

Vol. XLVII., No, 2]

[July 2005

पुराणम् PURĀṆA

(Half-yearly Bulletin of the Purāṇa-Department)

*Published with the financial assistance from the Rastriya Sanskrit Sansthan,
New Delhi and Indian Council of Historical Research, New Delhi*

VYĀSA-PŪRṆIMĀ NUMBER

व्यासपूर्णिमाङ्कः



**ALL-INDIA KASHIRAJ TRUST
FORT, RAMNAGAR, VARANASI (INDIA)**

Annual Sub.-Inland Rs. 200/-

Foreign \$ 30

सम्पादक-मण्डल

डॉ. रामकरण शर्मा;

भूतपूर्व कुलपति, सम्पूर्णानन्द संस्कृतविश्वविद्यालय, वाराणसी, नयी दिल्ली

प्रो. आर. पी. गोल्डमैन;

प्राध्यापक संस्कृत तथा भारतीय अध्ययन कैलिफोर्निया विश्वविद्यालय ऐट बर्कले
यू. एस. ए.

डॉ. जोर्जो बोनाजोली

EDITORIAL BOARD

Dr. R. K. Sharma

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

Prof. R. P. Goldman;

Professor of Sanskrit and India Studies, the University of California
at Berkeley, And Study U.S.A. Centre Director

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

EDITOR

Dr. R. K. Sharma, New Delhi

ASSOCIATE EDITOR

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

लेखेषु प्रतिपादितानि मतानि लेखकैरेवाभ्युपगतानि; न पुनस्तानि
सम्पादकैरन्यासेन वाभ्युपगतानीति विज्ञेयम् ।

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

Authors are requested to use Devanāgarī characters while writing Sanskrit ślokas and prose passages. They are also requested to follow the system of transliteration adopted by the International Congress of Orientalists at Athens in 1912 [ऋ = r; च् = c; छ = ch; ट् = t; श् = ś; ष् = ṣ, ṁ]

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

पुराणम्-PURĀNA

Vol. XLVII., No,2]

[July 21, 2005

व्यासपूर्णमाङ्कः

VIYĀSA-PURŪNIMĀ NUMBER

Contents- लेखसूची

1. व्यासवन्दना [Obeisance to Vyāsa] 83
Compiled by Dr. Ganga Sagar Rai
2. Iconographic Gleanings in the Vāyu Purāṇa 84-88
[वायुपुराणे मूर्तिनिर्देशः]
By Prof. R. C. Sharma;
Jñānapravāha, Samneghat
Lanka, Varanasi.
3. The Concept of God in the Bhāgavata purāṇa;
Path of Love
[भागवतपुराणे ईश्वरस्वरूपम् : प्रेममार्गः] 89-94
By Prof. P.Kumar;
NewDelhi.
4. The River Godavari-The Accounts of its Origin 95-97
[गोदावरी नदी : अस्या उद्भवविवरणानि]
By Dr. Smt. Sindhu S. Dange;
603 Manisha Tower (above N.T.N.L. office)
Navghar Cross Rd; Tata Colony, Mulund (East)
Mumbai- 4000 87
5. The Nandas in Magadha 98-104
[मगधे नन्दाः]
By Sri Upendra Nath Roy;
P.O Matelli, Distt. Jalpaiguri 735223

6. Rājadharmā in the Epics
[इतिहासयोः राजधर्मः]
By Dr. Gauri Mahulikar; 105-111
Head, Deptt. of Sanskrit
University of Mumbai-400098
7. Ayur vedic Concepts and Treatments in the Agni Purāṇa
[अग्निपुराणे आयुर्वेदीयविवरणम् चिकित्सा च]
By Prof K. R. Sharma; 112-123
Banaras Hindu University, Varanasi
8. विष्णुवामनश्च [Viṣṇu and Vāmana]
By Dr. Madhavi Kolhatkar 124-128
835/3 Bhandarkar Istitute Road, D.G. Pune
Poona-411004
9. Obituary
1. Pt. Lokpati Tripathi 129
2. Prof. K.V. Sarma 130
By Dr. Ganga Sagar Rai
9. Activities of the All India Kashiraj Trust 131-132
10. सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम् 133-134
By Dr. Ganga Sagar Rai

व्यास वन्दना

पितृणां मानसी कन्या वासवी समपद्यत ।

अपध्याता च पितृभिर्मत्स्ययोनौ बभूव सा ॥

अरणीव हुताशस्य निमित्तं यस्य जन्मनः ।

तस्यां जातो महायोगी व्यासो वेदविदां वरः ॥

तस्मै भगवते कृत्वा नमो व्यासाय वेधसे ।

पुरुषाय पुराणाय भृगुवाक्यप्रवर्तिने ॥

मानुषच्छद्मरूपाय विष्णावे प्रभविष्णावे ।

जातमात्रं च यं वेद उपतस्थे ससंग्रहः ॥

धर्ममेव पुरस्कृत्य जातूकर्ण्यादवाप तम् ।

मतिं मन्थानमाविध्य येनासौ श्रुतिसागरात् ॥

प्रकाशं जनितो लोके महाभारतचन्द्रमाः ।

वेदद्रुमश्च यं प्राप्य सशाखः समपद्यत ॥

भूमिकालगुणान् प्राप्य बहुशाखो यथा द्रुमः ।

—वायुपु. १. ४०-४६

ICONOGRAPHIC GLEANINGS IN VAYU PURANA

By

R.C. SHARMA

[शैवसिद्धान्तप्रतिपादकेषु पुराणेषु वायुपुराणस्यास्ति प्राधान्यम् । तत्र शिवस्य तस्य गणानां मातृकाणां च यद्विवरणं प्राप्यते तदाधारेण तेषां मूर्तीनां स्वरूपपरिज्ञानं भवति । अस्मिन् निबन्धे विदुषा लेखकेन वायुपुराणे समुपलब्धानामेतादृशविवरणानामाधारेण मूर्तिविवरणस्य विवेचनं प्रस्तुतम्]

The **Vāyu Purāṇa** is an early work among the eighteen Mahāpurāṇas and it contains valuable stock of material on different aspects of Indian culture. Both performing and visual arts have found adequate place in its elaborate narration. While music and dance have been provided separate chapters¹ the references to art and iconography are scattered here and there but generally met with in the description of deities, their abodes and other sacred places.

The analytical review of their gleanings presents an interesting and sometimes an exciting study to be conversant with the evolution of Hindu or Brahmanical plethora, its dependence or interdependence on the earlier Vedic and Āraṇyaka thought, assimilation with the local forceful traits and an inspiration to proclaim the superiority or to establish the strength of the emerging deities. At the same time the work furnishes rich and graphic details of architectural components and their artistic rendering. The present paper is, however, confined to project some iconographic innovations.

ŚIVA : Since Vāyu Purāṇa is a Śaiva treaty it is but natural that the major part deals with Śiva, his different forms, attributes, valours, deeds and predominance over other gods. Brahmā eulogises him as Supreme Being as creator, protector and annihilator².

The appearance of Lord as described in the second part provides some important characteristics, a few of which are rather uncommon. The garland of flowers of every season with fragrance, dark complexion like

1. Vāyu Purāṇa II, ch. 24-25.

2. त्वमेव सर्वस्य चराचरस्य लोकस्य कर्ता प्रलये च गोप्ता । *Ibid.*, I.54.100

blue lotus, copper coloured large eyes, dooping lips, upturned eyes, bark garments, right arm clasping the left one, sharp edged spear (*paṭṭiśa*) in left hand, shining sword, coolrayed moon, golden *kamaṇḍalu*³ are his features.

At another place he is mentioned as holding lotus in the hand, scantily clad and tufted hair.⁴ He is also remembered as terrific holding skull⁵.

Crescent on head, third eye on forehead, bow and spear as weapons and bull as mount were the sure cognizances of Nilakanṭha⁶ Beside wearing lot of garlands, mouting on bull, holding bow and skull, wearing serpent sacred thread this terrible looking Lord clads himself with the hide of black buck or antelope.⁷ Apart from anthropomorphic form Śiva is to be realized in the *liṅga* form also. He manifested himself as a massive column of flame touching heaven and earth and the *liṅga* in the middle. Both Brahmā and Viṣṇu were astonished to see that form of extraordinary brilliance of infinite nature.⁸ With the emergence of faces on it the *liṅgodbhava* aspect is to be conceived. Although a good number of animals and beasts remain in his association yet tigers are his followers and creations.⁹ The iconography of Śiva as witnessed in the **Vāyu Purāṇa** suggests a stage when lot of attributes were assigned to him but some became obsolete with the passage of time. Garland of seasonal flowers was generally overcome by the garland of skulls, lotus in hand was replaced by *kharpara* or *kapāla*. Similarly, tiger or lion went to serve Pārvatī or Durgā. It was Gupta or pre-Gupta epoch when lion is seen in association with Śiva as in the Mathura sculptures. Kālidāsa also remembers him as servant or attendant of Śiva although he had fallen from grace and bull dominates.¹⁰

This Nikumbha remains a mystery in the *Raghuvamśa* but the *Vāyu Purāṇa* seems to unfold it. There is no clear mention of elephant headed Gaṇeśa in this book, although Skanda or Kārttikeya has been repeatedly remembered with all his prowess, deeds and attributes. A senior Gaṇa (attendant) is named as Nikumbha and addressed as Gaṇeśvara when

3. *Ibid.*, II.39.265-74.

4. *Ibid.*, 1.5 .

5. *Ibid.*, I.54.69.

6. *Ibid.*, I.54.107-8.

7. *Ibid.*, I.55.54-55.

8. *Ibid.*, 55.20-22 and 38-39.

9. *Ibid.*, II.39.285 .

10. *Raghuvamśam* II.35.

instructed to desolute the city of Varanasi which was controlled by the king Divodāsa. Another name of this chief of attendants Gaṇeśa is Kṣemaka, a demon, who stood by the side of Śiva. But this Gaṇeśa or Gaṇeśvara is the epithet of Nikumbha or Kṣemaka as he was probably the head of attendants of Śiva.¹¹

As pointed out earlier the followers or attendants of Śiva were mainly lions¹² or lion faced Gaṇas who were very powerful with claws like trident. Even Virabhadra who destroyed the sacrifice of Dakṣa was a lion.¹³

In view of the Vāyu Purāṇa's testimony, it may safely be concluded that Gaṇeśa had not emerged as a deity instead he i.e. Nikumbha or Kṣemaka a lion attendant of Śiva. In sculpture also Gaṇeśa makes a late period and certainly not carved in the pre-Gupta period, rarely in the Gupta age but appears in the post-Gupta era and becomes popular in the Medieval times i.e. from the 9th century A.D.

The Vāyu Purāṇa highlights at least two forms of Śiva. In one form he is the Supreme Deity controlling everything in the world or universe and in the other, he is seen as a worldly person sometimes behaving abnormally. Menā is fed up with the ill-mannered behaviour of her son-in-law and complains to Umā.¹⁴

Similarly, when he instructs Nikumbha or Gaṇeśvara to ruin Varanasi, his treatment seems to be rather unkind. Was he acting as Purandara or Purāmbhettā or Tripurāntaka even in case of Varanasi. The study of Vāyu Purāṇa perhaps leads to the conclusion that it was the age of the confluence of Vedic and *laukika* streams i.e. लोके वेदे च. That was the need of the hour for uniting the entire country through a common cultural string. Folk elements or *loka* had to be taken into confidence while reviving the Vedic conventions.

ŚIVA GAṆAS : Beside the Chief Gaṇa or Gaṇeśvara there was a group of other attendants who looked like lions, tigers, elephants, horses, fierce cats and foxes with fat or thin bodies and looked funny due to their disproportionate or curious organs. Some did not have head, some had only one leg, some without eye or ears etc. They lived in the company of Śiva on the auspicious mountain Kailāśa.¹⁵

11. Vāyu Purāṇa II.30.36-38.

12. *Ibid.*, II.39.285.

13. *Ibid.*, II.30.32.

14. *Ibid.*, II.54.38-39.

15. *Ibid.*, I.54.17-24.

These types of curious or composite figures are known as *ihāmṛgas*. *Vyālākṛtīs* which are to be seen in the early sculptural art from about 2nd century B.C. and continue till medieval period.

SKANDA : Skanda or Kārttikeya is a very popular and powerful deity and finds mention at various places. He has been addressed as son of Hara born from Umā and also from Agni, Gaṅgā and grove of Śara through Kṛttikās. He has six faces, twelve eyes and holds a lance (Śakti) along with a divine bell or a flag of staff.¹⁶ His vehicle is peacock. His other names are Kārttikeya, Senāpati, Ṣaḍānana, Kumāra, Guha, Mahāsena, etc.¹⁷ The narration incorporates all factors and legends associated with Skanda yet declares him as son of Śiva and Pārvatī.

In other context Kārttikeya is introduced to have been born in the Śarvavaṇa with six faces and walked to the Krauñca forest.¹⁸ Here he is shown as seated in the chariot drawn by lions with lot of flags and bells.¹⁹ Peacock as mount emerges in the 4th century A.D. and earlier he has cock as his mount or toy.

ARDHA-NĀRIŚVARA: The composite form of Śiva and Pārvatī i.e. Ardhanārīśvara is recollected at Kailāsa.²⁰ This form of Ardhanārī is seen in the sculptural renderings from the early Kuṣāṇa period i.e. late 1st century or early 2nd century A.D. and developed as Ardhanārīśvara in the Gupta age. Kālidāsa pays his oblation to this aspect in the opening verse of **Raghuvamśa**.

MĀTRKĀS: While the iconographic details are rather scanty we do come across several mother goddesses or Mātrkās in the Vāyu Purāṇa. They are: Umā, Sitā, Sinivālī, Kuhū, Gāyatrī, Lakṣmī, Kīrtti, Dhṛtī, Medhā, Lajjā, Kṣānti, Vapus, Svadhā, Puṣṭi, Kriyā, Sarasvatī, Sandhyā and Rātri all born of Śiva.²¹ Some of these female deities come down from the Vedic texts. Mahākālī comes on the scene in the destruction of the sacrifice of Dakṣa along with the *bhūtas* who were her followers but the iconographic features which developed, probably, later are missing.²²

16. *Ibid.*, I.41,40-42.

17. *Ibid.*, I.41.37.

18. *Ibid.*, I.41.38.

ध्वजापताकिनं चैव किंकिणीजालमालिनम् ।

यत्र सिंहस्थं युक्तं कार्तिकेयस्य धीमतः ॥ वायु. नाग पब्लिशर्स, दिल्ली संस्करण 1995.

19. *Ibid.*, I.41.36.

20. *Ibid.*, I.55.42-43.

21. *Ibid.*, II.39.209.

22. *Kumārasaṁbhavam* IX.49.

The critics may well consider it as an interpolation as this verse figures towards the close of a large chapter No. 39 which contains 355 ślokas, devoted to the narration of *Śivapura*. We are aware of the fact that the later part of the text of about 500 verses highlighting the religious importance of Gayā is generally accepted as an appendix of later period. At the same time it should also be borne in mind that Kālidāsa does mention Kāli in the *Kumārasāmbhava*.²³ Here the specific features of the goddess as garland of skulls, big teeth and fearful looks are recorded. There are, however, some scholars who opine that Kālidāsa wrote only first eight Sargas and the remaining text is a later addition.

23. Prof. Reva Prasad Dwivedi and others.

THE CONCEPT OF GOD IN THE BHAGAVATA PURANA THE PATH TO LOVE

By

P. KUMAR

[अस्मिन् निबन्धे विदुषा लेखकेन श्रीमद्भागवतपुराणवर्णितस्य भगवतो स्वरूपस्य स्वभावस्य च विवेचनं कृतम् । पुराणानुसारतः निराकारं चिन्मयमेव ब्रह्म भक्ता-
नामनुकम्पार्थं सगुणस्वरूपं गृह्णाति । तस्यावताराः लोकस्य कल्याणाय भवन्ति ।
भगवतः स्वरूपः स्वभावश्च भक्तानां कृते आह्लादकारको भवति । अस्मिन् सन्दर्भे
भगवद्भक्तेरपि लेखकेन विवेचनं कृतम् ।]

There is a class of long poems, similar to the Rāmāyaṇa and the Mahābhārata, but not having any central theme. These are known as Purāṇas, Ancient lore. The word Purāṇa means 'what is ancient'. The Purāṇas have also an association with a bard/bards and the sages and the Naimiṣa forest. Being the works of Veda Vyāsa, the author or the Mahābhārata, the Purāṇas present the teachings of Vyasa. In the Mahābhārata and in the Rāmāyaṇa, the tales of great heroes form the main theme and in the Purāṇas, the culture of the ancient times forms the main theme. In the former, the culture is held together by the main story, while in the latter, the story is contained in the presentation of the culture.

By culture, we mean, the entire stock of intellectual and artistic achievement of the people and the country. This includes also the civilization the practical attainments of the people. Thus, the purpose of the Purāṇas is to present the entire culture and civilization of the ancient people, alongwith the new line of thought and of life, that was being introduced into the country and that was getting stronger and stronger among the people. (पुरा अपि नवं-पुराणम्) This new thought reflected in the Purāṇas is neither fanatic adherence to the old nor an attack on the new modes of beliefs and conduct of the people. The Indian mind has ever been realistic and practical. There were changes in the society and what had changed could not revert to the old mould. Thus, the purpose of the Puranic teachings was one of adjustment, of assimilation and adaptation. The new beliefs and the codes of conduct were brought into the old moulds and there arose a harmonious culture, in which the new form and new thoughts and the old spirit were amalgamated.

The Bhāgavata Purāṇa is one of the most important Purāṇas. It is śāstraic in character and is Vaiṣṇava in essence. It is a work of great

celebrity in India and it exercises a direct and powerful influence on the mind and thoughts of the people than perhaps any other of the Mahā Purāṇas. It is the very soul of Bhakti Śāstra. It is said to be nector-fruit of Kalpa Vṛkṣa in the form of the Vedas. All the Vaiṣṇava teachers consider this work as the source of their works and so they have commented on this Purāṇa. According to the scholars, the Bhāgavata Purāṇa can be assigned to the 7th cent. A.D. It might have existed even earlier than that. It is devoted mainly to the story of Kṛṣṇa and his wonderous exploits. It is a unique Purāṇa as it propounds alongwith Karma yoga, Jñāna yoga and Bhakti yoga - all as means of God's realisation. It is a gospel of Bhakti. It preaches the highest form of Bhakti, which is unconditional love towards God. This teaching of the Bhāgavata Purāṇa is essential for the welfare of mankind. Humility, sympathy and love to mankind and self-surrender are the outstanding virtues of a devotee in general and Kṛṣṇa-Bhakta in particular.

As God is a very common and important concept for the followers of Bhakti, we make an attempt here to find out the concept and nature (Svarūpa and Svabhāva) of God as propounded by the Bhāgavata Purāṇa. The word God has been used, both in the West and in the East, in a wider as well as in a narrower sense; In the wider sense, God implies the highest reality while in the narrower sense God denotes the supreme person, who creates and maintains the world and is the object of worship. In Indian philosophy usually the word Brahman is used in the sense of the highest reality of the universe, as well as a creator, protector and a destroyer of the world (जन्माद्यस्य यतः). The Brahman can't be worshipped; can only be realized. While the word Iśvara (God) is however, generally used in the sense of God as the creator of the world, sustainer of the world, destroyer of the world and at the same time as an object of personal worship and devotion.

भक्तार्थं सगुणो जातो निराकारोऽपि चिन्मयः ।

He is the soul of the universe, immortal and ruler of the world. He is all-knowing, all pervading and the protector of the universe. According to Nyāya Philosophy, God as the supreme self (Paramātman) does not create the world out of eternal nothing. The world is created out of eternal atoms, space, time, ether, minds (manas) and souls. All these things are related to God as His body. In this created world all the selves (Jīvātman) enjoy and suffer according to the merit and demerit of their actions and all physical objects merely serve as means to the moral and spiritual ends of life. He is majestic, all glorious, infinitely beautiful and full of infinite knowledge as well as free from attachment.

The special point to be noted in the Bhāgavata Purāṇa is that it preaches the love for mankind and humility. other śāstras give stress on the performance of sacrifices and observance of the prescribed rules for the attainment of final salvation as well as realization of God. But the Bhāgavata Purāṇa designates Bhakti as the only means to visualise God and enjoy His adventures. Here we can remember the vedic saying

इन्द्रस्य नु वीर्याणि प्रवोचम् । or
विष्णोर्नु कं वीर्याणि प्रवोचम् ।

It means that we relish the adventures by Indra or Viṣṇu. The Purāṇa has given the name līlā to these 'Vīryāṇi' or adventures. The devotion to god is considered the supreme duty.

स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे ।
अहैतुक्यप्रतिहता ययात्मा सम्प्रसीदति ॥ 1 । २/६

As a result of this Bhakti—the soul becomes full of Joy, rasa, ānanda and happiness. The Bhāgavata—identifies Brāhman with the supreme truth - the entity which the Indians have never negated. सत्यं परं धीमहि । सत्यात्मकं त्वां शरणं प्रपन्नाः But it is to be borne in mind that the Upaniṣads have also declared the supremacy of truth सत्यमेव जयते नानृतम् । While this Purāṇa goes further that only truth is not the final goal. It is the spirit of happiness which every human being is anxious to achieve. पिवत भागवतं रसमालयम्, मुहुरहो रसिका भुवि भावुकाः truth along with happiness is the final aim to be achieved.

दधार सर्वात्मकमात्मभूतं
काष्ठा यथानन्दकरः मनस्तः / 8/२/18

Even god is said to be of the nature of bliss.

केवलानुभवानन्दस्वरूपः सर्वबुद्धिधृक् /X/3/13

If we cast our sight towards this creation, filled with infinite variety, we find the beauty of the creator of the universe everywhere. We find the impression of infinite beauty in every object, beginning from grass to tree, from very tiny being to the gods. The God is called सर्वसुभगः Here it is to be kept in mind that newer varieties that are found in every being or in every object are the emblems of beauty.

क्षणे क्षणे यन्नवतामुपैति तदेव रूपं रमणीयतायाः / माघ.

Bhāgavata : - करोति कर्णरम्याणि मनोज्ञानि च नः प्रभुः /X/7/1
नामानि रूपाणि च मंगलानि ते ।

The God, creator invents variety by making Himself fulfilled with delight and finding full manifestation of newer variety in every sphere of our life, the creator takes delight in it. It is realised through feeling and it is life. Joy is the name of life, without which life becomes dull.

स वा इदं विश्वममोघलीलः सृजत्यवत्यत्ति न सज्जतेऽस्मिन् । 1/3/36

The remembrance of God's names as well as His adventures gives joy to the people at every step. There is no other feeling than joy - is the message of the Bhāgavata Purāṇa.

वयं तु न वितृप्याम उत्तमश्लोकविक्रमे ।

यच्छृण्वतां रसज्ञानां स्वादु स्वादु पदे पदे ॥ 5/1/19

God is friendly to all good-natured persons and his devotees. His place is the heart of man, which is the source of love.

हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम् ।

God is so kind that He bestows real knowledge and prosperity to his persons. i.e. devotees, and also reveals his own self - which is not possible without His kindness.

अदान्मे ज्ञानमैश्वर्यं स्वस्मिन् भावं च केशवः । 1/5/3

While bestowing His blessings to the people He makes no distinctions समं चरन्तं सर्वत्रं भूतानां He is called विश्वेश, विश्वात्मन् and विश्वमूर्ति . If you love Him, you have to love His creatures, creations which are full of varieties, majesty and happiness. The idea has been taken by Tulasīdāsa in his Rāma Caritamānasa,

सो अनन्य जाके असि मति न टरइ हनुमन्त ।

मैं सेवक सचराचर रूप स्वामि भगवन्त ॥ किष्किंधाकाण्ड

The Bhāgavata describes it in a very beautiful manner :

पश्यन्ति नित्यं यदनुप्रेषितं स्मितावलोक्यं स्वपतिं स्म यत्पुजनः । 1/10/27

and in reply to this He gives his best regards, blessings, and love to everyone,

यथाविध्युपसंगम्य सर्वेषां मानमादधे । 1/11/21

If we pray wholeheartedly to see His smiling face everywhere in the world: then only the beauty of His creation is open to us.

प्रेमस्मितस्निग्धनिरीक्षणाननं पश्येम रूपं तव सर्वसौभागम् ॥ 1/1/18

In response to this heart-felt desire of His devotees, He is there to bestow his blessings, kindness and final goal.

धत्ते भयं सत्यमृतं दयां यशो

भवाय रूपाणि दधद् युगे युगे / X/11/25.

He is the resort of all the beings. आश्रयः सर्वभूतानाम् । X/12/23.

All religions help an individual in his efforts to realise an ideal, the accomplishments of a mission, the ideal of perfection and provide an inner urge to move towards it. If society is to be lifted out of the morass into which it has fallen today the individual man and woman have to recreate themselves. We must find out the meaning and purpose of life. It is the purpose of religion to restore belief in the purposeful life and give zest and meaning to it.

The Bhāgavata Purāṇa fulfills this requirement of the religion or faith by saying that each and every member of the society is an incarnate of God. Hence, everybody should be respected, loved and cared as his own self. This will be the best way of worshipping God. God is Sarvātman, Sarveśa and 'Sarva-Bhūta Hite rata.' According to this Purāṇa-Bhakti means 'dedication to God - who is visualised in every being. This is the basic principle and value of life which enabled our ancestors to make our culture so great that it has retained its individuality to the present day and for the future also.

आत्मा क्षेमाय लोकस्य चराचरस्य / X/2/2.

The Bhāgavata Purāṇa states further that the good people do not live for themselves it is for other's welfare, happiness, prosperity etc. that they most cherish in the life.

शिवाय लोकस्य भवाय भूतये ये उत्तमश्लोकपरायणा जनाः ।

जीवन्ति नात्मार्थमसौ पराश्रयं मुमोच निर्विद्य कुतः कलेवरम् /1/4/12.

Bhāgavata, Purāṇa goes further to state that we have to develop some relationship with God. These relations if based on love and affection - the result will be immediate. Wholehearted friendship is required.

सख्या प्रियेण सुहृदा हृदयेन शून्यः /1/15/20

He may be supreme being - but his abode is my heart. He lies there, guides and controls my activities.

हृदि ब्रह्म परं ध्यायन् आवर्त्तत यतो यतः ।

Gītā also preaches the same thing :-

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

We have not to find him, search him outside but in our own heart. He is there everytime. There is a saying in Hindi

में ढूँढता तुझे था जब कुञ्ज और वनो में,
तू ढूँढता मुझे था गरीबों के घरों में ।

The prayer of the Purāṇa is :-

पुनश्च भूयाद् भगवत्यनन्ते रतिः प्रसंगश्च तदाश्रमेषु ।
महत्सु यां यामुपयामि सृष्टिं मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः ॥ 1/19/

The Purāṇa says that may there be inflinching devotion to God, alongwith the true love towards His creations dependant on Him. Where; er I go in His created world - I may develop friendship with each & every being. This is the central theme of the Bhāgavata Purāṇa which Vyāsa, might have expressed after seeing the destruction and after effects of the Mahābhārata war. In his Mahābhārata he always gives stess on the observance of righteous path-even at the cost of lives, loss of material gains as well as loss of happiness. Contrary to this in the Bhāgavat Purāṇa, his main stress is on the path of love; the love to God-which includes love to humanity, love to beings and love to objects of creations.

तं सत्यमानन्दनिधिं भजेत ।

THE RIVER GODĀVARI
-THE ACCOUNTS OF ITS ORIGIN

By

SINDHU S.. DANGE.

[पुराणेषु गोदावर्या नद्याः समुद्भवविषये बहुशो वर्णितं प्राप्यते आख्यानम् । एतदाख्यानं वायु-कूर्म-मत्स्य-मार्कण्डेय-ब्रह्माण्ड-वामन-शिव-ब्रह्मपुराणेषु च वर्णितम् । ब्रह्म-शिवपुराणयोर्विस्तृत्या समायोजितमिदमाख्यानम् । एषा नदी दक्षिणभारतस्य गौतमी गङ्गा इत्यभिधीयते । एतत्प्रसङ्गे त्र्यम्बकेश्वरस्य ब्रह्मगिरेश्च माहात्म्यमपि वर्णितमस्ति । महर्षिगौतमः मुनिभिरुच्चना गेहत्यापापेनाभिभूतः कृतः । तत्परिशुद्ध्यै शङ्करमाराध्यानीता गोदवरी या गौतमीगङ्गेत्यभिधीयते । अस्याख्यानस्य विदुष्या लेखिकया साङ्गोपाङ्गं विवेचनमत्र प्रस्तुतम्]

The Purāṇas have recorded many tales regarding the origin of various rivers¹. Here is one about the Godāvārī, believed to be the 'Gaṅgā of the South' (India). It occurs primarily in the *Brahma P.* and the *Śiva P.*². In other Purāṇas there is reference only to the the point of the sage, Gautama, bringing the Gaṅgā in the form of the Godāvārī³. In the *Śiva P.* the account appears as fully developed, and in the context of the holy place called Tryambakeśvara and the mountain Brahmagiri (which form part of the state of Maharashtra). According to it, there occurred a terrible famine of long duration due to there being no rains for a long time. So, Gautama, the husband of Ahalyā, who was residing there along with families of other sages, practised severe penance to propitiate Varuṇa, the god who controlled waters and rain. Pleased with his austerities, Varuṇa appeared before him and advised him to dig a pit, a cubit deep. After Gautama did so, the god filled it with fresh water. The peculiarity with this pit (which developed into a sizable pond with steps, as it is seen this day) was that it would never go dry. Gautama drenched his fields with this water and reaped harvest. So did other sages. Once he sent his disciples, as usual, to this pond to fetch water for daily use. When they

1. See Dange, Sadashiv A., *Encyclopaedia of Puranic Beliefs and Practices*, Vol. IV, 1989, Navrang, New Delhi, p. 1182.
2. *Brahma P.* ch. 74; *Śiva P.* IV (Rudrasaṁhitā), chs. 24-25.
3. *Vāyu P.* I. 45. 104; *Matsya P.* 112.29; *Mārka.P.* 56.26; *Kūrma P.* I. 47.28-39; *Brahmaṇḍa P.* II.16.24-40; *Vāmana P.* XIII. 20-33.

went to the pond, they saw the wives of other sages there; and they would not allow these disciples to touch water. Frustrated, they came back to the hermitage and told Ahalyā about what had happened. Hearing that she went to the pond; but, the other women did not allow even her to use the water. Crestfallen, she returned and informed Gautama. The other women also narrated the incident to their respective husbands, when they reached home, may be not without adding spices to their speech. The other sages got displeased with Gautama; but, they knew the latter's prowess. So, they requested Gaṇeśa to help them. This god is known for averting, and also creating difficulties. He agreed to help them. He took the form of a black cow. This 'cow' entered the hermitage of Gautama and began eating grains he had kept for his family. When Gautama noticed this, he took just a slender stalk of corn and tried to drive the cow away without any injury to her. But, as soon as he touched the cow, she fell on the ground—dead ! Now, the other sages, who were on the watch, rushed to the spot and censured Gautama for committing the sin of killing a cow. when Gautama tried to stress his innocence and helplessness, they suggested two ways to mitigate the sin. One way was to go round the earth thrice announcing his sin, then practise penance for a month, and circumambulate the mountain Brahmagiri a hundred times. (Circumambulation is the practice popular even today, at that place; it is a common practice in India). The other way was to propitiate Śiva to send the Gaṅgā, stationed in his matted locks, to Brahmagiri; then to take a dip into her waters, and instal one hundred Śiva-liṅgas at that place. Gautama chose the latter way. Accordingly, the Gaṅgā was sent by Śiva when Gautama propitiated Śiva. She first alighted on a branch of the Audumbara tree (the Indian fig-tree which is believed to be very auspicious, right from the Vedic period), that was on the Brahmagiri,. As she came down on the earth at that spot, she came to be called Godāvarī, the 'Gaṅgā of the South'

The *Brahma P.* has a similar account and in the same context. However, the cause of the descent of the Gaṅgā shows a variation. According to this account, Śiva's wife, Pārvatī, herself wanted to send Gaṅgā away; because, Śiva held the latter in his matted locks and would not pay equal attention to her (Pārvatī). So, Pārvatī conferred with her son, Ganesa, who promised to help her get rid of this tender but pricking dart. He took the form of a sage and went to Brahmagiri knowing the situation, he talked to the other sages there and hatched a plan. He asked his female attendant, Jayā, to take the form of a cow and asked her to enter the hermitage of Gautama. The rest of the account is about the

same as noted in the Śiva P. In both these accounts it is implied that the 'dead' cow was revived after the river was brought to Brahmagiri, and the water flowed over her. Even this day, at Tryambakeśvara, where Śiva is worshipped as the deity of the mountain, there is the stepped pond; and the source of the Godāvarī is the mountain.

It is clear, that the two accounts are versions of the same account; and it is pretty clear that the mythical account has been coined to extol Śiva and the mountain that is the source of the famous river. The Godāvarī also called Gautamī, runs through Maharashtra and the Andhra regions of southern India. Another point is that, in India, it is customary to call any river 'Gaṅgā'. The account also explains the belief that a river is a cow. In this particular case, the name Godāvarī has a clear association with 'cow', etymologically. The word means 'giver of the cow' (go = cow; / dā-'to give'). It is clear from the account, that the cow is at its centre. Even the name Gautama is based on 'go'. The belief that the river is a 'cow' is very old and obtains even in RV, which, at various places speaks of the flowing streams of water (including rain-water) as cows. The god Apām-napāt, who has a double connotation, as lightning fire and the fire in water, is located in rivers. He is called 'nādyā' (*nadī + ya*). and had has a cow in his abode (*RVII.35.7 sva ā dame sudughā yasya dhenuḥ*).

In this connection, it is necessary to take account of a folk-tale current in the Andhra region. According to it, once a cow delivered a calf; but, as soon as she delivered it, Garutmantadu (a hawk) carried it away. (Garutmantadu is the Andhra version of Garutmān, or Garuda). The mother-cow was helpless. However, she pursued the shadow of the giant bird on the earth, as the bird flew into the sky. Due to motherly affection, milk started flowing from the cow's teats. It gathered into a stream, which developed into a river. This river came to be called Godāvarī, as the cow generated it⁴. Another name for this river is Gostanadi. Though this name is popular, there can hardly be any doubt, it is a corrupt folk-form of the original *go-stana-nadī*, as it got formed from the teat (udder, *stana*) of a cow (*go*).

4. John Cain, 'Native Custom of Godāvarī', in *Indian Antiquary*, Vol. IV, 1875, p. 198

THE NANDAS IN MAGADHA

By

UPENDRA NATH ROY

[मगधदेशे नन्दवंशीयानां प्रथितं साम्राज्यमासीद्यस्योच्छेदश्चाणक्यसाहाय्येन चन्द्र-
गुप्तमौर्येण कृतः । अस्मिन् निबन्धे विदुषा लेखकेन मगधशासकानां कालादिविषये
विवेचनं प्रस्तुतम् ।]

Commencement :

The Śiśunāga rule in Magadha was followed by the Nanda dynasty. It is easy, therefore, to date the commencement of the dynasty as the Śiśunāga rule ended 1637 B.C.¹ To make it even more sure, the Purāṇas state the interval between the birth of Parikṣita and the coronation of Mahāpadma. Unfortunately, the reading has got distorted with the result that figures like 1050, 1015, 1115 and 1501 are obtained from the Purāṇas by the scholars and the general trend is to prefer the smaller figures. It is obvious, however, from a critical study of the text that 1500 was the figure intended. The total reign of the three dynasties that ruled Magadha during the period confirms the figure.²

Duration :

How long did the Nanda dynasty rule ? The Ceylonese chronicles assign 22 years only to the Nanda dynasty. The duration generally found in the Puranas is 100 years which is accepted by Dr. D.S. Trivedi.³ Dr. R.M. Smith favours 108 years.⁴ The Pratisargaparva of the Bhaviṣya Purāṇa (Khanda 1, Chap. VI) yields a total of 130 years.⁵ Hemachandra in his Parisiṣṭa Parva gives 95 years, while Tiloyapannatti (the oldest Jain source) seems to indicate 155 years.⁶

1. Upendranath Roy, The Śiśunagas of Magadha, Purāṇa, Vol. XLI, No. 2, pp. 172-183.
2. Upendranath Roy, 'Parikṣita-Nandantara-Nirṇaya' in Ṛtambharā (Acharya Udayavira Shastri Felicitation Volume), Ghaziabad, 1986, Sec V, pp. 29-33.
3. D.S. Trivedi, Prāṇ-Maurya Bihār, Patna, 1954, p. 127; Indian Chronology, Bombay, 1963, p. 18.
4. R.M. Smith, Dates & Dynasties in Earliest India, Delhi, 1973, p. 359.
5. Bhaviṣya Purana, Bombay, 1959.
6. Upendranath Roy, Tulasi-Prajñā, Vol. XVIII, No. 4, pp. 16-17.

The Buddhist and Jain sources are hardly reliable, being removed in point of time and space. Moreover, the information furnished by the Jain sources is not relevant to Magadha, it is related to Avanti. Even the dynasty that ruled in Avanti after Pālaka was originally called the Vijaya dynasty but the later writers like Merutunga, Bhadreśvara and Hemachandra confused it with the Nanda dynasty.

Turning to the Purāṇas, we have to record a fact missed by Pargiter and other scholars. While all the Purāṇas assign 137 years to the Mauryas who followed the Nandas, Viṣṇupurāṇa assigns 173 years to them.⁷ Is that merely a reversal of 137 by mistake? Adding 100 years of the Nanda dynasty to the 173 years of the Maurya rule given in the Viṣṇupurāṇa, we get a total of 273 years. Deducting 137 years of the Maurya rule from 273, we get 136 years for the Nanda dynasty. That is, I believe, the accurate figure for the Nandas.

We find a confirmation of the fact in the Purāṇas when they declare unanimously that the Kali age will attain its extension after the Nanda rule (तदा नन्दात्प्रभृत्येव कलिवृद्धिर्भविष्यति). Originally the Kali age which began in 3101 B.C. was believed to consist of 1200 years only, to be followed by 400 year long prelude of Kṛta age. But as the signs of good age did not appear even after that, it was declared by the religious leaders that the Kali age has got extended. As it happened 3101-1600=1501 B.C. that is also the date of the end of the Nanda rule. Thus we can safely conclude that the Nandas ruled for 136 years (1637 - 1501) and not less than that. So the sources that give 166 or 108 years for the Nanda rule ignore the reign of some of the rulers of the dynasty out of confusion.

Why a New Dynasty :

Mahāpadma, the founder of the Nanda dynasty was the son of MAHĀKANDI, the last ruler of ŚISUNĀGA dynasty. A section of intellectuals in Bengal tend to deny his relation with the ŚISUNĀGA dynasty. They contend that he was the king of PUṆDRA VARDHANA in the beginning and became the sovereign of Magadha by destroying the dynasty of the Śiśunāga. Were he really a son and successor, he could not be taken as a founder of a new dynasty by the Purāṇas.

The explanation lies in a fact overlooked so far by our historians. Mahāpadma belongs to a period less than two centuries after Buddha. It is useful therefore, to notice the following dialogue between Buddha and Ambaṭṭha recorded in the Ambaṭṭha Sutta of the Dīgha-Nikāya, a part of the Pāli cannon called Sutta-Piṭaka :

7. Viṣṇupurāṇa, IV. 24.

"Ambaṭṭha ! if a Kṣatriya boy cohabits a Brahmin girl and a son is born as a result, will that son get a seat and water to drink in the assembly of the brahmins?"

"He will Gautama !"

"Will the Brāhmaṇas feed him together during the Śrāddha, Sthālipāka Sacrifice or as a guest ?"

"They will !"

"Will they impart the hymns (of the Vedas) to him?"

"They will, Gautama."

"Will he experience any difficulty in getting (Brāhmaṇa) wife ?"

"Not at all."

"Will the Kṣatriyas coronate him as a kṣatriya?"

"Oh no, Gautama ! because he is not fit with reference to his mother."⁸

This shows that the Kṣatriyas, unlike the Brāhmaṇas insisted on the purity of blood in those days. It was not possible for anyone to get himself recognised as a Kṣatriya and to succeed to the throne of a Kṣatriya father unless his mother too was a Kṣatriya. This rule was violated when Mahāpadma, born of a Śūdra woman, succeeded Mahānandi. The violation necessitated the separation of the dynasty and as it was not possible to call Mahāpadma a Kṣatriya after his father, he was called Śūdra after his mother.

The Founder :

All the sources except the Ceylonese text Mahābodhivaṃsa agree that Mahāpadma was the founder of the dynasty. The Ceylonese text gives the name as Ugrasena. R.M. Smith, who is always ready to defend the Buddhist and Jain texts, supplies an argument to defend it: "As an Ugra is a cross between a Ksatriya male, and Śūdra female, it is possible that his personal name was Ugrasena."⁹ As such a system of naming a child was unknown in those days and the Purāṇas mention Ugrasena even among the pure blooded Kṣatriyas, namely the Yādavas, the argument must be brushed aside. Even a Buddhist work like Manjuśrī Mūlakalpa supports the Purāṇas about the name of the founder. The variants of the name found in the Purāṇas are Mahādeva and Mahānanda only.

Most of the historians, following the Ceylone texts, tend to smell something wrong about his enthronement. He is supposed to have killed some king and his minor and usurped the throne by intrigue. Dr. R.M.

8. Ambaṭṭha-Sutta (Hindi edition), Undated, Published by Mahabodhi Sabha, Sarnath, p.7.

9. R.M. Smith, D.D.E.T., Delhi, 1973, p. 359. (Dates & Dynasties in Earliest India)

Smith believes such stories full of sound and fury as do many others.¹⁰ But nobody cares to explain why the Purāṇas do not mention anything of the sort. The Purāṇas do not fail to mention murders committed by the founders of Śunga, Kaṇva and Andhra dynasties even though they were Brāhmaṇas. Why should they behave as partisans of Mahāpadma.

Even the Jaina texts do not associate Mahāpadma with intrigue and assassination. He was far from an usurper according to them. Mahāpadma according to them was the son of a barber born of a courtesan. Once he had a dream that the entire city was covered with his excrement and told it to his priest. The priest understood it as an indication of bright future and got his daughter immediately married to Mahāpadma. As the marriage party proceeded it confronted another procession. King Udayī was dead and as he had left no successors, the ministers were out with five royal signs to find a suitable man to appoint. The royal elephant picked up Mahāpadma and placed him on its back. So he was unanimously accepted as king and coronated.

The Jain sources are mistaken about the parentage of Mahāpadma. They are also mistaken in making him a successor of Udayī but they retain a truth in asserting that Mahāpadma's coronation was unanimous and peaceful. As there was no male successor to Mahānandi, Mahāpadma became a king without opposition from any quarters. The evidence of Manjuśrī Mūlakalpa bears it out. Mahāpadma was the prime minister of Mahānandi according to that text. His experience and ability in managing the affairs of the state might have proved decisive in his becoming a king.

Similarly mistaken is the assertion contained in some Buddhist works that Ugrasena, the founder of Nanda dynasty and his brothers were the brigands operating in the border regions and seized the kingdom of Magadha by force. They are not reliable even in the least.

Mahāpadma & His Exploits :

Bhāgavata calls Mahāpadma powerful and 'Mahāpadmapati', the latter term means owner of a big army or owner of a huge treasure. He is also called 'sole monarch' of the earth and exterminator of all the Kṣatriyas and compared to Paraśurāma. The Kṣatriyas uprooted by him included the rulers of Kauśāmbī, Kosala, Pañchāla, Kaliṅga, Kuru, Sūrasena, Mithilā, Avanti and the Haihayas. He uprooted the Aśmakas also and extended his kingdom to the most of the South.

10. Do, p. 360.

A few words about Kalinga seem necessary here. Khārvela's Hathigumpha Inscription shows that a Nanda ruler led expeditions to Kalinga and took away with him certain articles like a statue or footprints of Mahavira. He is also said to have constructed a canal which was extended and completed by Khārvela later. These details seem to be related to the great conquerer, Mahāpadma.

Were Mahāpadma's expeditions to Kalinga successful? Some scholars doubt it as Aśoka calls Kalinga 'unconquered before'. Surely, were Kalinga included in his kingdom, Aśoka would not need to wage a war. But more than a century passed between Mahāpadma and Aśoka and Kalinga had time enough to reassert its freedom meanwhile. Moreover, the words ततिये कलिङ्गराजवसे पुरिसयुगे mean that Khārvela belonged to the second generation of the third dynasty of the Kalinga rulers. It becomes sensible if we regard the dynasty uprooted by Mahāpadma as the first one, the dynasty that came to power there sometime after Mahāpadma as the second one and the dynasty to which Khārvela belonged as the third one. ततिये कलिङ्गराजवसे can never mean the third generation of the Kalinga dynasty as Sten Konow contends¹¹

Mahāpadma was a patron of scholars and Pāṇini is reported to be one of them. A promoter of trade and commerce, he is also known to have introduced standardised weights and measures called Nandamāna. Matsya, Vāyu and Brahmāṇḍa assign a reign of 88 years to him, but some copies of Vāyu give 28 instead. Though the figure 88 is big enough, R.M. Smith accepts it.¹² The figure 28 seems the correct one to me. Manjuśrī Mūlakalpa declares that Mahāpadma died of illness in old age.

Successors of Mahapadma :

We know little about the successors of Mahāpadma. According to the Buddhist Mahābodhivaṃśa of Ceylon, the nine Nandas were all brothers and their names were Ugrasena, Goviṣṇaka, Mahāpadma, Paṇḍuka, Pāṇḍugati, Rāṣṭrapāla, dasasiddhaka, Kaivarta and Dhanananda. In the Bhaviṣya Purāṇa (Pratisargaparva, Khaṇḍa I, Chap. VI, 32-35), components of the dynasty belong to nine generations and their reign is given as follows :

Nanda - 20 years, Prananda - 10 years, Parānanda - 10 years, Samānanda - 20 years, Priyānanda - 20 years, Devananda - 20 years,

11. Sten Konow, Some Problem Raised By Kharavela Inscription, Acta Orientalia, Vol. 1, 1933, p. 36.

12. R.M. Smith, D.D.E.I., p. 359.

Yajñabhāṅga - 10 years, Mauryananda - 10 years, Mahānanda - 10 years.¹³

Names found in the Buddhist, Jain and Purāṇa tradition are totally different from one another. We can hardly believe the names given in the Mahābodhivaṃśa and the Bhaviṣya Purāṇa. But the latter contains an iota of truth in it, namely, the nine constituents belong to nine generations because a period of more than a century for a dynasty of two or three generations is hardly likely.

However, the Purāṇa texts as available today generally seem to suggest that there were two generations only in the dynasty. That is tempting to the modernists who want to identify the last Nanda ruler with Xandrames and his father with Mahāpadma. As at least five copies of Vāyupurana (A,C,E,K,L) read 'aṣṭāviṃśati' (28) instead of 'aṣṭāśīti' for the reign of Mahāpadma and his eight sons are reported to have reigned for twelve years in all, the total reign of the dynasty comes to 40 years only and the alternative reading gives 100 years (88+12) at best. As for the names of his successors, they are called "Sumālya etc." in the Bhāgavata, while other Purāṇas (Matsya, Vāyu and Brahmāṇḍa) call them "Sukalpa etc." The reading in the Vāyu is "Sahalya" instead of Sukalpa, which R.M. Smith adopts while we find 'Sahasra' as well in some manuscripts of Vāyupurāṇa. It is difficult to say if they mean the same person or refer to different persons.

R.M. Smith admits three rulers in the dynasty, namely, Mahāpadma, Sahalya and Nandendu. They ruled for 88, 12 and 8 years respectively according to him. But he creates a grammatical problem by his peculiar interpretation of the text. He translates पर्याये in महापद्मस्य पर्याये भविष्यन्ति नृपाः क्रमात् as 'manner'. The sentence, therefore, means: "Nanda's successors did continue in this manner, and it was not a popular one."¹⁴ True, Monier Williams quoting the Saddharma Puṇḍarīka Gives such a meaning. But the meaning does not agree with the style of the Purāṇas. The Purāṇas use it in the sense of 'the line of succession.' So it appears, the original text of Matsya, Vāyu and Brahmāṇḍa beginning with the above line gave the names and reign figures of all the successors of Mahāpadma. That part of the text was lost subsequently and all the eight successors were mistakenly taken to be the sons of Mahāpadma. Then, at a later stage, the line about the eight sons was inserted and that too in a quite inappropriate way. The problem with R.M. Smith is : if there were

13. Bhaviṣya Purāṇa, Bombay, 1959.

14. R.M. Smith, D.D.E.I., p. 359.

only two kings after Mahapadma in the dynasty, the text should not have used the plural (नृपाः) but dual (नृपौ) for them.

Though we are not sure about the names of the components of the dynasty, the name Nandendu does not seem to be the real name of the last ruler whose reign lasted for eight years only. I believe, 'Nandendu' is a misreading for 'naṣṭendu', an epithet which means 'inglorious'. The last ruler of the dynasty was foolish and vain. He enraged Kauṭilya with his misbehaviour and made even his own ministers hostile to him. Kauṭilya applied some secret means to kill him and he died of apparently a week-long high fever. After the end of that king, his son too was assassinated and Chandragupta Maurya anointed. If we believe the testimony of the Kathāsaritsāgara (Kathāpeetha Lambaka Taranga V, Verses 121-123), the name of the last ruler of the dynasty was Yogananda and his son (who could not succeed him) was called Hiraṇyagupta.

The name Yogananda is dismissed by our scholars as a fantastic tale has got associated with him. While that king was staying at Ayodhyā, a Brāhmaṇa needed a million to pay Guru-Dakṣiṇā to his preceptor on completion of his study. Accompanied with others, he proceeded to the court but the king was dead when he reached Ayodhyā. So Indradatta entered the body of the king and made him alive with his yogic powers, while Vyāḍi guarded the body of Indradatta and Vararuchi went to the king to ask for money. Subsequently, the body of Indradatta was cremated forcibly at the order of the minister, Śakaṭāla and the body of the king became the permanent abode of the soul of Indradatta. We need not believe this tale to admit the fact that the last of the Nandas was called Yogananda. As children are named not much after their birth, the name Yogananda could not and did not mean a Nanda revived by yogic powers'. Fanciful tales and explanations often get associated with the names of persons and places which are not always acceptable to us but that does not empower us to reject the names as well.

New or Nine

K. P. Jayaswal and N.K. Deb think differently about the Nandas dividing them into two parts—earlier and later - and making an amalgam of the names taken from Purāṇas and Buddhist tradition. The 'nava Nandas' of the Purāṇas according to them mean not 'nine' but 'new'. Their theories are not supported by the Purāṇa text and even the Buddhist tradition does not support them. It is unnecessary to discuss their views at length here for the same reason.

"RĀJADHARMA IN THE EPICS"

By

GAURI MAHULIKAR

[इतिहासयोः—रामायणे महाभारते च— राजधर्मस्य वर्णनं प्राप्यते । एष विषयः राजधर्म-नृपशास्त्र-दण्डनीति-राज्यशास्त्र-नीतिशास्त्र-अर्थशास्त्रादिनामभिर्विधस्थलेषु वर्णितोऽस्ति । अत्र लेखिकया महाभारते रामायणे च प्राप्तस्य एतद्विषयस्य संक्षिप्तविवेचनं प्रस्तुतम् । अस्मिन् संदर्भे नृपस्यावश्यकता, तस्य दोषगुणाः, कर्तव्यादिविषया निर्दिष्टाः सन्ति । लोकतन्त्रस्य विषयेऽपि महाभारते निर्दिष्टाः केचन प्रश्नाः उदाहृताः सन्ति ।]

Introduction :

Science dealing with various activities and duties of the king is variously known as Rājadharmā, Nṛpaśāstra Daṇḍanīti, Rājāśātra, Nītiśāstra or even Arthaśāstra at times. The word *dharma* has 22 different meanings.¹ Most of the meanings are nothing but different shades of one and the same meaning viz. "right duty". Sometimes *dharma* means law, usage, custom, ordinance and some other time religious or moral merit, virtue. It speaks of piety, propriety at times, and morality, impartiality at times. Thus the word *dharma* denotes administration, both external and internal or spiritual. Rājadharmā would thus mean king's duty, his administration or governance.

Rājadharmā is discussed in the epics, Purāṇas, Dharmashastra works and digests including the Arthaśāstra and the epigraphical records, that offer invaluable material for the reconstruction of a connected history of the science of government in India spread over several millennia. As in the large foot print of an elephant, all others' foot imprints merge, in the same way in Rājadharmā, all other *dharmas* merge².

1. Apte, V.S., Dictionary, Ed. Gode, P.K. and Karve, C.G.

2. Mahābhārata (Mbh.) Śāntiparvan (XII), 63.25.

यथा राजन्हस्तिपदे वदन्ति संलीयन्ते सर्वसत्त्वोद्भवानि ।

एवं धर्मान् राजधर्मेषु सर्वान्सर्वावस्थं संप्रलीनान्निबोध ॥

Necessity of a king :

Before discussing Rājadharmā, it is needed to see whether there is a demand for rājā. In the *kṛta* era, there was no king and nor the kingship.³ Gradually, the men took to Greed from which arose passion, infatuation and the like, leading to destruction. Then first king was created by the gods by churning the right hand of Vena.⁴

Since he provided justice to everyone and took care of everyone, he was named rājā.⁵ If there is no king, no ruler to look after the people, the society, the state and the country undergo a disastrous chain of misfortunes. Such a society is like cattle without herdsman, night without moon, and soldiers without commander.⁶ This would be as good as a state of emergency in modern terms. In a kingless country, rains don't shower; as such there are no crops. Neither ethics prevails nor charity. No festivity because there is no security. Survival of the fittest would be the lone law there.⁷ To prevent this chaotic condition, king has to be there.

Virtues & Vices of a king :

An ideal king is he, who ensures freedom and safety to his subjects. The kingdom, which is not fully dependent upon rains, where traders are happy and favourable, where rituals and festivities are carried out unhindered, flourishes undoubtedly.⁸ A king has to follow some do's and don'ts.

Rāmāyaṇa - Ayodhyākāṇḍa- 100

King Should adopt

- 1) त्रिवर्ग - धर्म, अर्थ, काम । उत्साह, प्रभु, मन्त्र शक्ति
- 2) त्रिविद्या - त्रयी, वार्ता, दण्डनीति
- 3) चतुर्वर्ग - साम, दान, भेद, दण्ड
- 4) पञ्चवर्ग - जलदुर्ग, गिरिदुर्ग, वृक्षदुर्ग, धन्वदुर्ग, ईरिणदुर्ग

3. Ibid. 59.14ff.

4. Ibid 104.

5. Ibid 127.

रञ्जिताश्च प्रजाः सर्वास्तेन राजेति शब्दयते ।

6. Rāmāyaṇa (Ram.) Ayodhyākāṇḍa (II). 14.56 ff.

7. Ibid II. 67.8. ff

नाराजके जनपदे स्वकं भवति कस्यचित् ।

मत्स्या इव जना नित्यं भक्षयन्ति परस्परम् ॥

8. Ibid II 100. 43 - 47.

- 5) षाड्गुण्य- यान, आसन, सन्धि, विग्रह, द्वैधीभाव, समाश्रय
- 6) सप्तवर्ग - राजा, अमात्य, राष्ट्र, दुर्ग, कोश, सेना, सहाय
- 7) अष्टादश तीर्थ- मन्त्री, पुरोहित, युवराज, सेनापति, द्वारपाल, अन्तर्वेशिक, कोषाध्यक्ष, नगराध्यक्ष, धर्माध्यक्ष, समाध्यक्ष, दण्डपाल

King Should avoid :- Rām, II. 100.68

- 1) अष्टवर्ग - वाक्पारुष्य, दण्डपारुष्य, ईर्ष्या, साहस, अर्थदूषण, दोषदर्शन, द्रोह, परिवाद
- 2) दशवर्ग - मृगया, अक्ष, दिवास्वप्न, परिवाद, स्त्रियः, मदः, तौर्यत्रिक (नृत्य, गीत, वादित्र), वृथाभ्रमण
(मनु. ७.४७.)
- 3) चतुर्दशवर्ग- नास्तिक्य, अनृत, क्रोध, प्रमाद, दीर्घसूत्रता, आलस्य, पञ्चवृत्तिता, निश्चितानामनारम्भ, मङ्गलाद्यप्रयोग, मन्त्रस्यापरिरक्षण
- 4) सन्धि with विंशतिवर्ग- बालक, वृद्ध, जातिच्युत, रोगी, भीरु, विषयासक्त, देवब्राह्मण निन्दक, दैवहतक, सेनारहित, दुर्भिक्षपीडित, सत्यच्युत

King Daśaratha advises Rāma that a good king should always attend to the requirements of the people in two ways (a) knowing the things through spies, messengers and heresay (*parokṣavṛtti*) and (b) direct interaction with the people, learning their grievances etc. in person⁹ (*pratyakṣavṛtti*). This resembles the Janata Durbar of present day ministers.

Duties of the king :

The eternal duty of the king is to please and serve the people, to uphold truth and to maintain impartiality in dissolving disputes.¹⁰ Protection of the people from external enemies and internal discord; both are important. For this a brave, steadfast, intelligent and loyal commander is needed. King should always pay his army in time and in abundance. If the soldiers are not happy and satisfied, germs of unrest

9. Ibid II 3.43.

10. Mbh. XII.57.11.

लोकंजनमेवात्र राज्ञां धर्मः सनातनः ।
सत्यस्य रक्षणं चैव व्यवहारस्य चार्जवम् ॥

and revolt to become distinctly clear which leads to calamitous results.¹¹ For knowing the internal or external unrest, some kind of emergency alarm system should be devised by the king, says the Mbh, that would caution the officials and ministers against unpredictable events.¹² When Subhadrā was carried by Arjuna and news broke, the speaker of the assembly of Dwāraka, blew a golden high-volumed trumpet, hearing the sound of which Bhojas, Vṛṣṇis and Andhakas ran to the assembly and an emergency meeting was conducted by the speaker.¹³ To keep himself well-informed, a king should appoint vigilant and dilligent spies. He should analyse the data thus gathered and decide his line of action.

A person, if found guilty, should be suitably punished. Excessive harshness in punishment causes displeasure in the subjects.¹⁴ King has to ensure that the accused is a culprit. If an innocent is punished, his ill-will and curse can cause the destruction of the king.¹⁵ At the same time king should always remember that no one is above law. Justice shouldn't spare anyone, howsoever, great and influential the person may be.¹⁶

For easy and smooth administration, king's treasure should always be full. Bhīṣma advises Yudhiṣṭhira to protect the treasure¹⁷ because a financially independent nation alone prospers. There were fixed rules for taxation, which are neatly presented by Manu.¹⁸ King should meagerly tax his subjects like the leech, the calf and the bee are fed on little portion of blood, milk and honey. Excessive taxing overburdens the common people and then they revolt.¹⁹ There was not one uniform policy of taxation. Even a trader was taxed taking into consideration the product, its sale, resale value, the supply chain and his exact profit or loss.²⁰ As with the traders, so with the farmers. A farmer harvesting optimum crops with

11. Ram. II. 100.30-32.

12. Mbh.I.212.11,12.

13. Ibid. 15.

14. Ram.II.100.27.

15. Ibid 57.

16. Ibid II.21.13.

17. Mbh.XII.119.16.

कोशमूला हि राजानः ।

18. Manusmṛti VII. 127-133.

19. Ram.II.100.28.

20. Manu.VII.127.

क्रयविक्रयमध्वानं भक्तं च सपरिव्ययम् ।

योगक्षेमं च संप्रेक्ष्य वणिजो दापयेत्करान् ॥

minimum input, because he has fertile alluvial soil, pays sixth portion to the king, one having less fertile land pays eighth portion and the one having somewhat barren land which he fills laboriously and reaps crops, pays twelfth portion of his grains to the king.²¹ Modern politicians like to abolish all the taxes of the farmers; instead, they can classify them as above and think of collecting some revenue. Rāma, while advising Bharata, warns him that under no circumstances, the income of the king should be less than the expenditure.²² If the people are taken care of, are provided stability and security, they don't mind paying for it in the form of taxes. Corruption on all levels and intolerance to others, have brought us all on the threshold of immorality. These have given rise to the black-money. The kingdom where people do not hide their income/ riches (agūdhavibhavāḥ), is the ideal one, says Bhīṣma²³ and the king whose subjects move about freely as in the homes of their father, is the best of kings.²⁴

Rājadharmā can never be static. It varies to suit the changing times. Bhīṣma advises Yudhiṣṭhira of Āpaddharma, behaviour in emergencies. Firstly, king should safeguard his own interests, by, ill or will, and then, once he is established, he can resort to dharmapālana.²⁵ Bharadvāja Kaṇika too, told similarly to king Śatruñtapa. He said king should entertain four queries :- how to obtain that which is not yet obtained, how to increase that which is obtained, how to protect that which is increased and how to retain, that which is proteted. For this king should always be upright with just in punishment.²⁶

Bhīṣma has included this *itihasa* in *āpaddharma* to emphasise that this is permitted only when the king is in distress.²⁷ In other normal circumstances, king should avoid his personal interests for the welfare of

21. Ibid. 130.

22. Ram. II. 100. 54.

23. Mbh XII. 57.34.

24. Ibid 33.

पुत्रा इव पितुर्गृहे विषये यस्य मानवाः ।

निर्भया विचारिष्यन्ति स राजा राजसत्तमः ॥

25. Ibid XII. 130.3.

26. Ibid 138.5.

27. Thakur Anantlal, Elements of Political Science in the Mahabharata, Delhi, 1995, p. 67.

the people; much like an expected mother, who curtails her excesses for the benefit of the child in her womb. ²⁸

Some Findings :

Of the several systems of Government witnessed in the vast and ancient history of India, that of benevolent autocracy has been best suited to the Country. It has been guided by the best brains and is based upon a code of conduct side by side with constitutional monarchy. There existed numerous democratic governments, as is attested by the epics, Arthśāstra and the accounts of Alexander's historians.

The Arthśāstra, refers to the republics in the 11th section (Saṅghavr̥tta). According to Kauṭilya, republic as an ally, can be of much help in respect of military and economic spheres. A Vijigīṣu king should try to win over the favourable republics through *sāma* (pacification) and *dāna*, gratification. If they are antagonistic they should be subdued by creating dissension, *bheda* and by force, *daṇḍa*. ²⁹ The leader of the republic, says, Kauṭilya, should be just in his dealings, look after the welfare of the citizens, be popular, benevolent, self-restrained, in constant touch with the citizens and be ready to fulfil their aspirations. ³⁰

The Mahābhārata offers valuable information about the republican tenets, through the conversation of Yudhiṣṭhira and Bhīṣma. The republics - *gaṇas*, often confront with two great disadvantages : (a) They fall easy victim to internal dissension and (b) it is very difficult for them to keep the state policies a close secret. ³¹ These disadvantages are confronted with by our present republic as well. The observation of the grand old Kaurava, Bhīṣma that greed and intolerance among the citizens are the two enemies in the republican state, ³² holds good even today. Greed and intolerance,

28. Mbh. XII. 56. 44-46.

भवितव्यं सदा राज्ञा गर्भिणीसहधर्मिणा । ४४.

29. Arthśāstra. XI.

संघलाभो दण्डमित्रलाभानामुत्तमः । संघा हि संहतत्वादधृष्याः परेषाम् । सानुगुणान् भुञ्जीत सामदानाभ्याम् । विगुणान् भेददण्डाभ्याम् ।

30. Ibid.

संघमुख्यश्च संघेषु न्यायवृत्तिहितः प्रियः । दान्तो युक्तजनस्तिष्ठेत् सर्वचित्तानुवर्तकः ।

31. Mbh XII. 108.8.

भेदमूलो विनाशो हि गणानामुपलभ्यते ।
मन्त्रसंवरणं दुःखं बहूनामिति मे मतिः ॥

32. Ibid. 10.

वैरसंदीपनावेतौ लोभामर्षौ जनाधिप ।

lead to quarrels;; together they bring about financial loss and loss of life, resulting into disastrous consequences. Bhīṣma further says, that the ideal democrats should restrain their sons, brothers and other relations and should always impart proper education to them, and that they should entrust responsibility to them only when they become fit and trained through moral and general education.³³

The Mahābhārata witnessed the rise and fall of the Yādava republic. Though the Vādavas were brave, strong, self-possessed and humble earlier, there were some cancerous growths among them later on. So much so, that Lord Kṛṣṇa, the best statesman known to the history, faced the problem of internal dispute and felt utterly helpless.³⁴ In a way, the ancient republics have left for us as a warning that we should not repeat the same blunders to reap the same consequences. Are we ready to take the message?

33. Ibid 18.

पुत्रान्भ्रातृन्निगृह्णन्तो विनये च सदा रताः ।

विनीतांश्च प्रगृह्णन्तो विवर्धन्ते गणोत्तमाः ॥

34. Ibid. 82.7, 1, 12.

ĀYURVEDIC CONCEPTS AND TREATMENT IN AGNI-PURĀṆA

By

K. R. SHARMA

[सर्वविद्यामसारे अग्निपुराणे सामान्यपौराणिकपञ्चलक्षणात्मकविवरणातिरिक्तं कोषव्याकरणकाव्यज्योतिषायुर्वेदादिनानाविषयाणां वर्णनं प्राप्यते । अत्र आयुर्वेदविदा लेखकेनाग्निपुराणीयायुर्वेदस्य विवेचनं प्रस्तुतम् ।]

Agni-Purāṇa is a comprehensive treatise on almost all the relevant subjects, which prevailed in the society in the good old days. It has been arranged in a mythological manner and can be taken to reveal the history of ancient Indian civilization and science. Consequently, the Āyurvedic Science has also been described in this book in surprisingly great details. Besides narrating a number of prescriptions and precious recipes for the treatment of various diseases, it also contributes to the description of various drugs, both plants and minerals to discuss their properties and uses. The principles of Āyurveda have also been established firmly as in any authentic Āyurvedic treatise **Agni-Purāṇa** is not a book on Āyurveda, but when one looks into the chapters which deal with Āyurvedic topics, it is difficult to believe the description of minute details about treatment aspects given in a non-Āyurvedic book. The *Vedas*, *Upaniṣads* and other Vedic literature only offer passing references about drugs and the treatment of diseases; but **Agni-Purāṇa** offers a systematic record as in any *Āyurvedic Saṁhitā*.

Agni-Purāṇa is so named because it has been narrated by Agnideva himself to Vasiṣṭha who, in turn, transferred this knowledge to Vyāsa and the subsequent generations-

व्यास उवाच

शुक्राद्यैः शृणु सूत त्वं वसिष्ठो मां यथाऽब्रवीत् ।
ब्रह्मसारं हि पृच्छन्तं मुनिभिश्च परात्परम् ॥

वसिष्ठ उवाच

द्वैविध्यं ब्रह्म वक्ष्यामि शृणु व्यासाखिलानुगम् ।
यथाऽग्निर्मा पुरा प्राह मुनिभिर्देवतैः सह ॥
पुराणं परमःप्रेयं ब्रह्मविद्याक्षरं परम् ।
ऋग्वेदाद्यपरं ब्रह्म सर्वदेवसुखावहम् ॥

अग्निनोक्तं पुराणं यदाग्नेयं ब्रह्मसम्मितम् ।

भुक्तिमुक्तिप्रदं दिव्यं पठतां शृण्वतां नृणाम् ॥

(अग्नि पु. 1.7-10)

In **Agni-Purāṇa**, the knowledge of Āyurveda has been presented in the form of a dialogue between Dhanvantari and Suśruta who are supposed to be the first propagators of Āyurveda on this earth.

अग्निरुवाच आयुर्वेदं प्रवक्ष्यामि सुश्रुताय यमब्रवीत् ।

देवो धन्वन्तरिः सारं मृतसंजीवनीकरम् ॥

सुश्रुत उवाच आयुर्वेदं मम ब्रूहि नराश्वेभरुगर्दनम् ।

सिद्धयोगान् सिद्धमन्त्रान् मृतसंजीवनीकरान् ॥

(अग्नि पु. 279.1,2)

However, Dhanvantari has been regarded as the Creator of Āyurvedic Science as he emerged from the ocean with a pitcher full of nectar -

ततो धन्वन्तरिर्विष्णुरायुर्वेदप्रवर्तकः ।

बिभ्रत् कमण्डलुम्पूर्णममृतेन समुत्थितः ॥

Dhanvantari is regarded to have emerged from the ocean as an incarnation of Viṣṇu himself as described in the following verses from

Bhāgavata-Purāṇa- अथोदधेर्मथ्यमानात् काश्यपैरमृतार्थिभिः ।

उदतिष्ठन् महाराज पुरुषः परमाद्भुतः ।

दीर्घपीवरदोर्दण्डः कम्बुग्रीवोऽरुणेक्षणः ।

श्यामलस्तरुणः स्रग्वी सर्वाभरणभूषितः ॥

पीतवासा महोरस्कः सुमृष्टमणिकुण्डलः ।

स्निग्धकुञ्चितकेशाग्रः सुभगः सिंहविक्रमः ॥

अमृतापूर्णकलशं विभ्रद्दलयभूषितः ।

स वै भगवतः साक्षात् विष्णोरंशांशसम्भवः ॥

धन्वन्तरिरिति ख्यात आयुर्वेददृगिज्यभाक् ।

(भागवत पु. स्कं. 8, अ. 8)

In the history of Āyurveda, this mythological Dhanvantari, or more precisely *Ādi Dhanvantari*, has hardly any direct role to play in the development of the science on earth. Suśruta was the disciple of Divodāsa Dhanvantari who, at one time, was the king of Varāṇasi; but at the time of imparting teachings to Suśruta and others, he probably left the throne and went into *Vānaprasthāśrama*. This fact has been mentioned in **Suśruta-Samhitā**, which has been further clarified by Ḍalhaṇa in his commentary -

“अथ खलु भगवन्तममरवरमृषिगणपरिवृतमाश्रमस्थं काशिराजं दिवोदासं
धन्वन्तरिमौपधेनव
वैतरणौरभ्र पौष्कलावत करवीर्यं गोपुररक्षित सुश्रुत प्रभृतयः ऊचुः” (सु. सू. १,३)

When we look into the family-tree of kings of Vārāṇasi, we come across another Dhanvantari who was Divodāsa's great grandfather and is said to be the true incarnation of Ādi Dhanvantari. He was the son of Dhanva as mentioned in **Harivaṁśa-Purāṇa**, **Brahmāṇḍa-Purāṇa**, **Viṣṇu Purāṇa** and many other authentic treatises with minor alterations or discrepancies in the series. This is clear from the following verses -

काशस्य काशेयो राष्ट्रः पुत्रो दीर्घतपास्ततः ॥

धन्वस्तु दीर्घतपसो विद्वान् धन्वन्तरिस्ततः ।

तपसोऽन्ते सुमहतो जातो वृद्धस्य धीमतः ॥

(हरिवंश, पर्व 1, अ. 29; वायु पु., उत्तरखण्ड, अ. 30; ब्रह्माण्ड पु., 3 उपोद्धातपाद, अ. 67)

The incarnation of Ādi Dhanvantari in the form of Dhanva's son has been further confirmed in the same treatises illustrating the reason for such a birth for spreading the message of Āyurveda amongst his disciples-

द्वितीये द्वापरे प्राप्ते सौनहोत्रिः स काशिराट् ।

पुत्रकामस्तपस्तेपे धन्वो दीर्घं महत्तदा ॥

ततस्तुष्टः स भगवानब्जः प्रोवाच तं नृपम् ।

यदिच्छसि वरं ब्रूहि तत्ते दास्यामि सुव्रत ॥

नृप उवाच

भगवन् यदि तुष्टस्त्वं पुत्रो मे ख्यातिमान् भव ।

तथेति समनुज्ञाय तत्रैवान्तरधीयत ॥

तस्य गेहे समुत्पन्नो देवो धन्वन्तरिस्तदा ।

काशिराजो महाराज सर्वरोगप्रणाशनः ॥

आयुर्वेदं भरद्वाजात् प्राप्येह भिषजां क्रियाम् ।

तमष्टधा पुनर्व्यस्य शिष्येभ्यः प्रत्यपादयत् ॥

धनवन्तरेस्तु तनयः केतुमानिति विश्रुतः ।

अथः केतुमतः पुत्रो वीरो भीमरथः स्मृतः ।

सुतो भीमरथस्यापि दिवोदासः प्रजेश्वरः ।

दिवोदास्तु धर्मात्मा वाराणस्याऽधिपोऽभवत् ॥

(हरिवंश पु., वायु पु., ब्रह्माण्ड पु. तथा अन्य)

Based on these references, Ācārya Yādavaji Trikamji presented the following series of kings of Vārāṇasi in his prelude to Suśruta-Saṁhitā-

काशः
 ↓
 दीर्घतपाः
 ↓
 धन्वः
 ↓
 धन्वन्तरिः
 ↓
 केतुमान्
 ↓
 भीमरथः
 ↓
 दिवोदासः (धन्वन्तरिः)
 ↓
 प्रतर्दनः
 ↓
 वत्सः
 ↓
 अलर्कः

A similar series of family-tree has been presented in **Agni-Purāᅇa** also with minor variations in the names and some discrepancies in the order too. Some more names have been added after Alarka (Anarkka) to extend the series by Kᅇsemaka, Varᅇaketu, Vibhu and so on-

ब्राह्मणाः क्षत्रिया वैश्याः काशे दीर्घतमाः सुताः ।
 ततो धन्वन्तरिश्चासीत्सुतोऽभूच्च केतुमान् ॥
 केतुमतो हेमरथो दिवोदास इति श्रुतः ।
 प्रतर्दनो दिवोदासाद्भर्गवत्सौ प्रतर्दनात् ॥
 वत्सादनवर्क आसीच्च अनर्कात् क्षेमकोऽभवत् ।
 क्षेमकाद्द्वर्षकेतुश्च वर्षकेतोर्विभुः स्मृतः ॥

(अग्नि पु. 278.11 - 13)

Divodāsa was the king of Vārāᅇasī and he adopted the title of *Dhanvantari* by virtue of having expertise in *Śalya Tantra* (Surgery). Infact, *Dhanvantari* is regarded as a synonym for surgeons. In *Caraka-Saᅇhītā*, Wherever surgical intervention is required for the treatment of a disease, the condition has been referred to the surgeons by saying “तत्र

धान्वन्तरीयाणामधिकारः” It shows that two parallel branches of Āyurveda were running in the society; one of physicians known as *Ātreya Sampradāya* and the other of surgeons known as *Dhanvantari Sampradāya*. Ḍalhaṇa, in his commentary on **Suśruta-Samhitā**, has described the meaning of *Dhanvantari* in the following words - “धनुरिति शल्यं शल्यशास्त्रं वा; तस्य अन्तं पारं च इयति गच्छतीति धन्वन्तरिः” A person who has obtained expertise in the art and science of *Śalya Śāstra* (Surgery), is known as *Dhanvantari*. **Suśruta-Samhitā** is regarded as the textbook of surgery while **Caraka-Samhitā** is the book of internal medicine. Both *Dhanvantari* and *Suśruta* are considered as the pioneers of *Śalya Tantra* in Āyurveda. But in *Agni-Purāṇa*, though the entire description of Āyurvedic knowledge has been presented in the form of a dialogue between *Dhanvantari* and *Suśruta*, no surgical treatment has been mentioned at any place. The principles of surgery which have been so prominently established in the *suśruta Samhitā* including the surgical instruments, eight surgical procedures (अष्टविध शस्त्रकर्म), the types of wounds and their management, methods of bandaging and wound dressing, etc., are completely missing in **Agni-Purāṇa**. It is surprising to note that *Divodāsa Dhanvantari* who claims himself as the true incarnation of *Ādi Dhanvantari* and pledges to teach Āyurveda with *Śalya tantra* in prominence in **Suśruta-Samhitā**, does not talk about *Śalya tantra* in **Agni Purāṇa**. The following verse indicates his pledge towards *Śalya tantra* -

अहं हि धन्वन्तरिरादिदेवो जरारुजामृत्युहरोऽमराणाम् ।

शल्यार्ङ्गमङ्गैरपरैरुपेतं प्राप्तोऽस्मि गां भूय इहोपदेष्टुम् ॥

(सु. सू. 1.21)

The physicians cannot be the surgeons; but the surgeons are the physicians too. They cannot undertake surgical operations unless they have a full command on internal medicine also. From this point of view, whatever medical knowledge has been presented in **Agni-Purāṇa**, is perfectly authentic even if it has been narrated by *Dhanvantari* to *Suśruta* excluding the surgical procedures and principles.

Classification of Diseases

The classification of diseases has been shortly described in **Agni-Purāṇa**, but it is very much in accordance to the vivid description given in **Suśruta Samhitā**. The four types of diseases, viz, (i) *Śarīra* (intrinsic). (ii) *Mānasa* (mental), (iii) *Āgantuja* (extrinsic) and (iv) *Sahaja* (natural)

given in Agni purāᅇa, resemble the types given in **Suśruta-Samhitā** with only minor changes in the order and the nomenclature-

शारीरमानसागन्तु सहजा व्याधयो मताः ।
 शारीराः ज्वरकुष्ठाद्याः क्रोधाद्या मानसामताः ।
 आगन्तवो विघातोत्थाः सहजाः क्षुज्जरादयः ॥

(अग्नि पु. 280.1,2)

It can be very well compared with the description given in **Suśruta-Samhitā**-

-तद्दुःखसंयोगा व्याधय उच्यन्ते ॥
 -ते चतुर्विधाः आगन्तवः, शारीराः, मानसाः, स्वाभाविकाश्चेति ॥

(सु.सू. 1.23,24)

Doᅇas and Dhātus

The Āyurvedic concepts of *tridoᅇa* and *sapta dhātu* have been established in **Agni-Purāᅇa** also. The bodily physiology is governed by the three *doᅇas*, viz., *vāta*, *pitta* and *kapha*, whereas the functions of the body are being carried out by the seven *dhātus*, which are produced as a result of the nutritional part of the food material ingested by an individual. These *dhātus* are (i) *rasa*, (ii) *rakta*, (iii) *māᅇsa*, (iv) *meda*, (v) *asthi*, (vi) *majjā* and (vii) *śukra*-

रसाद्रक्तं ततो मांसं मांसान्मेदः प्रजायते ।
 मेदसोऽस्थि ततो मज्जा मज्जातः शुक्रसम्भवः ॥

(सु.सू. 14.10)

This factor has been elaborately explained in **Agni-Purāᅇa**-

वातपित्तकफा दोषा धातवश्च तथा शृणु ।
 भुक्तं पक्वाशयादन्नं द्विधा याति च सुश्रुत ॥
 अंशेनैकेन किट्टत्वं रसताञ्चापरेण च ।
 किट्टभागो मलस्तत्र विण्मूत्रस्वेददूषिकाः ॥
 नासामलङ्घ्णमलं तथा देहमलञ्च यत् ।
 रसभागाद्रसस्तत्र रसाच्छोणिततां व्रजेत् ॥
 मांसं रक्तात्ततो मेदो मेदसोऽस्थश्च सम्भवः ।
 अस्थोः मज्जा ततः शुक्रं शुक्राद्रागस्तथौजसः ॥

(अग्नि पु. 280.7-10)

Action of Drugs

The drugs act on the body by virtue of their *rasa* (*madhura, amla, lavaṇa, kaṭu, kaṣāya and tikta*), *guṇa* (*guru and laghu*), *vīrya* (*uṣṇa and śīta*), *vipāka* (*madhura, amla and kaṭu*) and *prabhāva* (specific action). This principle has been clearly mentioned in **Agni-Purāṇa-**

धन्वन्तरिरुवाच रसादिलक्षणं वक्ष्ये भेषजानां गुणं शृणु ।
 रसवीर्यविपाकज्ञो नृपादीन् रक्षयेन्नरः ।
 रसाः स्वाद्मल्लवणाः सोमजाः परिकीर्तिताः ।
 कटुतिक्तकषायानि तथाऽऽग्नेया महाभुज ॥
 त्रिधा विपाको द्रव्यस्य कट्वम्ललवणात्मकः ।
 द्विधा वीर्यं समुद्दिष्टमुष्णं शीतं तथैव च ॥
 अनिर्देश्यप्रभावश्च ओषधीनां द्विजोत्तम ।
 मधुरश्च कषायश्च तिक्तश्चैव तथा रसाः ॥
 शीतवीर्याः समुद्दिष्टाः शेषास्तूष्णाः प्रकीर्तिताः ।

(अग्नि पु. 281.1-5)

Effect of Seasons on Doṣic Balance

The seasonal variations also bear the responsibility of creating a disbalance in the doṣic status of a person. Each doṣa has a tendency to accumulate at its own site in a particular season and in the next season it gets vitiated, while in the third season it undergoes spontaneous resolution. That is the normal cycle of body physiology which is specific for specific seasons. This cycle in Āyurveda is termed as *saṁcaya, prakopa* and *praśama*. If due to some reason, *praśama* is not possible, the cycle undergoes further stages of disbalance causing diseases. The treatment should precisely be directed to expel or alleviate the accumulated or vitiated *doṣas*.

This fact is also considered in **Agni-Purāṇa** and has been explained in a better way -

शिशिरे च वसन्ते च निदाघे च तथा क्रमात् ।
 चयप्रकोप प्रशामाः कफस्य तु प्रकीर्तिताः ॥
 निदाघवर्षारित्रौ च तथा शरदि सुश्रुत ।
 चयप्रकोप प्रशामाः पवनस्य प्रकीर्तिताः ॥
 मेघकाले च शरदि हेमन्ते च यथाक्रमात् ।
 चयप्रकोप प्रशामास्तथा पित्तस्य कीर्तिताः ॥

(अग्नि पु. 280.22,23,24)

Principles of Treatment

In *Āyurvedic Samhitās* certain principles have been mentioned which are applicable in uncomplicated conditions of the diseases and are commonly followed by the physicians. The most popular dictum in such cases mentioned by Caraka, often quoted by the physicians is -

ज्वरादौ लङ्घनं कुर्यात् ज्वरमध्ये तु पाचनम् ।
ज्वरान्ते शमनं कुर्यात् ज्वरमुक्ते विरेचनम् ॥

Agni-Purāᅇa is also full of such dictums which can be picked up and applied in different conditions. Some of these generally applicable principles are quoted hereunder -

(1) In Pyrexia (fevers)-

रक्षन् बलं हि ज्वरितं लङ्घितं भोजयेद्भिषक् ।
सविश्रं लाजमण्डन्तु तृड्ज्वरान्तं शृतं जलम् ॥
मुस्तपर्पटकोशीरचन्दनोदीच्यनागरैः ।
षडहे च व्यक्तिक्रान्ते तित्ककं पाययेद् ध्रुवम् ॥
स्नेहयेत्त्यक्तदोषन्तु ततस्तं च विरेचयेत् ।
जीर्णाः षष्टिकनीवार रक्तशालि प्रमोदकाः ॥

(अग्नि पु. 279.3-5)

(2) In Bleeding episodes-

अधोगे वमनं शस्तमूर्ध्वगे च विरेचनम् ।
रक्तपित्ते तथा पानं षडङ्गं शुण्ठिवर्जितम् ॥

(अग्नि पु. 279.8)

(3) In Neurological disorders-

मधु सर्पिः पयः शक्रं निम्बपर्पटकौ वृषम् ।
तक्रारिष्टाश्च शस्यन्ते सततं वातरोगिणाम् ॥

(अग्नि पु. 279.26)

(4) In Heart diseases and Hiccoughs-

हृद्रोगिणो विरेच्यास्तु पिपल्यो हिक्किनां हिताः ।

(अग्नि पु. 279.27)

(5) Antidotes to various Poisons-

(i) Snake Bite- भक्षणं निम्बपत्राणां संदष्टस्य भेषजम् ।
तालनिम्बदलं केश्यं जीर्णं तैलं यवा घृतम् ॥
(अग्नि पु. 279.56)

(ii) Scorpion Bite- धूपो वृश्चिकदष्टस्य शिखिपत्रघृतेन वा ।
अर्कक्षीरेण सम्पिष्टं लेपा बीजं पलाशजं ॥
(अग्नि पु. 279.57)

(iii) Insect Bite पीत्वा मूलं त्रिवृत्तुल्यं तण्डुलीयस्य सर्पिषा ।
सर्पकीटविषाण्याशु जयत्यतिबलान्यपि ॥
(अग्नि पु. 279.59)

(iv) Spider Poison चन्दनं पद्मकङ्कुष्ठं लताम्बूशीरपाटलाः ।
निर्गुण्डी सारिवा सेलुर्लूताविषहरो गदः ॥
(अग्नि पु. 279.60)

(6) Specific Actions-

- (i) Errhines (*Sirovirecana*)- शिरोविरेचनं शस्तं गुडनागिरकं द्विज ।
(ii) *Snehana* and *Basti* Therapies- स्नेहपाने तथा बस्तौ तैलं घृतमनुत्तमम् ॥
(अग्नि पु. 279.61)
(iii) Hot and Cold Fomentations- स्वेदनीयः परो वह्निः शीताम्भःस्तम्भनं परम् ।
(iv) Laxatives and Emetics- त्रिवृद्धि रेचने श्रेष्ठा वमने मदनं तथा ॥
(अग्नि पु. 279.62)

7 Alleviation of Vāta, Pitta and Kapha-

वस्तिविरेको वमनं तैलं सर्पिस्तथा मधु ।

वातपित्तबलाशानां क्रमेण परमौषधम् ॥

(अग्नि पु. 279.63)

Medical Treatment of Surgical Diseases

Agni-Purāṇa does not talk about surgical procedures at any place, which is surprising because both Dhanvantari and Suśruta are the surgical experts. However, certain recipes have been mentioned for the treatment of surgical conditions to be taken internally or apply locally as required, These preparations are often useful when they are combined with the surgical procedures, but their exclusive use can also alleviate or relieve the condition to some extent. The diseases, which stand as absolute

indications for surgery have not been mentioned in **Agni-Purāṇa**. The medical treatment for some of the common surgical conditions are given below:

1. **Adenopathies and Goitres** साधितं लाङ्गलीकल्के तैलं निर्गुण्डिका रसैः ।
गण्डमाला गलगण्डौ नाशयेन्नस्य कर्मणा ॥
(अग्नि पु. 283.11)
2. **Skin Lesions-** पल्लवैरर्कपूतीकस्नुहीरुग्घातजातकैः ।
उद्वर्तयेत् सगोमूत्रैः सर्वत्वग्दोषनाशनैः ॥
(अग्नि पु. 283.12)
3. **Leprotic Lesions-** वाकुची सतिला भुक्ता वत्सरात् कुष्ठनाशनी ।
पथ्या भलातकी तैल गुडपिण्डी तु कुष्ठजित् ॥
(अग्नि पु. 283.13)
4. **Haemorrhoids (Piles)-** पूतीक वह्निरजनी त्रिफलाव्योषचूर्णयुक् ।
तक्रं गुदाङ्गुरे पेयं भक्ष्या वा सगुडाभया ॥
(अग्नि पु. 283.14)
5. **Abscesses-** पथ्या शिगु करञ्जार्कत्वक्सारं मधु सिन्धुमत् ।
समूत्रं विद्रधिं हन्ति परिपाकाय तन्त्रजित् ॥
(अग्नि पु. 283.22)
6. **Fistula-in-Ano-** त्रिवृता जीवती दन्ती मञ्जिष्ठा शर्वरीद्वयम् ।
तार्क्षजं निम्बपत्रञ्च लेपः शस्तो भगन्दरे ॥
(अग्नि पु. 283.23)
7. **Sinuses-** रुग्घातरजनी लाक्षा चूर्णाजक्षौद्र संयुता ।
वासो वर्तिर्व्रणे योज्या शोधनी गतिनाशिनी ॥
(अग्नि पु. 283.24)
8. **Wounds and Ulcers-** श्यामा यष्टि निशा लोध्र पद्मकोत्पल चन्दनैः ।
समरीचैः शृतं तैलं क्षीरे स्याद्ब्रणरोहणं ॥
(अग्नि पु. 283.25)

Highly Effective Specific Recipes

These have been described under the name of *Mṛtasañjīvanikara Siddhayoga* which conveys the sense that these are capable of reviving even a dead person. Although Dhanyantari is the main preacher of these recipes, but he has given the credit to Ātreya for designing and originating these preparations -

धन्वन्तरिरुवाच सिद्धयोगान् पुनर्वक्ष्ये मृतसञ्जीवनीकरान् ।
आत्रेयभाषितान् दिव्यान् सर्वव्याधिविमर्दनान् ॥

(अग्नि पु. 285.1)

There is a long list of these recipes and it is not possible to describe them in small write-up. However, two of them appear to be most important. One of them is *Pañcatikta Ghṛta*, which has been claimed to treat a number of diseases, as is clear from the following verse -

अशीतिं वातजान् रोगान् चत्वारिंशच्च पैत्तिकान् ।
विंशतिं श्लैष्मिकान् कासपीनसार्षो व्रणादिकान् ॥
हन्त्यन्यान्योगराजोऽयं यथाऽर्कस्तिमिरं खलु ।

(अग्नि पु. 285.24,25)

Another is *Nārāca Yoga*, which is a simple recipe but appears to be highly effective-

पथ्यासैन्धवकृष्णानां चूर्णमुष्णाम्बुना पिबेत् ।
विरेकः सर्वरोगघ्नः श्रेष्ठो नाराचसंज्ञकः ॥

(अग्नि पु. 285.76)

The chapter deals with practically all types of conditions including the common surgical ailments, abdominal and respiratory diseases, eye and ENT diseases, gynaecological diseases and the maternity problems, etc. The chapter ends with the following verse-

सिद्धयोगा मुनिभ्यो ये आत्रेयेण प्रदर्शिताः ।
सर्वरोगहराः सर्वयोगाग्न्याः सुश्रुतेन हि ॥

(अग्नि पु. 285.77)

VRKṢĀYURVEDA

This is a small but unique chapter in **Agni-Purāṇa**, which is often missing in the Āyurvedic texts including the *nighaṇṭus*. It hardly contains a dozen of verses but the subject is very important. It deals with the cultivation, plantation and maintenance of medicinal plants in order to increase their potency and keep the plants disease-free and healthy. The ideal distance between each plant and each row of plants has been clearly mentioned.

A number of recipes have been mentioned to increase the potency of the herbs and to treat them effectively in case they become sick.

Another important aspect of the Āyurvedic descriptions in **Agni-Purāṇa** are the chapters on Veterinary Science under the names of *Gajāyurveda* and *Aśvāyurveda*. These chapters, though narrated by Dhanwantari to Suśruta, have actually been adopted from the descriptions

by their original experts. The *Gajāyurveda* has been borrowed from the versions of *Pālakāpya* and *Aśvāyurveda* from the narrations of *Śālīhotra*.

गजायुर्वेदं प्रोवाच पालकाप्योऽङ्गराजकम् ॥
(अग्नि पु. 286.24)

अश्वदिलक्षणं वक्ष्ये शालिहोत्रो यथाऽवदत् ॥
(अग्नि पु. 288.66)

There are six big chapters attributed to the description of external and internal features of different types of elephants and horses together with the diagnosis and treatment of the diseases, which they possibly suffer from. The description is concluded by Agni in the following words-

शालिहोत्रः सुश्रुताय हयायुर्वेदमुक्तवान् ।
पालकाप्योऽङ्गराजाय गजायुर्वेदमब्रवीत् ॥
(अग्नि पु. 292.44)

These are the glimpses of the chapters contained in *Agni-Purāṇa* dealing with the Āyurvedic concepts and treatment.

विष्णुर्वामनश्च

माधवी कोल्हटकर

[The story of Vāmana-Viṣṇu is a favourite theme of many Purāṇas and the epics. Bali, a pious demon king dethroned Indra and captured the rulership of the three worlds. Gods oppressed by Bali approached to Viṣṇu and requested him for their help. Viṣṇu was born as dwarf and went to the sacrifice of Bali and asked for three steps of land for his hermitage and when Bali agreed he assumed the Virāṭ form and measured the whole empire of Bali. This Purāṇic legend has its origin in the Vedas. Here in this article the learned authoress has discussed the different aspects of this story mainly as found in the Vedic literature.]

विष्णोः दशावताराः प्रसिद्धाः । तेषां वामनावतारम् प्रति संस्कृताभ्यासकाः भारती-
विद्याभ्यासकाश्च पुनः पुनः आवर्तन्ते । त्रिपाठिमहोदयानामेतं विषयमधिकृत्य संशोधन-
प्रबन्धोऽस्ति । तेषां मतानुसारेण वामनविषयिण्यः आख्यायिकाः ऋग्वेदतः पुराण-
महाभारतपर्यन्तवाङ्मयेषु सर्वत्र उपलभ्यन्ते । अन्यच्च, वामनस्य तेन सामर्थ्येन-येन सः
विविधान् आकारानङ्गीकरोति—माशेक् कोक्स मॅकडोनेल् प्रभृतयः विद्वांसः आकृष्टाः ।
“ट्युटॉननामकजनसमूहे फ्रे नामिका एका देवता या ह्रस्वं रूपं धारयितुम् क्षमा । सापि
बेलिनामकं असुरं हन्ति ।” इत्येतानि नैकानि साम्यस्थलानि विष्णोः फ्रे इत्यस्य च
संबन्धिनीनाम् मिथ्यकथानाम् किमपि साधारणं स्रोतः सूचयन्ति इति माशेक्महोदयाः
मन्यन्ते ।

ऋग्वेदेः विष्णोः त्रयाणां विक्रमाणां निर्देशः प्रथममण्डले द्वाविंशतितमे सूक्ते सप्तदश्यां
ऋचि एवम्— इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् । समूलहमस्य पांसुरे ॥ परं तस्य
वामनावतारविषये ऋग्वेदे न कोऽपि निर्देशः । वामन इति शब्दोऽपि ऋग्वेदसंहितायाम् न
क्वापि एकवारमपि दृश्यते । सप्तममण्डलस्य शततमे सूक्ते षष्ट्यां ऋचि एवम् उल्लेखो यद्
विष्णुना कोऽप्यन्य आकारो धृतः । एवं सा ऋक्-किमित्ते विष्णो परिचक्ष्यं भूत् प्र यद्
ववक्षे शिपिविष्टो अस्मि । मा वर्षो अस्माद् अथ गूह एतद् यदन्यरूपः समिथे बभूव ॥

वामन इत्येष शब्दः प्रथमं तावत् तैत्तिरीयसंहितायाम् ‘नमो भवाय च रुद्राय च ---
नमो ह्रस्वाय च वामनाय च नमः । इत्यत्रोपलभ्यते । (तैत्तिरीयसंहिता ४. ५. ५. १) ।
तस्यामेव संहितायाम् वामनो वही दक्षिणा इत्येतस्मिन्वाक्ये वामनः नाम ह्रस्वः पशुः ।
(तैत्तिरीयसंहिता १.८.१.१) । अन्यत्रापि एष शब्दः विष्णुमुद्दिश्यालभ्यं पशुं निर्दिशति ।
वैष्णवं वामनमालभेतेति । (तैत्तिरीयसंहिता २.१.५. २) ।

मैत्रायणीसंहितायां तु वामनः नाम स्वयं विष्णुरेव । एवमुक्तं तत्र — विष्णुं वै देवा आनयन् वामनं कृत्वा । यावदयं त्रिविक्रमते तदस्माकमिति । स वा इदमेवाग्रे व्यक्रमतायेदं अयादः । तस्मात् त्रिकपालो वैष्णवः । इति । शतपथब्राह्मणेऽपि (१.२.५.५.) विष्णुर्वै वामन इत्युक्तम् । किंतु न तत्रैतदुपलभ्यते यदेषोऽन्यथा महान् विष्णुः कथं वामनः ह्रस्वो वा संजातः । तर्हि किं वैदिकग्रंथेषु न कुत्रापि तत्कारणं निर्दिष्टम् ।

नैवम् । उपरि निर्दिष्टैः इतरैर्यैश्च विद्वद्भिः वामनविष्णुविषयं लिखितं तैरेको ब्राह्मणग्रंथो नैवोद्धृतः । स च सामवेदीयं जैमिनीयब्राह्मणम् । तदेकोनविंशतिशतोत्तरचतुः पञ्चाशततमे वर्षे प्रकाशितं अतः न तैरुपलब्धं भवेत् । तस्मिन् ब्राह्मणे एका आख्यायिका एवम् — अथो आहुरपहतपाप्मानो वै देवाः । ते न स्वपन्ति । त उ श्रमस्य भूम्ना सममीलयन् तेषामु स्वपताम् प्रमत्तानामसुरास्तेज इन्द्रियं वीर्यमादायाप्स्वन्वभ्यवानयत् । तद् विष्णुरन्वपश्यत् । तेषां ह देवतानां प्रबुबुधानामप्रियमासीत् । तान् विष्णुरब्रवीत् मा वोऽप्रियं भूत् । अहं वै तदन्वख्यमिति । तानप्स्वन्वभ्यवानयत् । तदप्स्वन्तः पर्यपश्यन् यथा पृष्ठात् [क] कुदुदीषिता स्यादेवम् तदेताभिरेताभिरेव व्याहृतिभिरादाय विष्णवे प्रायच्छन् । तदिदं विष्णुस्तेज इन्द्रियं वीर्यं धारयन् समैषत् । तस्माद्ध्रस्वो विष्णुः । तस्मादु ह्रस्वं वैष्णवं गामालभन्ते । स यत्र धारयन्पराक्रमत तदेव विष्णुपदमभवत् । तस्माद् यो विष्णुपदीयः कैकेयः स यज्ञ आत्तरः । एते ह्यस्मिन् यज्ञमन्वविन्दन् । स य एतदेवं वेदा द्विषतो भ्रातृव्यस्य तेज इन्द्रिय वीर्यं दत्ते इति ।

अत्र विष्णुपदम् विष्णुपदीयः कैकेयः इति च निर्देशौ लक्षणीयौ । परं तौ अनन्तरम् पश्यामः ।

उपर्युक्ता आख्यायिका विष्णोर्वाaminत्वस्य कारणम् स्पष्टतया विशदीकरोति । किंतु नैषा कथा पूर्णतया स्वतन्त्रा । तत्र गताः न केवलं विविधाः कल्पनाः अपि तु केचन विशिष्टाः शब्दा अपि अन्यत्र वैदिकग्रंथे उपलब्धाः, यद्यपि न विष्णुवामननिमित्तं वैष्णववामनपशुनिमित्तम् । एवम् तैत्तिरीयसंहितायाम् (२.१.५.१-२) — “इन्द्रो वलस्य बिलमपौर्णोत् । स य उत्तमः पशुरासीत् तं पृष्ठं प्रति संगृह्योदक्खिदत् । तं सहस्त्रं पशवोऽनुदायन्त्स उन्नतोऽभवद्यः पशुकामः स्यात् स एतमैन्द्रमुत्तममालभेत इन्द्रमेव स्वेन भागधेयेनोपधावति । स एवास्मै पशून् प्रयच्छति । पशुमानेव भवत्युन्नतः भवति साहस्त्री वा एषा लक्ष्मी यदुन्नतो । लक्ष्मियैव पशूनवरुन्धे यदा सहस्त्रं पशून्प्राप्नुयादथ वैष्णवं वामनमालभेत । एतस्मिन्वै तत्सहस्त्रमध्यतिष्ठत् तस्मादेष वामनः समीषितः । पशुभ्य एन प्रजातेभ्यः प्रतिष्ठां दधाति कोऽर्हति सहस्त्रं पशून् प्राप्तुमित्याहुः । अहोरात्राण्येव सहस्त्रं संपाद्य आलभेत पशवः ।

एतत्सदृश्यौ किन्तु पाठभेदयुक्ते आख्यायिके मैत्रायणीसंहितायाम् (२.५.३) काठकसंहितायामपि च वर्तते । “इन्द्रो वै वलमपावृणोत् ततः सहस्त्रमुदैत्तस्य सहस्त्रस्याग्रतः कुम्भ उदैत् तस्मादेतं साहस्त्री लक्ष्मीरित्याहुर्ग्रथं वेद यश्च न । अथो आहुरिमं वा एष लोकं पश्यन्नभ्युदैत् । स समैषत् । स एष समीषितः कुम्भ इति । तमैन्द्रमालभेत पशुकामः ऐन्द्रा वै पशवः । इन्द्रः पशूनां प्रजनयिता । तमेव

भागधेयेनोपासरत् । सोऽस्मै पशून् प्रजनयति । स यदा सहस्रं पशून् गच्छेदथैनं वामनं वैष्णवमालभेत । एतस्मिन्वै तत्सहस्रं प्रत्यतिष्ठत् । स तिर्यङ् व्यैषत् तस्मादेष तिर्यङ्बिव वीषितः । एतेन वै स तत्सहस्रं पर्यगृह्णात् । तत्सहस्रस्य वा एष परिगृहीत्या अविक्षोभाय ।”

अत्र समैषत् इत्येतच्छब्दस्यार्थः-यदा स पशुः पुरोवर्तिभ्यां पादाभ्यां बिलस्य अन्ते गृहीत्वा ग्रीवां च तायमानः बहिरपश्यत् तदा तस्य ग्रीवा तान्ता, पृष्ठस्योपरि च ककुदिव सञ्जाता इति भवेत् इति मन्ये ।

काठकसंहितायां वर्तमाना कथा तु बहंशेन एतादृशी एव केवलं नैके शब्दा भिन्नाः । सा तु पूर्णत्वेनोक्तुं युक्तं भवेत् । एवं सा-इन्द्रो वै वलमपावृणोत् । तं सहस्रमनूदैत् तस्यैषोऽग्रतः उदत्तुण् । स समैषदुत्तित्सृत्सन् इमाँल्लोकान् पश्यँस्तस्मादेष समीषितः प्रतीषितग्रीवः । तमेतं पुरस्तात्सहस्रस्यालभेत । प्र सहस्रं पशून्प्राप्नोति वलमेवापवृणोति । यदा सहस्रं पशून् प्राप्नुयादथ वैष्णवं वामनमालभेत प्रतिष्ठित्यै । एतस्मिन्वै तत्सहस्र-मध्यतिष्ठत् । स व्यैषदधिष्ठीयमानः । तस्मादेष तिर्यङ्बिव वीषितः । ता एता एवमभित आलभेत सहस्रस्य परिगृहीत्यै । इति । एतस्मिन् परिच्छेदे पशोः तान्तत्वं संकोचश्च स्पष्टतरौ भवतः । “स समैषत् उत्तित्सृत्सन् इमान् लोकान् पश्यन् । तस्मादेष समीषितः प्रतीषितग्रीवः ।” इत्येतस्य वाक्यस्य तात्पर्यम् ‘यदा स बहिरागन्तुकामः बिलस्य प्रान्ते गृहीत्वा उत्कण्ठया इमान् लोकान् पश्यति तदा तस्य ग्रीवा तान्ता पृष्ठोपरि च स समीषितः । तत्र ककुदिव सञ्जाता ।” इति भवति इति मे मतिः ।

किंतु काठकसंहितायामेषा कथा नात्र समाप्ता । अनन्तरं तत्र वैष्णवपशोः वामनत्वं रमणीयतया स्पष्टीक्रियते । सा एवम् संतन्यते यज्ञो वै दक्षिणामभ्यक्रामयत । तां समभवत् । सा गर्भमधत्त । तमववृञ्च प्राद्रवत् । तमववृक्तं शयानमदितिरचायत् । तमाहरत् । तमधस्तादूर्वोरपास्यत । सोऽधस्तादूर्वोरवर्धत । तस्मादेष तिर्यङ्बिव वीषितोऽधस्ता-दूर्वोरवर्धत । तं विष्णुरचायत् । तमभ्यद्रवत् । तस्मिन् प्रश्नमैताम् । तं विष्णवेऽन्वब्रुवन् । तस्मादाहु कर्तुरेव पुत्र इति । येन वामनेनेत्सैदित्यै चरुं पुरस्तान्निर्वपेत् । अदितिर्वा एतमवर्धयत् । तस्या एवैनमधिनिष्क्रीणाति । तेनानृणेन निष्क्रीतेन मेध्येन प्रसूतेन ऋध्नोत्येव ।”

एवमत्र अन्ततः एतत्स्पष्टं भवति यदत्र वामनः नाम वामनः पशुरिति । तथैव विष्णोः वामनपशोश्च संबन्धोऽपि स्पष्टः । किंतु अत्रापि विष्णोः वामनत्वकारणं नैवोक्तम् । अन्यच्च, कथितमत्र यद् “तं विष्णवेऽन्वब्रुवन् । तस्मादाहुः कर्तुरेव पुत्र” इति । एताभ्याम् वाक्याभ्याम् सूच्यते यदत्र विष्णुः यज्ञत्वेन ग्राह्यः । यतः पूर्वम् यज्ञः दक्षिणां समभवदित्युक्तम् । दृश्यते एव तैत्तिरीयसंहितायाम् (६.२.४.२) यत् “यज्ञो देवेभ्यः निलायत विष्णुरूपं कृत्वा” इति । यदि न स्वीक्रियते एतत्तर्हि अस्य परिच्छेदस्य तात्पर्यं न स्पष्टं भवेत् ।

एवं निःसंदिग्धमेतद्यद् जैमिनीयब्राह्मणकारेण इतरसंहितातः कथाः उद्गृहीताः तासामाधारेण च एषा नूतना कथा रचिता । इतरत्र कथासु वैष्णवपशोः वामनत्वं

व्याख्यातम् अत्र जैमिनीयब्राह्मणे तु विष्णोरेव वामनत्वं व्याख्यातम् । एतासु सर्वासु आख्यायिकासु वर्तमानः विविधोपसर्गैः निबद्धः इषु धातुरपि लक्षणीयः । अस्य धातोरुपयोगः जैमिनीयब्राह्मणे हेतुतः कृत इति मन्ये न तु संयोगवशात् ।

अत्रैतन्निर्देष्टुमावश्यकं यत् यद्यपि जैमिनीयब्राह्मणे एतस्यां कथायां वामनशब्दः न प्रयुक्तः तथापि अन्यत्र (३.३५१) प्रयुक्तोऽस्ति । स परिच्छेदः एवम् — “अथ यः स प्रजानां जनयिता ऋषभेऽन्नलोकेऽप्स्वन्तर् अयं स पुरुषः । ता एता समानीर्देवता इह चामुत्र च । ता एह गच्छन्ति गच्छन्त्यमुत्र । या इमास्ता अभूर या अभूस्ता इमाः । ता ह योऽध्यात्ममुपास्ते स हानिदेवो भवति । तेषां हैतेषां देवानां प्रजापतौ आत्मानः संनिहिताः । अथ हैषां प्राणानाम् अस्मिन् पुरुष आत्मानस् संनिहिताः । तमेतं पुरुषं परिगृह्य गोपा- यन्ति । तस्यैष श्लोकः — ऋषभो लोको महदेव यक्षं नैवास्तात्पूर्वं न परं बभूव ।

यं देवं देवाः प्राणाः पुरुषं परिगृह्य जाग्रति स वेद लोकं पुरुषं महान्तम् ॥ इति ।

इमं ह वाव तं देवं देवाः प्राणाः परिगृह्य जाग्रति । योऽयमक्षणन्नन्तः स हैष वामनः । स यो ह्येतं वामन इत्युपास्ते वामं वामं ह वैनम् एषा देवताभिनेनीयते । एतस्माद्ध ह वा इदम् राजन्यबन्धवो वामनम् केनचिदवकांक्षन्ति । एतस्यै ह देवतायै नाम्नोऽन्तिकमेनं विदुः । स हैष न जीर्यनि । समावान् हैवैष यून्श्च जरसश्च । स हैष प्राणान्संगृह्यावधूय शरीरं प्राणैः सहोर्ध्वमुत्क्रामति । एतेन ह वै प्रत्यूढानि मृत्युशरीराणि हरति । तस्यै ह्येतस्यै देवतायै यथा मृत्पिण्ड इषीकेऽधिहते स्याताम् एवमेव हृदये पादावधिहतौ । तौ यदाच्छिनत्यथ म्रियते । तदिदमप्यविद्वांस आहुराच्छेद्ध्यस्येति । स य एतदेवं वेदाजरसं हास्मादेषा देवता नोत्क्रामति सर्वमायुरेति ।” इति ।

यद्यपि वामनशब्दः अस्यां कथायां दृश्यते तथापि नैष प्रस्तुतविषयसंबद्धः अतः नैतदावश्यकं एतां कथां विस्तरशः परीक्षितुम् ।

एतासामाख्यायिकानामाधारेण तथैव चोपरि वर्तमानस्य विवरणस्य आधारेण केचिन्निष्कर्षाः शक्याः । एवं ते —

१) प्रथमस्तावदतीव लक्षणीयः वेदपुराणयोः संबन्धविषयः । एतद्विषये बहुभिः बहुविधं कथितं भवति । इतिहासपुराणाभ्यां वेदं समुपबृंहयेदित्येतद्वचनं तु प्रसिद्धमेव । उपर्यागता चर्चा तु निर्दिशति यदतिशयोक्तिपूर्णं एतद्वचनं शोभनोक्तिश्चेति । वस्तुतस्तु पुराणानि वेदोपजीविनि । वेदाः उपजीव्यं तेषाम् । वेदेभ्य एव अंशमंशमुद्धृत्य तस्यांशस्य उपबृंहणं पुराणैः क्रियते । ब्राह्मणानि संहितापुराणयोः अन्तःपातीनि । अत एव सहायभूतानि ।

अत्रापि वामनावतारस्य बीजमृगवेदसूक्तेषु दृश्यते । तच्च ब्राह्मणेषु भाष्यरूपेण अंकुरितं पुराणेषु तु पूर्णतया फलितम् । सदृशमेवोक्तं भट्टाचार्यमहोदयैः रायमहोदयैश्च ।

२) वामनावतारविषये उक्तं भवति यद् विष्णोः त्रिविक्रमत्वं ह्रस्वत्वं च परस्पर-विरोधिनी भवतः । परंतु जैमिनीयब्राह्मणगतकथानुसारं तु स्पष्टमेतद् यद् विष्णोः ह्रस्वत्वं तस्य महत्तायाः अद्वितीयधारणक्षमतायाश्च परिणामः । अत एव नैव ते परस्परविरोधिनी किंतु परस्परपूरके एव ।

- ३) वैदिकः वलासुरः पुराणेषु वर्तमानः बलिनामकोऽसुरः यूरोभारतीय-बेलिस् इति च संभवतः परस्परं संबद्धाः स्युः ।
- ४) यदा एतानि मिथ्यकानि सूक्ष्मतया परीक्षितानि तदा त्रिविक्रमविष्णुः आदौ मानवरूपः न तु सूर्यरूपः इति यदुक्तं भवति मक्डोनेलमहोदयैः तद् संभवनीयम् ।
- ५) वैदिकग्रंथानां कालनिर्णयोऽतीव कठिनः । स्वीकृतं तद् । किंतु एतासामाख्यायिकानामाधारेण तेषां परस्परसापेक्षः कालनिर्णयः शक्यः । यदा एता आख्यायिकाः पठ्यन्ते परीक्ष्यन्ते च तदा ज्ञातं भवति यज्जैमिनीयब्राह्मणस्था आख्यायिका सुविस्तृता पूर्वाख्यायिकाधारेण सायासं परिष्कृता च । ततश्च तस्याः उत्तरकालीनत्वं सूच्यते । अन्यच्च, पूर्वमुल्लिखितः विष्णुपद इति शब्दोऽपि एतया दृष्ट्या महत्त्वं धत्ते । वैदिकशब्दसूच्यनुसारेण वैदिकग्रंथेष्वयं शब्दः केवलं जैमिनीयब्राह्मणे तदपि च केवलमेकवारम् अस्यामाख्यायिकायामेव दृश्यते नेतरत्र क्वापि । तथैव विष्णुपदीय-कैकेय इति शब्दः । कैकेयशब्दः शतपथब्राह्मणे (१०.६.१.२) अपि लभ्यते किंतु विष्णुपदीय इति तस्य विशेषणं तु केवलं जैमिनीयब्राह्मणे तदपि च केवलमेकवारमस्यामेवा-ख्यायिकायाम् ।
- ६) विष्णुपदसंबन्धेन काणेमहोदयाः मन्यन्ते यद् विष्णुपदगयशिरस् इत्येते च ऐतिहासिकस्थाने । विष्णुपदम् दिल्लीसमीपम् अथवा रामायणसंदर्भानुसारं विपाट्नद्याः दक्षिणतः भवेत् । (रामा. २.१८.१७) । केकयस्तु गान्धारदेशस्थः विभागः प्रदेशो वा । अतः विष्णुपदमपि केकयप्रदेशगतस्थाननाम भवेत् । अस्त्वेतद् । तयोः भौगोलिकस्थानं तु कुत्रापि भवतु किंतु वैदिकसाहित्ये जैमिनीयब्राह्मणस्य स्थाननिर्णयविषये तयोः स्थानं तु असाधारणमिति नैव संशयः ।

ग्रन्थसूची :

- Bhattacharya, Viman Chandra. "Puranic Tradition - Is it Vedic ? "SGJRI, Vol. XV. 1958. pp. 109-133.
- Cox, Sir George W. 1953, *The Mythology of the Aryan Nations, Varanasi.*
- Kane, P.V. 1953. *History of Dharmashastra*, Vol. 4, BORI Pune.
- Machek, Vaclav 1960 "Origin of the God Viṣṇu," *Archiv Orientalni*, Vol. 28. pp. 103-126.
- Macdonell, A. A. 1897. *Vedic Mythology*. Strassburg. pp. 37 - 43.
- Rai, Ganga Sagar. "Vāmana-legend in the Vedas, Epics and Purāṇas, "Purāṇa Vol. XII, No.1 Jan. 1970, pp. 102-140.
- Tripathi, G.C. 1968. *Der Ursprung und die Entwicklung der Vāmana-Legende in der Indischen Literature*, Otto Harrassowitz, Wiesbaden.

OBITUARY

(1)

PT. LOKPATI TRIPATHI

Pt. Lokpati Tripathi, an eminent citizen of Varanasi, a former senior member of the U.P. Cabinet, a prominent leader of the Indian National Congress and a member of the Board of Trustees of the All India Kashiraj Trust breathed his last on April 25, 2005 at his ancestral house in Varanasi. He was the eldest son of the former Chief Minister of U.P. and a founder member of the All India Kashiraj Trust. Pt. Kamalapati Tripathi. Pt. Lokpati Tripathi was nominated to the Trust by the State Government after the demise of his illustrious father and he carried on the tradition in an exemplary fashion. He was born on May 14, 1927. His family has been for centuries a unique combination of erudition with cultural, religious, social and educational activities in the city of Varanasi. It was thus natural that the family had close and intimate interaction with the ruling family of Kashi. This relationship was exemplified when the first Hindi edition of the 'Kashi Khand' a well known Sanskrit religious tract, was brought out by Pt. Narayanpati Tripathi (grand father of Pt. Lokpati Tripathi) he thought it appropriate to dedicate it to Kashi Naresh Maharaj Sir Prabhu Narayan Singh. Both Pt. Kamalapati and Pt. Lokpati continued this tradition of closeness to the family of Kashiraj. Not only Pt. Lokpati Tripathi religiously attended all meetings of the trust, he and his family also participated in all functions in the Royal Family.

Pt. Lokpati Tripathi has been in charge of several departments of the U.P. Govt. e.g. health, irrigation, sports and jails and has made significant contributions in the progress of all of these. The sports stadium and the Deendayal Upadhyaya Hospital are two of his many contributions to the development of Varanasi. The upgradation of the Primary Health Centres in the whole state and the establishment of the Sanjay Gandhi Post Graduate Institute and Hospital at Lucknow are his significant contributions to the cause of Public health in the state of U.P.

We pray to Lord Vishwanath to grant eternal peace to the departed soul.

– Ganga Sagar Rai

(2)

PROFESSOR K.V. SARMA

An eminent and senior scholar of Sanskrit and Indian classics Professor K.V. Sarma, passed away at Chennai on January 13, 2005. Prof. Sarma was born in 1919. Professor Sarma had earlier worked with Professor V. Raghavan on the Madras University project on New catalogus catalogorum and later on became Professor and Director of Vishweshwaranand Vedic Research Institute of Hoshiarpur. He was an eminent scholar in the field of Vedas, Purāṇas, Jyotish, literature and several other fields and was constantly engaged in study. He is the author of more than one hundred texts and more than four hundred research articles. Towards the end of his life he had become a regular contributor to the Purāṇa Bulletin of the All India Kashiraj Trust, He had established Sharda Reseach Centre at Chennai and was its Director till the end.

Professor Sarma had won many honours in recognition of his erudition. He was awarded the Presidents certificate of Merit and honoured with the degrees of Mahamahopadhyaya, Vachaspāti, Jyotish Visharad, Ved Sri and Vidya Bhushan. A huge Felicitation Volume was brought out in Chennai in his honour, which lists all his authored texts and articles. He was a very polite and gentle person. He made a point to meet us invariably whenever he came to Varanasi, The death of such a person, who was completely dedicated to the cause of Sanskrit literature and Indian studies, is an irreparable loss. We pray the fountainhead of all wisdom Maheśvara to grant eternal peace to his soul and to give spiritual strength to his family members to bear this loss.

Ganga Sagar Rai

ACTIVITIES OF THE ALL INDIA KASHIRAJ TRUST

(January to June 2005)

Garuḍa Purāṇa

Proof correction of the critical edition of Garuḍa Purāṇa continued during this period.

Visitors to the Purāṇa Department

Many Indian and foreign scholars visited to the Purāṇa Department during the period. They were informed about the work of the Department. Some scholars came for the help in their research work. Necessary informations were given to them.

Purāṇa Bulletin

During the year two issues of Purāṇa Bulletin (Vol. XLVII Nos. 1 and 2) were published. The contribution of foreign scholar is also included in the issue of this year.

ACTIVITIES OF THE SISTER TRUSTS

Maharaja Benares Vidyamandir Trust

1. Dhrupad Mela

This year Dhrupad Mela was organised for three consecutive nights on March 6-8 2005 by this Trust at Tulasighat, Varanasi. His Highness Kashinaresh Maharaja Dr. Anant Narain Singh inaugurated the mela by lighting the lamp on March 6, 2005. On this occasion His Highness emphasised the need to help the Mela. He said that the cooperation of artists and public is essential to promote and popularise this eminent system of Indian sangeet. The Mela concluded on the night of March 8 which was the Śivarātri day. Most of the important artists of Dhrupad system participated in the Mela. Some foreign artists also participated. A good gathering of music lovers attended the Mela on all the three nights.

2. Mangalotsava

On the first Tuesday after Holi festival this function is celebrated in the Ramnagar Fort. Important artists both of vocal and instrumental music

of Varanasi perform their art. Katthak Dance is also performed. This year it was held on 29th March 2005. Distinguished citizens, members of Royal family and officials of Varanasi were present in the function.

(2) Maharaja Udit Narain Singh Manasa Prachar Nidhi

Navaha Parayaṇa and Pravacana on Rāmacarita Mānasa

This Trust organises every year Navāha Pārāyaṇa and Pravacana (Nine days recitation and discourses) of Rāmacaritamānasa of Gosvāmī Tulasīdāsa at Kālī temple of Chakiya from Vaiśakha Śukla Dvitiyā To Daśamī. Eminent Vyāsas of north India give discourses in the evening : A huge gathering of local public listens these discourses. His Highness Kashinaresh Maharaja Dr. Anant Narain Singh daily attends the discourses. It was held from 10th May to 18th May 2005.

3. Maharaja Kashinaresh Dharmakāryanidhi

All the religious activities through out the year are conducted by this Trust. This Trust also runs many educational institutions from schools to Post graduate level. All the institutions are making steady progress.

सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून २००५)

अस्यां कार्यावधौ गरुडपुराणस्य पाठसमीक्षितसंस्करणस्य प्रूफसंशोधनकार्यं कृतम् ।

पुराणविभागे समागताः विद्वांसः

बहवो भारतीया वैदेशिकाश्च विद्वांसः पुराणविभागं द्रष्टुमागताः । तेभ्यो यथोचिता सूचना प्रदत्ता । केचन शोधछात्राः स्वशोधविषये विषयसंकलनार्थं समागताः । तेभ्योऽपि यथोचिता सामग्री प्रदत्ता ।

'पुराणम्' पत्रिका

अस्यामवधौ पुराणम् पत्रिकाया द्वौ अङ्कौ (Vol. XLVII. Nos. 1, 2-2005) प्रकाशितौ जातौ । अस्मिन् वर्षेऽपि वैदेशिकविदुषो निबन्धः प्रकाशितः ।

सहयोगिन्यासानां कार्यविवरणम्

(१) महाराज बनारस विद्यामन्दिरन्यासः

(क) धूपदमेलापकः

अस्मिन् वर्षे अनेन न्यासेन शिवरात्र्यवसरे वाराणस्याः तुलसीघट्टे त्रिरात्रिव्यापिनो धूपदमेलापकस्यायोजनं ६-८ मार्च २००५ दिनाङ्केषु कृतम् । तत्र भवन्तः काशिनरेशा महाराजा डॉ. अनन्तनारायण सिंह शर्मदेवा ६ मार्च २००५ दिनाङ्कस्य सायं समये दीपप्रज्वालनेन मेलापकस्योद्घाटनं कृतवन्तः । अस्मिन् अवसरे तत्रभवद्भिः काशिनरेशैर्-र्भणितं यदस्य मेलापकस्य कृते साहाय्यस्यापेक्षा वर्तते । भारतीयसंगीतस्यैषा विधा कलाकाराणां जनतायाश्च सहयोगेन संरक्षिता प्रचारिता च भविष्यति । अयं मेलापकः ८ मार्च दिनाङ्के शिवरात्रिदिनस्यावसाने समाप्तिं गतः । देशस्य सर्वे प्रमुखधूपदकलाकाराः केचन वैदेशिकाश्च मेलापके स्वकलायाः प्रदर्शनं कृतवन्तः । बहवः संगीतरसज्ञा मेलापके उपस्थिता आसन् ।

(ख) मङ्गलोत्सवः

होलीपर्वानन्तरं प्रथमारदिवसे अस्योत्सवस्यायोजनं भवति रामनगरदुर्गे । अस्मिन् वर्षे अस्यायोजनं २९ मार्च २००५ दिनाङ्के संपन्नम् । अस्मिन् आयोजने वाराणस्या प्रमुखा

संगीतज्ञा वादका कथकनृत्यविदश्च स्वकलां प्रदर्शितवन्तः । विशिष्टा नागरिकाः,
अधिकारिणः राजपरिवारसदस्याश्च उपस्थिता आसन् ।

(२) महाराज उदितनारायणसिंह मानस प्रचार निधिः

रामचरितमानसस्य नवाहपारायणं प्रवचनम् च ।

एष न्यासः चकियानगरस्ये कालीमन्दिरे वैशाखशुक्लद्वितीयातिथिमारम्य दशमीतिथि-
पर्यन्तं रामचरितमानसस्य पारायणस्य प्रवचनस्य च नवदिवसात्मकमायोजनं करोति ।
अस्मिन् वर्षे १० मई दिनाङ्कमारभ्य १८ मई २००५ दिनाङ्कं यावत् इदमायोजनं संपन्नम् ।
प्रतिदिनं सायं समये विशिष्टकथावाचकानां प्रवचनं संजातम् । प्रवचनसमये प्रतिदिनं
श्रोतॄणां संख्या बहुसाहस्री भवति । तत्र भवन्तः काशिनरेशा महाराजा डॉ. अनन्त
नारायण सिंह शर्मदेवा प्रवचनकाले उपस्थिता आसन् ।

(३) महाराज काशीनरेश धर्मकार्यनिधिः

अनेन न्यासेन वर्षं यावत् सर्वेषां धार्मिककृत्यानां संचालनं क्रियते । धर्मकृत्य
सम्पादनातिरिक्तं अयं न्यासः विद्यालयारभ्य स्नातकोत्तरकक्षापर्यन्तं विद्यालयमहा-
विद्यालयानां संचालनं करोति । सर्वे विद्यालयाः प्रोन्नतिमुखा वर्तते ।

THE BOARD OF TRUSTEES
OF
THE ALL-INDIA-KASHIRAJ TRUST

1. His Highness Kashinaresh Maharaja Dr. Anant Narain Singh;
Fort, Ramnagar, Varanasi (Chairman)..

Trustee nominated by the Govt. of India :-

2. Smt. Dr. Kapila Vatsyayan; New Delhi

Trustees nominated by the Govt. of Uttar Pradesh :-

3. Sri Krishna Chandra Pant; 7, Tyagraj Marg, New Delhi.
4. Sri Lok Pati Tripathi; Ex. Minister, Govt of Uttar Pradesh,
Aurangabad, Varanasi.

Trustees nominated by His Highness, the Maharaja of Banaras :-

5. Dr. J. P. Singh, I. A. S. (Retd.) Sector D, Pocket 4, Flat No.
4242, Basant Kunj, New Delhi.
6. Dr. R.K. Sharma; 63 Vigyan Vihar, New Delhi 110092
7. Vacant

Statement of ownership and other particulars about

पुराणम् - PURĀṆA

1. Place of Publication ...Fort Ramnagar, Varanasi
2. Periodicity of Publication ...Half-yearly
3. Printer's Name ...Vipul Shankar Pandya
Nationality ...Indian
Address ...Ratna Offsets Ltd.
B 21/42 A, Kamachha, Varanasi
4. Publisher's Name ...H.H. Maharaja Kashinaresh
Dr. Anant Narain Singh; Chairman,
All-India Kashiraj Trust
Nationality ...Indian
Address ...All-India Kashiraj Trust, Fort
Ramnagar, Varanasi.
5. Editor's Name ...R. K. Sharma
Nationality ...Indian
Address 63 Vigyan Vihar [New Delhi]
6. Name of the owner ...All-India Kashiraj Trust, Fort
Ramnagar, Varanasi.

I, Anant Narain Singh, hereby declare that the particulars given above are true to the best of my knowledge.

Anant Narain Singh
Publisher