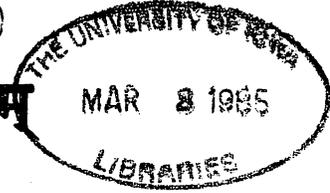


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A FEW PURĀNIC PASSAGES AND VIEWS WRONGLY UNDERSTOOD BY MODERN SCHOLARS

By

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We sometimes come across glaring mistakes in the translations (or explanations) of Purānic passages in the works written by modern scholars. Erroneous views on Purānic matters are also found in these works. In the following pages a few examples of wrong translations and views are given to draw the attention of scholars interested in Purānic studies. These examples would show that a sound knowledge of Sanskrit as well as of Purānic tradition is essential for carrying fruitful research in the Purānas (Epics are included in the Purānas).

(1) A wrong observation on an expression of the Vāyupurāṇa

Referring to the names of measures (especially land measures) as given in some of the Purānas, Wilson observes: "The Vāyupurāṇa giving similar measurements upon the authority of Manu (मनोर्थानि प्रमाणानि), although such a statement does not occur in the Manusamhitā, adds that . . ." (Viṣṇupurāṇa, p. 40; footnote no. 6 on the verse 1.6.19; pub. Punthi Pustaka, Calcutta).

According to us the aforesaid observation of Wilson is wrong, as it is based on a reading of the Vāyupurāṇa which is evidently corrupt.

The relevant Vāyu-verses as printed (Anandāśrama ed.) are :

चक्रुस्तदा यथाप्रज्ञं मित्वा मित्वात्मनोऽङ्गुलैः ।
मनोर्थानि प्रमाणानि तदा प्रभृति चक्रिरे ॥१०१
यथाङ्गुलप्रदेशास्त्रीन् हस्तकिष्कुधनूषि च ।
(8.101-102a)

It is a pity that a Purānic scholar like Wilson failed to realize that the printed reading मनोर्थानि प्रमाणानि is highly corrupt (as shown below). Since the printed reading bears no sense, it is useless to draw any conclusion from it.

It can be easily understood that in the expression मनोर्थानि प्रमाणानि the word मनोर्थानि must be taken as an adjective qualifying the noun प्रमाणानि (measures). The word मनोर्थानि can be taken as an adjective if it is regarded as an example of Bahuvrihi compound bearing the sense of मनः अर्थः येषां तानि. Do these words express any sense in connection with measures. What purpose is served by the word *manas* (mind) ? No meaning of the word *artha* (namely *prayojana, vastu, abhidheya*, etc.) suits the context.

It is evidently clear that had the aforesaid expression contained the word मनु, it would have assumed the form मन्वर्थानि (in Bahuvrihi compound) meaning 'those whose *artha* is Manu'. Does the word मन्वर्थानि yield any sense ? It is absurd to think that the sage Manu is an *artha* (in any of its senses recorded in the lexicons) of the measures. Even if we take the expression as a non-compound word and read it as मनोर्थानि प्रमाणानि we do not get rid of the absurdity, for there is no sense in saying that 'the measures are the *arthas* of Manu'.

All these tend to prove that the printed reading is corrupt and it requires to be corrected.

If we compare the aforesaid Vāyu passage with the similar passages in other Purānas¹, it would appear that the printed reading मनोर्थानि प्रमाणानि must be corrected to मानार्थानि प्रमाणानि (चक्रिरे) meaning 'they conceived (or standardized or fixed) measures for the purpose of measuring things'. It is needless to say that this is the only reading which yields sense and suits the context.

(2) A wrongly conceived name of the descendants of Druhyu, the son of Yayāti

Wilson writes: "The Mahābhārata says that the descendants of Druhyu are the Vaibhojas, a people unacquainted with the use of cars or beasts of burden and who travel on rafts. They have no kings" (Viṣṇupurāṇa, 4. 18, p. 354).

1. मानार्थानि प्रमाणानि तदा प्रभृति चक्रिरे (Brahmāṇḍa-p. I. 7.95; Dev.-purāṇa 72.14); मानार्थानि प्रमाणानि तास्तु पूर्वं प्रचक्रिरे (Mārkaṇḍeya-p. 49.36; ताः refers to प्रजाः).

The above account is based on Ādi-p. 85.34 (दृह्योः सुतास्तु वै भोजः and Ādi-p. 84, 21-22 (यत्राश्वरथमुख्यानां...मराजा भोजशब्दं त्वं नित्यं प्राप्स्यसि सान्त्वयः).

It is highly lamentable that a scholar like Wilson thought that the word Vaibhoja could be the name of a people on the basis of the passage दृह्योः सुतास्तु वैभोजः, in spite of the fact that Ādi-p. 84.22 uses the word भोजशब्द in connection with the descendants of Druhyu. There is not the slightest doubt that in Ādi-p. 85.34 वै is an indeclinable and that भोज is the name of the people. It is gratifying to note that Bhojas as the descendants of Druhyu have been mentioned in Matsya-p. 34.30 also (दृह्योश्चैव सुता भोजः).

(3) A Wrong rendering of yuga in Viṣṇupurāṇa 2.3.52

While dealing with the life of Bharata (Jaḍabharata) the Viṣṇu-purāṇa says :

ययौ जडमतिः सोऽथ युगमात्रावलोकनम् ।
कुर्वन् मतिमतां श्रेष्ठस्तदन्ये त्वरितं ययुः ॥
(2.3.52).

Wilson translates युगमात्रावलोकन as 'fixing his eyes upon the pole' (p. 200). Here *yuga* has been taken in the sense of a pole, which in the present context means 'the long rounded piece of wood attached to the palanquin (*sibikā*) of the king.'

Though apparently there is no difficulty or impossibility in gazing the pole of the palanquin by Bharata, who was one of those who carried the palanquin, yet this sense does not seem to be appropriate, if we consider the two epithets (viz. मतिमतां श्रेष्ठः and जडमतिः) of Bharata given in the aforesaid verse. What is the relevance or coherence in saying that a person, who was the best of intelligent persons and was of stupefied mind, looked to the pole of the palanquin.² Bharata was called *jaḍamati* on account of his being fully absorbed in meditation on the self i. e., he acted as if he were *jaḍamati*—in reality he was neither lunatic nor idiot.²

2. Cf. The Śāstric statements on the nature of yogins of higher order : बालोन्मत्तपिशाचवद् एकाकी संचरन्... (तुरीयातीतावधूतो-पनिषद् 2); बालोन्मत्तपिशाचवद् अनुन्मत्तोन्मत्तवत् (नारदपरिव्राजकोपनिषद् 3.89); अनुन्मत्ता उन्मत्तवद् आचरन्तः (याज्ञवल्क्योपनिषद् 6).

In fact युगमात्रावलोकन³ bears a highly specialized sense, when it is used in connection with yogins or sannyāsins and the like. Traditionally in all such passages *yuga* stands for the measure of four *hastas* (one *hasta* = 24 *āṅgulis* = 18 inches).⁴ Thus it is clear that according to the Viṣṇupurāṇa Bharata carried the palanquin (with others) and while moving he used to look at a space of four *hastas* only i.e. he did not cast his eyes at a long distance.

It should be noted in passing that this meaning of *yuga* is metaphorical. Since *yuga* means a yoke⁵ which is usually of four *hastas*⁶ only, the word was metaphorically used in the sense of the measure of four *hastas*.⁷

(4) A wrong rendering of the word भूम्यादिसंस्थान—one of the characteristics of the Purāṇas

In his Preface to the Viṣṇupurāṇa Wilson has quoted the verse 'सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च । भूम्यादेश्चैव संस्थानं पुराणं पञ्चलक्षणम्' and has rendered the expression भूम्यादेश्चैव संस्थानम् by 'destruction of the earth and the rest or final dissolution' (p. 5).

- पात्री दण्डी युगमात्रावलोकनी (शाट्यायनीयोपनिषद् 20); नासाग्रन्यस्तनेत्र-त्वम्...युगमात्रेक्षितगतिः (quoted in Bhaktirsāmṛtasindhu, sec. Paścima, Laharī 1).
- On युगमात्रोदिते सूर्ये (Vana-p. 295. 10) Nil. remarks : 'युगं हस्तचतुष्कं तावद् उदिते उपरियाते'.
- Yuga* means धुर्ययोजनदण्ड (Nil. on Karṇa-parvan 34.21). युगो नाम धुर्यस्कन्धगः सन्धिद्रप्रान्तो यानाङ्गभूतो दाहविशेषः (Mall. on Raghuvamśa 3.34). *Dhurya* is a bullock or horse yoked to the pole or carriage.
- चतुर्हस्तां युगं कार्यं स्कन्धयोरर्धचन्द्रवत् (Bṛhatparāśarasmṛti 5.72). युगं हलाङ्गं तच्च चतुर्हस्ताप्रमाणमिति लक्ष्यते (Comm. Durgamasaṅgamānī on Bhaktirasāmṛtasindhu, sec. Paścima, Laharī 1).
- The Bhāgavata uses the expression इषुमात्रावलोकन (5.10.2) while referring to the same incident. *Iṣu* (an arrow) also means a measure of length like *yuga*; it is about three feet; (vide Mon. Will.; s. v. इषु). It appears that there were two customs (for sannyāsins) for the space to be looked at at the time of wandering

In the above verse *saṁsthāna* cannot mean destruction or dissolution, which falls under the characteristic *pratisarga*. Evidently *saṁsthāna* in the above verse means *sanniveśa*, the usual meaning of this word (Amarakośa 3.3.124) or *vinīyāsa* (arrangement) and it is quite reasonable to hold that भूम्यादिसंस्थान points to those chapters in the Purāṇas that deal with *bhuvanakośa*. Though the fifth characteristic of the Purāṇas is usually said to be *vaṁśyānucarita*, yet the author of the above verse seems to include it in *vaṁśa* thinking that *vaṁśyānucarita* (deeds of persons mentioned in the genealogical lists) is not quite different from *vaṁśa*.

(5) A wrong view about the offspring of Kubera

While dealing with the Pulastyas F. E. Pargiter says :

“Viśravas had four wives.....Devavarṇinī,.....Puṣpotkaṭā,.... and Vākā and.....Kaikasī. Viśravas's son by Devavarṇinī was Kubera Vaiśravaṇa and Kubera had four sons Nalakūbara, Rāvaṇa Kumbhakarṇa and Vibhiṣaṇa and a daughter Śūrpanakhā⁸ (Ancient Indian Historical Tradition, p. 241).

A perusal of the Purāṇas reveals that the view of Pargiter is based on a wrong understanding of the relevant Purāṇic passages. While it is correct to state that Viśravas had four wives, it is wrong to say that Kubera had four sons, named Rāvaṇa etc. and a daughter named Śūrpanakhā.

Pargiter informs us that the account of the Pulastya dynasty is found in the five Purāṇas, namely the Vāyu-p., Brahmāṇḍa-p., Liṅga-p., Kūrma-p., Padma-p., and the Bhāgavata-p.

Let us consider the relevant passage of the Vāyu-p which reads :

ऋद्ध्यां कुबेरोऽजनयद् विश्रुतं नलकूबरम् ।
रावणं कुम्भकर्णं च कन्यां शूर्पणखां तथा ।
विभीषणचतुर्थास्तान् कैकस्यजनयत् सुतान् ।
(70.41)

8. Pargiter spells it with a dental *n*, which is wrong. There must be a cerebral *ṇ* in this word according to Pāṇinian sūtra पूर्वपदात् संज्ञायामगः (8.4.3). If the word is taken in its derivative sense (a woman having finger-nails like winnowing basket) it must be spelt with a dental *n*.

Similar verses are found in Brahmāṇḍa-p. 3. 8. 46b-47 and Liṅga-p. I. 63. 61b-62a also.

It appears that Pargiter takes Kubera as the agent of the verb *ajanayat* in both the first and second lines. Since it is said that Kaikasī was the wife of Viśravas (and not of Kubera) we are compelled to draw the conclusion that Rāvaṇa and others were the sons of Viśravas (and not of Kubera).

A similar view is expressed in Kūrma-p. 1.19. 9-12a. There is however no mention of the offspring of Kubera here. In Bhāgavata 9.2.31-32 Dhanada (i.e. Kubera) is said to be the son of Viśravas. In these verses there is no mention of the birth of Rāvaṇa, his brothers and sister. Padma-p. 6. 269. 15-19 do not say anything about Kubera. It is stated here that Kekasī (i.e. Kaikasī) was married to Viśravas and that they gave birth to Rāvaṇa, Kumbhakarṇa, Śūrpanakhā and Vibhiṣaṇa.

Thus it is clear that none of the Purāṇic passages referred to by Pargiter upholds his view.

(6) A wrongly rendered verse of the Mārkaṇḍeya-purāṇa

Pargiter translated Mārkaṇḍeya-p. 10.31 as follows :

“Hence O father, I will abandon this wellknown series of pains and I will depart. Does not the duty enjoined by the three Vedas, which abound in unrighteousness, resemble the result of sin” ? (Fn.—Prof. Monier-Williams gives त्रयीधर्म as masculine only).

The reading of the verse (in the Jivananda edition of 1879) is as follows :

तस्माद् यास्याम्यहं तात त्यक्त्वेमां दुःखसन्ततिम् ।
त्रयीधर्ममधर्माद्विद्यं किम्पापफलसन्निभम् ॥

The above translation and the footnote show that (1) Pargiter took the word किम् as a separate word indicating a question and considered पापफलसन्निभ as one word and that (2) he considered the second line an independent sentence since he took *trayi-dharma* as a word which should have been used in the masculine gender (dharma being a masculine word).

All of these views of Pargiter are untenable as the following consideration would show :

It is astonishing that though the verse as printed contains no negative particle, yet Pargiter translated it as if it were negative in sense. (Mark the expression 'does not').

The genuineness of the reading किम्पाप is highly doubtful. As the word *pāpa* itself signifies *kṣepa* (censure) it is useless to make it compounded with *kim* according to the Pāṇinian sūtra 2.1.64 (किमः क्षेपे).

The proper reading of the fourth foot of the verse is किम्पाक-फलसन्निभम् as clearly appears from the following works which quote this verse mentioning the Mārkaṇḍeya-purāṇa as its source :

(i) The bhāṣya by Vijñānabhikṣu on Sāṃkhyasūtra 1.6 (with the reading दृष्टे मं दुःखसन्निधिम्); (ii) the comm. by Nāgeśa on Sāṃkhya-sūtra 1.6 (with the same reading as found in Bhikṣu's bhāṣya); (iii) the comm. Vidvattoṣiṇī by Balarāma Udāsana on Sām. Kā 2 (with the reading दृष्टे मं दुःखसन्निभम्); (iv) the comm. Tattvavibhākara on Sām. Kā 2 (with the reading दृष्टे मं दुःखसन्निधिम्).

Since *kimpāka* is a tasteless fruit,⁹ *trayīdharmā* has been rightly compared to it.¹⁰ The fruit is said to be poisonous though it is similar to mangoes in colour and smell (*vide* Jātaka in Bengali, p. 180 ed. by Īśānacandra Ghoṣa). Nāgeśa takes it to be the same as the *nimba* (comm. on Sām. Sū. 1.6), while according to others it is the *mahātālapāla*.

In the above verse त्रयीधर्मम् is the object of त्यक्त्वा. We are not going to say here anything about the reading of the words दुःखसन्निधिम्, दुःखसन्ततिम् or दुःखसन्निभम्, or about the process of constructing these words with the other words in the verse.

9. Cp. विपाकविरसतया किम्पाकफलमेव (Medhātithi on Manu. 2.96); see also Kimpākajātaka.

10. Cp. एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते (Gītā 9.21).

(7) A wrong rendering of the word Sāgara in the Mārkaṇḍeya-purāṇa

Mārkaṇḍeya-p. 21.85b-86 read :

तेन ते दानवाः सर्वे सह पातालकेतुना ॥

ज्वालामालातितीव्रेण स्फुटदग्निचयाः कृताः ।

निर्दग्धाः कापिलं तेजः समासाद्येव सागराः ॥

The last line of the above passage has been translated by Pargiter as : "just as the oceans were burnt up when the fire of Kapila fell on them".

The above translation shows that Pargiter took the word *sāgarāḥ* in the sense of 'oceans'.

Evidently the rendering is wrong. Here *sāgarāḥ* must be taken to mean 'the sons of Sagara, a king of the Ikṣvāku dynasty'. It is a pity that Pargiter failed to notice that in the Purāṇas there was no account of falling Kapila's *tejas* into oceans.

The above Purāṇic passage means to say that the demons together with Pātālaketu were burnt like the sons of Sagara when they came in contact with the *tejas* of (the sage) Kapila.

(8) A wrong view about the character of the word अभ्यस्यसे in Mārkaṇḍeya-P. 84.8

The Mārkaṇḍeya-p. reads :

या मुक्तिहेतुरविचिन्त्यमहात्रता त्व
मभ्यस्यसे सुनियतेन्द्रियतत्त्वसारैः ।

(84.8).

While rendering the above verse Pargiter translates त्वम् अभ्यस्यसे as 'thou studies' (according to him अभ्यस्यसे is the form in active voice) and remarks that the use of the root अभ्यप् as *ātmanepadin* is rare ('*ātmanepada*, which seems rare').

A consideration of the above verse would show that the sentence is in passive voice, the agent being सुनियतेन्द्रियतत्त्वसारैः (जनैः), and as such the root अभ्यस् is required to be used in its *ātmanep-*

padin form. There is no question of rarity in this use. The root अस् belongs to the Divādi group,¹¹

(9) **A wrong view about the name of the foster-father of Karṇa—the kānina son of Kuntī**

John Davies, the translator of the Bhagavad-gītā, remarks that Karṇa's foster-father was Nandana, the sūta of Dhṛtarāṣṭra; hence he was assumed to be the son of a sūta¹² (Footnote on 11.34, p. 74)

In fact the name of the foster-father of Karṇa was Adhiratha as has been clearly stated in the Mahābhārata.¹³ That Karṇa was brought up in a sūta family has been stated in the Purāṇas also.¹⁴ Davies seems to have drawn his view from the word *sūta-nandana* in the following verse of the Mahābhārata :

तमुत्सृष्टं जले गर्भं राधाभर्ता महायशाः ।
पुत्रत्वे कल्पयामास सभार्यः सूतनन्दनः ॥

(Adi-p. 111.23)

The word *sūtanandana* cannot grammatically mean 'a sūta Nandana by name'. It simply means 'a delighter of sūta' i.e. the sūta caste.¹⁵

11. The first line has two variants, namely अविचिन्त्यमहा-प्रभावदम्भ्यच्छेसे and महात्रता च अभ्यस्यसे (Devīmāhātmya, p. 250, ed. by Dr. V. S. Agrawala). Our reading has been accepted by almost all commentators. The agent (*kartr*) of अभ्यस्यसे must be conceived as त्वम्, whether it is read in the verse or not.
12. Sūtas belong to the *Pratiloma* caste. They are said to be the offspring of Kṣatriya males and Brāhmaṇa women. Driving chariots is said to be their chief avocation (सूतानामश्वसारथ्यम्).
13. सूतोऽधिरथ इत्येव (Vana-p. 108.2);
सूतो हि मामधिरथो दृष्ट्वाभ्यनयद् गृहान् ।
राधायाश्चैव मां प्रादात् सौहार्दाद् मधुसूदन ॥
(Udyoga-p. 141.5; said by Karṇa to Kṛṣṇa).
14. कर्णोऽभूद् बलवान् वीरः पालितः सूतसद्मनि (D. Bhāg. 2.6.38).
15. Cp. यदुनन्दनी = यदुनामानन्दयितारी (Comm. by N.I. on Hari-vaṁśa 2.3.29). Nandana—one who delights (नन्दयतीति-नन्दनः).

(10) **A wrong meaning of अष्टसहस्र in Kūrma-p. 1.12.196**

The Kūrma-purāṇa contains 1008 names of Devī in the 12th chapter of its first part. After enumerating these names the Purāṇa uses the expression नाम्नामष्टसहस्रेण in 1.12.196.

While dealing with this Purāṇa Dr. Winternitz takes the word *aṣṭasahasra* as meaning 'eight thousand' (History of Indian Literature, Vol. I, part II, p. 503). Since this chapter of the Purāṇa contains 1008 names, the word *astahasra* must be taken in the sense of *aṣṭādhikam sahasram* (8+1000=1008). Had Winternitz taken the trouble to go through the chapter he would not have committed such a glaring mistake.

(11) **A wrong rendering of a Devībhāgavata verse**

The Devībhāgavata (2.6.7) reads :

धृतराष्ट्रस्य द्वे भार्ये गान्धारी सौबली तथा ।
द्वितीया च तथा वैश्या गार्हस्थ्येषु प्रतिष्ठिता ॥

Dr. R. C. Hazra thinks that the aforesaid verse speaks of 'Dhṛtarāṣṭra's marriage with Gāndhārī and Saubalī' (Studies in the Upaniṣads, vol. II p. 289).

Evidently the view is wrong. The verse simply says that Dhṛtarāṣṭra had two wives : one belonged to the Gāndhāra country (or was the offspring of the king of Gāndhāra) and was the daughter of Subala and the other was a woman of the Vaiśya caste. That Dhṛtarāṣṭra married the daughter of Subala, king of the Gāndhāra country, has been stated in the Mbh. Ādiparvan, ch. 110. The word *subalātmajā* has been used for this lady in 110.9.

It appears that the words द्वे भार्ये in the first half of the above verse created the mistaken idea that Gāndhārī and Saubalī were the names of the two wives of Dhṛtarāṣṭra. The use of the words द्वितीया and तथा in the second half however clearly shows that the idea is wrong. That the second wife of Dhṛtarāṣṭra belonged to the Vaiśya caste is stated in the Mahābhārata (Ādi-p. 114.42-44).

(12) **A Wrong translation of a verse of the Bhaviṣya-purāṇa**

The Utsargamyūkha (p.16) of Nilakaṇṭha and the Rājadharmakaustubha (p. 183) of Anantadeva quote the following verse from the Bhaviṣya-purāṇa :

अश्वत्थमेकं पिचुमर्दमेकं न्यग्रोधमेकं दश तिन्तिडीश्च ।
कपित्थबिल्वामलकत्रयं च पञ्चाम्रवापी नरकं न याति ॥¹⁶

(The second foot has a variant दश तिन्तिडीकम्)

The aforequoted verse is Bhaviṣya-p. Uttara 128.11 with the readings दश चिञ्चिणीकान् and बिल्वामलकीत्रयं च. It has been translated by Dr. Kane as : "He who plants either one Aśvattha, or one Picumarda, or one Nyagrodha, or ten tamarind trees, or the trees, i. e. Kapittha, Bilva and Āmalaka or plants five mango trees would not see hell" (H. Dh. S. II, p. 895).

According to us the above translation is wrong. The verse undoubtedly speaks of a person who is a पञ्चाम्रवापिन् (lit. a planter of five mangoes) and says what constitute *pañcāmra* (in the first three lines). Thus it is quite logical to think that all the fruits mentioned here are collectively called *pañcāmra*. The fruits are : (1) one Aśvattha, (2) one Picumarda, (3) one Nyagrodha, (4) ten Tintidīs, (5) one Kapittha, (6) one Bilva and (7) one Āmalaka.

Apparently it seems to be quite illogical to think that seven kinds of fruits (having a total number of 16) are called by the name *pañcāmra*. According to ancient teachers the use of पञ्चाम्र in this sense is however no fault as the word is a *saṃjñā*. It is not necessary for a *saṃjñā* to describe the character of the *saṃjñin* in a precise way. As for example we may consider the *saṃjñā* Navarātra (the name of a worship). It literally means 'having nine nights'. Though this worship sometimes lasts for eight nights (if there is *tithikṣaya*) or for ten nights (if there is *tithi-vrddhi*), yet there is no fault in naming the festival 'Navarātra' (Puruṣārthacintā-maṇi, p. 61).

16. The verse is also found in Varāha-p. 172. 39 (with the readings पिचुमन्दमेकं, दश पुष्पजातीः, द्वे द्वे तथा दाडिममातुलिङ्गे, पञ्चाम्ररोपी; cr.ed. 170.36); in Padma-p. 6.243.97 (with the readings दश तिन्तिडीश्च, नरकं न पश्येत्); in Padma-p. 5.243. 97 (with the readings पिचुमन्दमेकं, दश तिन्तिडीश्च, नरकं न पश्येत्).

(13) A wrong explanation of the name of a Kalpa occurring in the Viṣṇudharmottara-purāna

The Rājadharmakaustubha of Anantadeva quotes the following passage from the Viṣṇudharmottara :

पञ्चकल्पविधानज्ञं वरयेत्तु सुदर्शनम् ॥
नक्षत्रकल्पो वैतानस्तृतीयः संहिताविधिः ।
चतुर्थः शिरसा कल्पः शान्तिकल्पश्च पञ्चमः ॥ (2. 5. 3b-4)

Quoting the above passage from the Rājadharmakaustubha in his Hist. of Dharmasāstra (vol. III, p. 119, footnote 159) Dr. Kane remarks as follows ; "Śiras here seems to mean Atharvasīras, which is an Upaniṣad, mentioned in the Gautamadharmasūtra 19.12, Vasiṣṭha-dharma-sūtra 28.14, Viṣṇudharma-sūtra 56.22 among holy Vedic texts that purify a person of sin. It begins with देवा ह वै स्वर्गं लोकमगमंस्ते देवाः....."

Before showing the invalidity of this remark we want to draw the attention of our readers to the fact that the Venkateswar edition of the Viṣṇudharmottara (the only edition available to Dr. Kane) reads चतुर्थोऽङ्गिरसा कल्पः in the place of चतुर्थः शिरसा कल्पः. According to us the correct reading is चतुर्थोऽङ्गिरसः कल्पः. अङ्गिरसाम् seems to be a clerical error for अङ्गिरसः.

There is a strong ground for the validity of the reading accepted by us. In the Introductory part of Sāyaṇa's bhāṣya on the Atharvaveda we find the following passage :

तदुक्तमुपवर्षाचार्यैः कल्पसूत्राधिकरणे—
नक्षत्रकल्पो वैतानस्तृतीयः संहिताविधिः ।
तुर्थो अङ्गिरसः कल्पः शान्तिकल्पस्तु पञ्चमः ॥

Since अङ्गिरस is derived from अङ्गिरस् (by adding the secondary suffix *an*) there is no doubt about the correctness of the reading अङ्गिरसः in the Viṣṇudharmottara. A similar view is found in other Purānas also.¹⁷

17. नक्षत्रकल्पो वैतानस्तृतीयः संहिताविधिः । चतुर्थोऽङ्गिरसः कल्पः शान्तिकल्पश्च पञ्चमः ॥ (Vāyu-p. 61.54; Brahmanḍa-p. 1.33. 61b-62a). नक्षत्रकल्पो वेदानां संहितानां तथैव च ॥ चतुर्थः स्यादाङ्गिरसः शान्तिकल्पश्च पञ्चमः ॥ (Viṣṇu-p. 3.6.14b-15a). Accor-

Āngirasa kalpa is connected with *abhicāra*; it prescribes *māraṇa, mohana, uccātana, vidveṣaṇa, stambhana* and *vaśikaraṇa*. That part of the Atharva veda which deals with *abhicāra* is said to have been seen by the sage Āngiras.

Now we are going to show the invalidity of the explanation of शिरसा कल्पः as given by Dr. Kane. It is impossible to construe शिरसा (a word with the third case-ending) with कल्पः. Even if शिरसा is changed into शिरसः no useful purpose is served. Moreover there is no authority for taking शिरस् as referring to the Atharvaśiras Upaniṣad. Again, if शिरस् is taken to be the name of an Upaniṣad, the use of the word *kalpa* with it becomes highly objectionable. Since the Nakṣatra kalpa and the other three kalpas are not the names of any Upaniṣads, the Āngirasa kalpa cannot reasonably be taken as the name of an Upaniṣad unless there are strong grounds to hold so.

(14) A wrong meaning of the word *yamalārjunau*

The Mānameyodaya of Nārāyaṇa reads :

श्मशाने जायते वृक्षः कङ्कगृध्रनिषेवितः ।
नलकूप-मणिग्रीवौ आसतुर्यमलार्जुनौ ॥

(p. 152)

Mr. S.S. Suryanarayana Sastri and Dr. Kunhan Raja translate the second half as : As the yamala and the arjuna trees stood Nalakūpa and Maṇigrīva

From the translation it appears that the translators took यमलार्जुनौ as denoting two distinct trees—one called Yamala and the other called Arjuna.

To take *yamalārjunau* in the aforesaid sense is evidently wrong. The second line of the above verse undoubtedly refers to the *Yamalārjuna-bhaṅga* episode connected with the life of the child

ding to the commentator Śrīdhara आङ्गिरसकल्प means अभिचारादिविधि. “नक्षत्रकल्पो वेदानां संहितानां तथैव च । चतुर्थः स्यादाङ्गिरसः शान्तिकल्पश्च पञ्चमः ॥ २ । तथैवाङ्गिरसे कल्पे षट्कर्मणि सविस्तरम् । अभिचारविधानेन निर्दिष्टानि स्वयंभुवा ॥ ६ (Nārādiya-p. 1.51 2, 6).

Kṛṣṇa, which has been described in several Purāṇas; *vide* Harivaṁśa 2.7; Viṣṇupurāṇa 5.6. Brahma-p. 184, Bhāgavata-p. 10.10. It is stated in the Bhāgavata-p. that the two sons of Kubera named Nalakūbara and Maṇigrīva being cursed by Nārada assumed the forms of two Arjuna trees. The word *yamala* in the aforesaid verse simply means ‘*yugma*’ ‘the connected two’.

The same mistake was committed by Hopkins also for he said ‘Yamala and Arjuna (the pair)’ (Epic Mythology, p. 217).

Nalakūbara is an established name in the Purāṇic works. That he is the son of Kubera has been stated in Sabhā-p. 10.19, Rāmā. Uttara 26.32 and Vāyu-p. 70.41. ¹⁸

(15) A wrong view about the name of the city *Gajasāhvaya*

Anugītā 36.51 (= Aśvamedha-p. 51.51) reads :

इत्युक्तवचनं कृष्णं प्रत्युवाच धनञ्जयः ।
गच्छामो नगरं कृष्ण गजसाह्वयमद्य वै ॥

Shri K. T. Telang has rendered *Gajasāhvaya* in this verse by ‘the city of Gajasa’ and has stated in the footnote that it is the same as Hastināpura, the capital of the Pāṇḍavas (Sacred Books of the East, Vol. VIII, p. 394).

According to us it is utterly wrong to think that *Gajasāhvaya* is the city of Gajasa, i. e. the city named Gajasa.

From some of the statements of the Mahābhārata and the Purāṇas it is fairly clear that the city of Hastināpura was founded by king Hastin, a descendant of king Duṣyanta, and it was also called by the name *Gajasāhvaya* (*gaja* being a synonym of *hastin*) and by the names of similar character, namely *Nāgasāhvaya* and *Vāraṇāhvaya* (*nāga* and *vāraṇa* being the synonyms of *hastin*).

18. The Bhāgavata-p. (10.10.24) reads नलकूबरमणिग्रीवावासतुर्यमलार्जुनौ. It appears that since the first foot is metrically defective (on account of having nine syllables), the name नलकूबर was changed into नलकूप. Since कूबर and कूप are not synonymons this change in the name is objectionable. Examples of anuṣṭubh verses with नवाक्षरचरणस are sometimes found in Purāṇic verses, especially in those verses that contain proper names.

Commentators have shown grammatical correctness of the words Gajasāhvaya and Nāgasāhvaya.¹⁹ Justification for using the letter *sa* in these names have also been shown.²⁰

It is to be noted in this connection that the name Hastināpura is an example of *aluksamāsa*, though the form is somewhat unusual.²¹ Sometimes we find the name in the form of Hāstinam puram or Hāstinapuram (Mbh. Sabhā-p. 1.16) in which Hāstina is to be taken in the sense of 'founded by king-Hastin'.

(16) A wrong rendering of Viṣṇupurāṇa 1.2.25

Viṣṇupurāṇa 1. 2. 25 reads :

प्रकृतौ संस्थितं व्यक्तमतीतप्रलये तु यत् ।
तस्मात् प्राकृतसंज्ञोऽयमुच्यते प्रतिसंचरः ॥

It has been translated by Dr. Dasgupta as : "As all manifested things had returned to the *prakṛti* at the time of the last dissolution, the *prakṛti* is called *pratisañcara*" (H. I. P. III, p. 497).

The translation is wrong as the following consideration would show. The verse is on dissolution (*pratisañcara*). It says that on account of the fact as stated in the first half of this verse (cp the word *tasmat*) this (*ayam*) kind of dissolution (*pratisañcara*) is called (*ucyate*) by the name *prākṛta* (*prākṛtasamjñā*). *Prākṛtasamjñā* means one whose *samjñā* (name) is *prākṛta* (प्राकृतः संज्ञा नाम यस्य सः).

It is to be noted here clearly that the verse does not say anything about *prakṛti* (as is thought by the translator) but about *pratisañcara*, precisely the *prākṛta* form of *pratisañcara*. It is well-known that the Purāṇas speak of four kinds of *pralaya* or *pratisañcara*, namely *nitya*, *naimittika*, *prākṛta* or *prākṛtika* and *ātyantika*.²²

19. गजेन सहित आह्वयो नाम यस्य (Śridhara on Bhāgavata 1.4.6); नागसाह्वयो नागेन हस्तिना समान आह्वयः संज्ञा यस्य (Devabodha on Sabhā-p. 43.2).
20. A similar use of स is to be found in the words अर्थसत्त्व (Mahābhāṣya 8.3.72) and वस्तुसत्त्व (Vyāsa-bhāṣya 2.5). तत्त्वमेव सत्त्वम् (Śridhara on Bhāg. 2.7.19).
21. In the sense of हस्तिनः पूः, the usual form is हस्तिपुरम्.
22. For the Purāṇic description of *pralaya*, see Brahma-p. 231-233; Viṣṇu-p. 6. 3-7; Kūrma-p. 2. 45-46; Mārkaṇḍeya-p. 46; Vāyu-p. 100-102; Agni-p. 368-382; Garuḍa-p. 215-217; Bhāgavata-p. 12. 4; Brahmāṇṇa-p. 3. 1-3.

Dr. Dasgupta has failed to notice that in none of the Purāṇas *prakṛti* is called *pratisañcara*. He should know that most of the Purāṇas describe the *prākṛta* form of *pratisañcara* more or less in the same way as is found in the Viṣṇupurāṇa so far as the essential character of *pratisañcara* is concerned. The commentator has explained the verse clearly. He takes अतीतप्रलय not in the sense of the preceding dissolution but all past dissolutions (अतीतग्रहर्ण सर्वप्रलयोपलक्षणार्थम्).

It is remarkable to note that though Dr. Dasgupta has failed to understand the verse, Wilson has translated it correctly (... 'that dissolution is termed elemental, *prākṛta*, p. 11).

(17) A wrong rendering of Viṣṇupurāṇa 1.2.30

यथा सन्निधिमात्रेण गन्धः क्षोभाय जायते ।
मनसो नोपकर्तृत्वात् तथासौ परमेश्वरः ॥

This has been translated by Dr. S. N. Dasgupta as : "His (Parameśvara's) proximity alone is sufficient to produce the disturbance leading to creation; just as an odorous substance produces sensation of odour by its proximity without actually modifying the mind" (H. I. P. vol. III, p. 498).

This translation shows that (i) Dr. Dasgupta does not construe मनसः with क्षोभाय, i. e. he does not construe the words in the verse to make a sentence like यथा गन्धः मनसः क्षोभाय जायते but construes मनसः with उपकर्तृत्वात् and that (ii) he takes the word उपकर्तृत्व in the sense of the act of modifying.

Both of the above views are manifestly wrong. The context shows that the verse must be construed as : यथा गन्धः सन्निधिमात्रेण मनसः क्षोभाय जायते, न तु उपकर्तृत्वात्, तथा असौ परमेश्वरः (सर्गकाले सन्निधिमात्रेण प्रवानं पुरुषं च क्षोभयामास, न तु उपकर्तृत्वात्).

Thus the verse means to say that Parameśvara causes *kṣobha* (agitation, disturbance) in *prakṛti* and *puruṣa* not through any kind of agency but through his proximity. The purpose of using this simile is to show that Parameśvara does not exert any effort in the act of disturbing *puruṣa* and *prakṛit*.

The commentator Śrīdhara is in favour of the meaning of the verse as shown by us. He explains उपकर्तृत्व by तदनुकूलक्रियाकारित्व. The Śākta teacher Bhāskara has quoted this verse as from the Viṣṇupurāṇa with the introductory remarks क्रियान्वयमन्तरेणैव कर्त्रादिकारकभावमापन्ना (Bhāṣya on Latitāsahasranāma p. 66, on the name निष्क्रिया).²³

(18) A wrong view about Pūru, son of king Yayāti

Vācaspati says in his Tattvavaiśārādī: तथा चोक्तं ययातिना पूरौ यौवनमर्पयता (on Vyāsbhāṣya 2.42). The sentence has been rendered by Woods as: As was said by Yayāti when he conferred youth upon his (father) Pūru.²⁴

Woods deliberately used the word 'father' (which does not exist in the comm.) with a view to indicating the relation between Pūru and Yayāti. It is highly unfortunate that Woods erred in indicating such a wellknown relation. That Yayāti was the father of Pūru has been stated in the Mahābhārata and the Purāṇas; vide Adi-p. 83.10; Matsya-p. 32.9-13; Vāyu-p. 93.16-17; Bhāgavata-p. 9.18.33; Viṣṇu-p. 4.10.6; Liṅga-p. 1.66.66; Brahma-p. 12.6; Brahmāṇḍa-p. 2.68.16.

It is a matter of great regret that in his Hindi annotations on the Vyāsbhāṣya the Indian scholar Sureśa Candra Śrīvāstava

23. The verse is found in the Kālikā-p. (25. 4) also with the reading मनसो लोककर्तृत्वात् (in the third foot). The reading लोककर्तृत्व (in the place of नोपकर्तृत्व) is evidently corrupt.
24. Woods seems to read Puru in the Tattvavaiśārādī passage quoted above. In fact the name is Pūru and not Puru as may be proved by the Purāṇic passages mentioning the sons of Śarmiṣṭhā which read द्रुह्यं चानुं च पूरुं च शर्मिष्ठा वार्षपर्वणी (Brahmā-p. 12.6; Vāyu-p. 93.17; Viṣṇu-p. 4.10.2; Bhāgavata-p.9.9.33; Liṅga-p. 1.66.66; Garuda-p. 139.18; Agni-p. 273.23); द्रुह्यं चानुं च पूरुं च शर्मिष्ठा चाप्यजीजनत् (Kūrma-p. 1.22.7); द्रुह्यं चानुं च पूरुं च त्रीनुं कुमारानजीजनत् (Matsya-p. 32.10). There would arise metrical fault if the name is read as Puru.

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committed the same mistake as done by Woods.²⁵

(19) A wrong view about the name of the wife Yati, son of king Nahuṣa

It is stated in the Purāṇa Index by V. R. Ramacandra Diksitar that Yati, the eldest son of Nahuṣa, married Gā, daughter of Kākutstha (s. v. Yati).

The Vāyu and Brahmāṇḍapurāṇa passages referred to in this connection, read काकुत्स्थकन्यां गां नाम लेभे पत्नीं यतिस्तदा (Vāyu. 93.14 Brahmāṇḍa, 3.68.13).²⁶ It appears that Shri Diksitar took Gām as the accusative singular of Gā. Though grammatically the form is correct, yet in fact the name must be taken as Go (the accusative singular form of which is also Gām) and not Gā, which is a meaningless word.

It is to be noted in this connection that while the word Gā as a name is found in none of the Purāṇas, the name Go is often found in these works. As for example (i) one of the Pitṛkanyās was called Go (A. I. H. T., p. 69); (ii) Go was the name of the wife of king Brahmadata (गवि भार्यायाम् Bhāgavata-p. 9.21.25).

(20) A wrong view about Bhārata, the Purāṇic name of India

R. D. Karmarkar in his paper entitled 'The original name of India' writes: "According to Brahmapurāṇa, however, the name Bhārata is after Bharata (son of Duṣṇanta and Śakuntalā) who was a Cakravartin" (A. B. O. R. I. Vol. XXXVI, p. 117). The relevant verse quoted in the footnote is: चक्रवर्ती सुतो जज्ञे दुष्यन्तस्य महात्मनः । शकुन्तलायां भरतो यस्य नाम्ना तु भारताः ॥ (Brahma-p. 13.57). A similar view is expressed by other scholars also. J. H. Dave in his 'Immortal India' says: "Mahābhārata says that it (Hastināpura) was the capital of King Duṣshyanta and of his illustrious son

25. अपने पूज्य पिता पुरु को यौवन का अर्पण करते हुए ययाति ने कहा था (योगसूत्रभाष्यसिद्धि, p. 306).

26. See also Harivamśa 1.30.3 (काकुत्स्थकन्यां गां नाम लेभे; it has the variant ककुत्स्थ). It is worth remarking that while mentioning the name of the wife of Yati Pargiter did not err (Yati married Go, A. I. H. T., p. 167). According to him the reading Kākutstha is better than Kakutstha (*loc. cit.*)

Bharata after whom this country is named as Bhārata” (Vol. III, p. 156). C. V. Vaidya opines : “He (Bharata, son of Duṣyanta)²⁷ gave his name not only to his descendants but also to the whole country, for India down to the present day is known in the Sanskrit literature as the land of Bharata” (The Mahābhārata : A Criticism, p. 84).

A careful reading of the Purāṇas and the Mahābhārata reveals that it was not the son of king Duṣyanta after whose name our country was called Bhārata but it was Bharata of the dynasty of Svāyambhuva Manu of the Svāyambhuva manvantara²⁸ (Bharata, the son of Duṣyanta belonged to the Vaivasvata manvantara).

It should be clearly noted that the Purāṇas and the Mahābhārata expressly state that the Bhāratas (the people called Bharatas) were named after the son of Duṣyanta. The word भारतः cannot be interpreted to mean the name of a country, for the word Bharata, being not the name of a *janapada*, cannot be used in the plural number. The word Bhāratāḥ evidently refers to a people (भारता जनाः). Sometimes the word Bhāratam (in neuter) is used, which must be taken as the name of a dynasty or race (*kula*).²⁹

(21) A wrong view about a statement of the Mahābhārata

Dr. Radha Kumud Mukherjee writes : “Secondly there is a statement of the Mahābhārata (14.66-70) to the effect that there was a period of 1050 (or 1015) years between Mahāpadma’s inauguration and Parikṣit’s birth which took place soon after the Bhārata War” (Hindu Civilization. vol. I, p. 150).

27. The Purāṇic works frequently use the form दुष्यन्त (from the Divādi root duṣ—दुष्यन्तीति दुष्यन्तः). If the forms दुःषन्त and दुष्षन्त are taken to be correct they may also be derived in the following manner : (i) दुस् + अस् + अन्त (अच्); and (ii) दुस् + सन् + क्त with the help of the pṛṣṭodārādi sūtra. The Śatapatha Brāhmaṇa speaks of भरत दौषन्ति in 13.5.4.11, which shows that Bharata’s father was called दुःषन्त.
28. See the initial chapters of the sec. on Bhuvanakośa in most of the Purāṇas.
29. भारताद् भारती कीर्तियेनेदं भारतं कुलम् (Ādiparvan 74.131); शकुन्तलायां भरतो यस्य नाम्ना तु भारतम् (Vāyu-p. 99.134).

A perusal of the relevant chapters of the Mahābhārata would give the lie to the view of Dr. Mukherjee. Chapters 66-70 of the Aśvamedhaparvan describe how Parikṣit was born from the womb of Uttarā, the wife of Abhimanyu and how his life was saved by Kṛṣṇa. Parikṣit was born just after the Bhārata war.

Not only in these chapters of the Aśvamedha-parvan, but in this whole parvan, or even in the whole body of the Mahābhārata there is any mention of the period between Parikṣit and Mahāpadma. A statement to this effect is found in the Purāṇas, namely the Viṣṇupurāṇa (4.24.24); the Vāyu-purāṇa (99.415), the Matsya-purāṇa (273.35) and the Bhāgavata-purāṇa (12.2.26).

(22) A wrong view about the nature of Śrāyantīya sāman

While showing the four forms of the Śrīsūkta as occur in the four Vedas, the Agni-purāṇa says आयन्तीयं तथा साम श्रीसूक्तं सामवेदके (263.2).

According to Dr. S. B. Dasgupta the above sentence means mantras beginning with ‘Śrāyantīya sāman are called the Śrīsūkta of the Sāmaveda.’³⁰

The view is wrong. There is no such mantra as ‘Śrāyantīyam sāma’ etc. in the extant Sāmaveda-saṁhitā. In fact the Vedic song sung on the mantra ‘आयन्त इव सूर्यं विश्वेदिन्द्रस्य’ (267; ed. Svadhyaamandala, Pardi) is called Śrāyantīya sāman. (The form of this song is to be known through Vedic tradition).

(23) A wrong view about the non-mention of Bharata (the author of the Nāṭyaśāstra) in the Purāṇas

Dr. Manomohan Ghosh writes : Purāṇas except the Matsya (24.28-30) are silent on this Bharata, the authority on the Canons of Drama” (The Nāṭyaśāstra; fn. on verses 1. 2-5).

The view is wrong, for we find the passage ‘मनोहराणि गीतानि नृत्यानि विविधानि च ॥ भरतस्य मुनेः शिक्षापण्डितै रचितानि च’ in the Skanda-purāṇa (Viṣṇukhaṇḍa, Utkalakhaṇḍa 17. 50b-51a). That the passage refers to the author of the Nāṭya śāstra is beyond doubt.

30. राधा का क्रमविकाश, p. 20 (It is the Hindi translation of the book originally written in Bengali by Dr. Sashi Bhusan Dasgupta.). The relevant sentence in Hindi is : आयन्तीय साम आदि मन्त्र सामवेदोक्त श्रीसूक्त है.

(24) **A wrong view about the number of the sub-divisions of the seven dvīpas as mentioned in the Purāṇas.**

Dr. Manomohan Ghosh writes : “According to the Puranic geography the world was divided into seven continents, such as Jambu,³¹ Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara. Each of these continents was further sub-divided into nine regions..” (The Nāṭyaśāstra, p. 16, footnote 1).

The above view is partly wrong. That the earth was divided into seven *dvīpas* (continents) is correct, but it is wrong to say that each of these seven *dvīpas* was divided into nine regions (*varṣas*).

A careful perusal of the Purāṇic chapters on *bhuvanakośa* would reveal that (i) the Jambūdvīpa was subdivided into nine *varṣas* (regions), that (ii) the Puṣkara-dvīpa was subdivided into two *varṣas* and that (iii) the rest of the seven *dvīpas*, namely Plakṣa, Kuśa, Krauñca, Śāka and Śālmali were sub-divided into seven *varṣas*.

For the first view, see Matsya-p. 112; Vāyu-p. 37; Brahmāṇḍa-p. 2.14; Brahma-p. 18; Mārkaṇḍeya-p. 53; Liṅga-p. 1.47; Bhāgavata-p. 5.16; Viṣṇu-p. 2.1; Kūrma-p. 1.39; 1.44; Agni-p. 107-108; Garuḍa-p. 1.55; Varāha-p. 74.

The names of the nine *varṣas* of the Jambūdvīpa slightly vary in different Purāṇas. Most probably the correct forms of the names would be : Bhārata, Kimpuruṣa, Harivaṛṣa, Ilāvṛta, Rāmyaka, Hiraṇmaya, Uttarakuru, Bhadrāśva and Ketumāla.

For the second view, see Kūrma-p. 1.49. 1-5; Matsya-p. 123. 13-18; Viṣṇu-p. 2.4. 73-78; Vāyu-p. 49. 104-110; Mārkaṇḍeya-p. 53.20-21; Brahma-p. 20.75-79; Bhāgavata-p. 5.20.31; Liṅga-p. 1.53. 25-26; Varāha-p. 88. The names of the two *varṣas* of the Puṣkaradvīpa are Mahavīta and Dhātākī-khaṇḍa.

(25) **A wrong view about the Rāmāyaṇic description of Nandin**

While speaking of the gods as described in the Rāmāyaṇa Dr. S. Radhakrishnan says that ‘the new divinities of Kāma, Kubera... Nandi the bull, received prominent mention’ (Indian Philosophy, I, p. 482).

31. Dr. Ghosh reads the name with a short *u*; we however are in favour of the form Jambū.

It is true that the Rāmāyaṇa speaks of Nandin³², but nowhere in the Rāmāyaṇa Nandin has been described as a bull. According to the Rāmāyaṇa Nandin has a face resembling that of a monkey (5.5. 2-3); he is *kṛṣṇa-piṅgala* (dark-brown in colour), *vāmana* (with a dwarfish figure), *muṇḍin* (with a shaved head) and *hrasva-bhuja* (having short arms). In 7.16.15 Nandin has been described as the second body of Śiva (शंकरस्यापरा तनुः). All of these epithets can hardly be applied to a bull (a god having the body of a bull).

In this connection it is to be noted that in most of the Purāṇas³³ Nandin is said to be the son of the sage Śilāda (sometimes called Śalāṅkāyana—a *gotra* name). It is said that Śiva himself appeared as a boy before his devotee Śilāda and the boy was accepted by him as his son. The boy was called Nandin since he gladdened his father. The boy worshipped Śiva by practising penance. As a result of Śiva’s boon he became immortal, possessed lordly powers and assumed a divine body.³⁴ That Nandin was a teacher and follower of *śaiva dharma* has been frequently stated in the Purāṇas.

In passing we want to inform our readers that Nandin in a bull form was not unknown to the Purāṇas; see Matsya-p.95.3 (वृषोऽयं वृषरूपेण नन्दो नाम गणाधिपः) but it is wrong to say that the bull form was known to the Rāmāyaṇa also.

(26) **A wrong view about the Īśvaragītā and the Vyāsagītā**

Parameswara Aiyar writes : “The names Īśvaragītā (*vide* Śārīrakabhāṣya 2.1.14 and 2.3.45), Harigītā (Śānti-p. 346.10; 348.

32. Radhakrishnan uses the form Nandi (with a short *i*), which is wrong. The correct form is Nandī (stem—Nandin).

33. Śiva-p. 3.6-7; Varāha-p. 213.69-71; 144.167; Kāsīkhaṇḍa 11.106; Kūrma-p. 2.41. 17-42; Liṅga-p. 1.42-44; 1.25.3. In these passages Nandin has never been described as a bull.

34. Nandin’s assuming a divine body was so well known that philosophical works refer to it while discussing the results of *karman*; *vide* Vyāsabhāṣya 2.12 (नन्दीश्वरः कुमारो मनुष्यपरिणामं हित्वा देवत्वेन परिणतः); see also Vyāsabhāṣya 2.13 and 4. 3.

8, 53) and Vyāsagītā (meaning 'the songs of Vyāsa') in all probability refer to the Bhagavadgītā only and no other work" ('Imitations of the Bhagavadgītā' in Cultural Heritage of India, Vol. III, p. 204-205).

I may inform the learned author that though the Gītā-verses have sometimes been quoted with the remarks 'iti Vyāsah' and the like, indicating that these verses are the compositions of Vyāsa, yet the word Vyāsagītā does not seem to have been used to refer to the Bhagavadgītā. In fact Vyāsagītā is the name given to the several chapters in the Uttarārḍha (second half) of the Kūrmapurāṇa (chaps. 12-33). No independent treatise bearing the name Vyāsagītā is known though there is every possibility of such works.

It is true that the word Īsvaragītā often refers to the Bhagavadgītā, but it is also found as the name of the several chapters of the second half of the Kūrmapurāṇa (Chaps. 1-11). This Īsvaragītā was deemed so important that Vijñānabhikṣu, the commentator of the Sāṃkhyasūtra and the Vyāsabhāṣya, thought it necessary to compose a commentary on it.³⁵

35. This commentary has not been published as yet. MSS. of this comm. were seen and used by such scholars as M. M. Gopinath Kaviraj and Dr. S. N. Dasgupta; *vide* A Hist. of Indian Philosophy (by Dr. Dasgupta) Vol. III, p. 482).

A NOTE ON THE JAVANESE BRAHMĀṆḌA PURĀṆA
IN THE LIGHT OF PRASAT KANDOL DOM
INSCRIPTION OF INDRAVARMAN.

By

SMT. ANAMIKA RAY

The inscription under review was originally published by G. Coedes in his monumental work *Inscriptions du Cambodge*. Its importance, however, was realized after it was incorporated in the *Corpus of Kambuja inscriptions* by R. C. Majumdar along with his learned introduction and a good number of notes and observations so very useful for the reconstruction of history and culture of Indonesia. It was discovered from Prasat Kandol Dom situated very close to Prah Ko in the province of Sutnikom. In all there are 97 verses in the inscription, of which 84 verses are composed in Sanskrit while the rest are in the local Khmer language of Kambuja. In respect of orthography, the special point which calls for notice is the doubling of *ya*, *ṇa* and *ka* with a following *ra* in the words *ācāryya* (v. 29), *ārṇava* (v. 32) and *tarkka* (v. 40). Similar orthographical feature is noticeable in the Indian inscriptions of Gupta period (*Corpus Inscriptionum Indicarum*, Vol. III, p. 4 etc.), which possibly guided the style of the Indonesian poet.

Apparently the inscription describes the military achievements of Indravarman, who is stated to have conquered Cīnadeśa, Campādeśa and Yavadvīpa.¹ But the greater part of it is devoted to the intellectual achievements of Śivasoma. The name of Śivasoma

1. This is described in v. 20 of the inscription, which runs as under : *Cīnacampāyavadvīpabhūhriduttuṅgamastake| Yasyaññā mālatīmālā nirmmalā cumbalāyate||* The word *Cumbala* of this verse is noteworthy. It occurs in two more inscriptions of Kambuja. viz. in verse 95 of the Ta Prohm Inscription of Jayavarman VII and in verse 86 of the Phimanaka Inscription of the same ruler. Cordier takes it to mean a kind of sweet-scented plant while Coedes derives it from Pali *Cumbat* and interprets it in the sense of 'diden'. According to Majumdar, however, the word seems to be of an uncertain meaning (*Inscriptions of Kambuja*, p. 471, fn. 1).