।

महाराजकाशिनरेशधर्मकार्यनिधिः

मिष्टान्नवितरणम्

११ दिसम्बर १९९१ दिनाङ्के अपराल्ळे सर्वासां स्थानीय-प्रारम्भिक-विद्यालयानां लघुमाध्यमिकपाठशालानां च छात्रेभ्यो मिष्टान्नानि वितरितानि । छात्रा अध्यापकैः सह स्वविद्यालयीयपरिधानवन्तो दुर्गस्य अन्तः प्राङ्गणे समवेताः, यत्र मिष्टान्नवितरणं जातम् । १२ दिसम्बर १९९१ दिनाङ्के चकियानगरस्य समीपे वैराटभूसाखाऽस्थानस्थ जनजातिबालकेभ्यो मिष्टान्नानि वस्त्राणि च वितरितानि ।

हरिकीर्तनम्

११ दिसम्बर १९९१ दिनाङ्कस्य रात्र्यागमे रामनगरदुर्गे हरिकीर्तनमायोजितम् । हरिकीर्तने स्थानीयसंगीतज्ञा भक्ताश्च हरेर्नामकीर्तनं चक्रुः ।

महाराजकाशीराजधर्मकार्यनिधिः

अस्य न्यासस्य मुख्यं कार्यं धार्मिककृत्यानामुत्सवानां च सम्पादनमस्ति । एतदतिरिक्तं न्यासः त्रयाणां शिक्षणसंस्थानां संचालनं करोति । इमानि शिक्षा-संस्थानानि—रामनगरस्थिता महारानीरामरत्नकुंवरिसंस्कृतपाठशाला, महाराजमनसारामविधिमहाविद्यालयः (राजातालाब), महाराजबलवन्तसिंह महाविद्यालयः (गङ्गापुर) ।

१५ नवम्बर १९९१ दिनाङ्के महाराजबलवन्तसिंहमहाविद्यालयस्य विशतितमो वार्षिकोत्सवः सम्पन्नः । महाराजबलवन्तसिंहमहाविद्यालयो वाराणसी-जनपदस्य गङ्गापुरनाम्नि स्थाने स्थितोऽस्ति । विगतचतुर्भ्यो वर्षेभ्यो महाविद्यालयस्य परीक्षा न गोरखपुरविश्वविद्यालयेनापितु जौनपुरस्थितपूर्वाञ्चलविश्वविद्यालयेन संचाल्यते । विद्यालयोऽयं कलाविभागस्य विधिविभागस्य च विद्याप्रदानं करोति । अयम् उत्तरप्रदेशस्य जनसंख्याबहुले स्थाने स्थितोऽस्ति, अतो निर्धनजनेषु विद्यायाः संस्कृतेश्च प्रचारं करोति । कलाविभागे अधोनिर्दिष्टानां विषयाणां-मध्यापनं भवति—अर्थशास्त्रं, हिन्दी, मनोविज्ञानं, समाजशास्त्रं, राजनीतिः, इतिहासः, भूगोलः, शिक्षाशास्त्रं, आंग्लभाषा, संस्कृतं, उर्दूश्च । इत्थमेकादशविषयाणां भवत्यत्राध्यापनम् । विधिविभागेन सह इमे विषयाः क्षेत्रस्यास्यावश्यकतां पूरयन्ति । विधिविभागे प्रतिवर्षं त्रिदिवसात्मिका एका गोष्ठी समायोज्यते, यस्यां विचारस्यादानप्रदानस्यावसरः प्राप्यते । शिक्षाशास्त्रस्य, भूगोलस्य, मनोविज्ञानस्य च सर्वाणि उपकरणानि महाविद्यालये उपलब्धानि

सन्ति । अस्मिन् कार्ये विश्वविद्यालय-अनुदानआयोगस्य विशिष्टा सहायता उपलब्धा । एतदर्थमायोगेन १०९२०० रूप्यकाणां सहायता तथा प्रयोगशाला-निमित्तं २५००० रूप्यकाणां सहायता प्रदत्ता । सहायतयाऽनया पुस्तकानि प्रयोग-शालाया उपकरणानि च क्रीतानि । क्रीडाक्षेत्रेऽपि महाविद्यालयस्य महत्त्वपूर्णा प्रगतिर्विद्यते । महाविद्यालयस्य प्राचीनछात्रः श्रीविवेकसिंहः 'एसियाड' इत्यायोजने हाकीक्रीडायां समाविष्ट आसीत् । महाविद्यालयस्यापरः छात्रः श्रीसुनीलसेठोऽपि हाकीक्रीडायां साफल्येन क्रीडति ।

नेपालप्रधानमन्त्रिणो रामनगरदुर्गे आगमनम्

नेपालदेशस्य प्रधानमन्त्री माननीयः श्रीगिरिजाप्रसादकोइराला महोदयः ७ दिसम्बर १९९१ दिनाङ्के रामनगरदुर्गे तत्रभवद्भिः काशिनरेशै महाराजैः डा० विभूतिनारायणसिंहशर्मदेवैः मध्याह्नभोजनेनाभिनन्दितः । अस्मिन् अवसरे भारतदेशस्य नेपालदेशस्थितो राजदूतो नेपालदेशस्य भारतस्थितो राजदूतश्च, विश्वविद्यालयानां कुलपतयः, जनपदस्याधिकारिणश्च उपस्थिता आसन् । तत्र-भवद्भिः काशिनरेशै नेपालप्रधानमन्त्रिणे सर्वभारतीयकाशिराजन्यासप्रकाशनानि उपायनीकृतानि । न्यासस्य कार्यजातमपि ख्यापितम् । नेपालप्रधानमन्त्रिणा महाराजबनारसविद्यामन्दिरन्यासस्य संग्रहालयस्यावलोकनमपि कृतम् ।

काशीनरेशानां पञ्चक्रोशीयात्रा

दिसम्बर १९९१ मासे तत्रभवद्भिः महाराजैः काश्यां पञ्चक्रोशी-यात्रा पदविहरणेन सम्पादिता । १४ दिसम्बर १९९१ दिनाङ्के मणिकर्णिकास्नानानन्तरं तैः संकल्पं कृत्वा यात्रा पदत्रजनेन प्रारब्धा । १४ दिसम्बर १९९१ दिनाङ्के प्रथम-विश्रामः कर्दमेश्वरस्थाने आसीत् । १५ दिसम्बर १९९१ दिनाङ्के द्वितीयो विश्रामः भीमचण्डीस्थाने जातः । १६ दिसम्बर १९९१ दिनाङ्के तृतीयविश्रामो रामेश्वर-स्थाने विहितः । १७ दिसम्बर १९९१ दिनाङ्के चतुर्थविश्रामः शिवपुरस्थाने, पञ्चमोऽन्तिमः विश्रामः १८ दिसम्बर १९९१ दिनाङ्के कपिलधारास्थाने जातः । १९ दिसम्बर १९९१ दिनाङ्के मणिकर्णिका-स्नानेन त्रिश्वेश्वरदर्शनेन च यात्रा सम्पन्ना ।

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