

प्रकाशितोयं राजर्षे शिवलिङ्गसमन्वितः ॥
 स राजा भूतले पुण्ये ख्यातव्यो नात्र संशयः ॥ ८१ ॥
 ततः प्रभृति राजर्षे मानसाख्यसरोवरः ॥
 ऋषिगम्यो सुगम्योभूद् गिरिराजशिरोपरिः(रि?) ॥ ८२ ॥
 मान्धातुश्चरितं राजन् यः शृणोति समाहितः ॥
 प्राप्नोति विष्णुभवनं यावदाहूतसंलवम् ॥ ८३ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे मान्धातुश्चरितं नाम दशमोऽध्यायः ॥ १० ॥

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PAIJAVANA OR PAILAVAKA : A ŚŪDRA YOGIN

By

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The Jyotsnā commentary on the Hathayogapradīpikā (4.15) quotes the following verses without mentioning their source :

जैगोषव्यो यथा विप्रो यथा चैवासितादयः ।
क्षत्रिया जनकाद्यास्तु तुलाधारादयो विशः ।
संप्राप्ताः परमां सिद्धिं पूर्वाभ्यस्त-स्वयोगतः ।
धर्मव्याधादयः सप्त शूद्राः पैलवकादयः ।
मैत्रेयी सुलभा शाङ्गी शाण्डिली च तपस्विनी ।
एते चान्ये च बहवो नीचयोनिगता अपि ।
ज्ञाननिष्ठां परां प्राप्ताः पूर्वाभ्यस्तस्वयोगतः ।

These verses belong to the Viṣṇudharma (an unpublished Upapurāṇa) chap. 98¹ with the readings पैलवकादयः (for पैलवकादयः) and शाङ्गी (for शाङ्गी).

It can be easily noticed that while Jaigīṣavya, Asita, the Janaka kings, Tulādhāra, Dharmavyādhā and others are well-known in the Purāṇic field there is apparently no mention of the Śūdra yogin Pailavaka or Pelavaka in the Purāṇic works which include the Upapurāṇas and the Mahābhārata also.

This yogin must have been well known to the Purāṇic authors as he has been referred to as an example of attaining perfection along with Jaigīṣavya and others. That is why the non-mention of this yogin in the Purāṇas is a problem which requires to be solved.

In the course of my studies I have come across the name of a high-souled Śūdra, Paijavana by name, whose life and activities

1. Vide Dr. R. C. Hazra : Studies in the Upapurāṇas, vol. I. p. 136.

have been elaborately depicted in the Nāgarakhaṇḍa of the Skandapurāṇa (chaps. 243-260). It appears that this person was referred to in the afore-quoted passage of the Viṣṇudharma and the change in the name is not without reason.

While narrating the life of Paijavana the Nāgarakhaṇḍa states at the beginning :

शूद्रः पैजनवो नाम गार्हस्थ्य्यात् शुद्धिमाप्तवान् ,
धर्ममार्गाविरोधेन तन्निबोध महामते । (243.1).

This shows that Paijavana the Śūdra, was a well-known person on account of his virtuousness. *Suddhi* here means *cittasuddhi* which is the indispensable means for acquiring self-knowledge and perfection. Some statements in these chapters show the noble character of Paijavana.² It is also stated that the sage Gālava came to Paijavana and he instructed him in *dharma*, including the worship of *Śālagrāma* and the vow named *Cātur-māsyā* and the like. He is said to have lived in the Tretāyuga (243.2) which indicates that he flourished in the hoary past.

Paijavana has been mentioned in Śāntiparvan 60. 39 which reads : शूद्रः पैजनवो नाम सहस्राणां शतं ददौ । ऐन्द्राग्नेन विधानेन दक्षिणामिति नः श्रुतम् ॥

This shows that Paijavana usually performed such sacrificial acts as were enjoined to him.³ It is to be noted in this connection that the critical edition of the Mahābhārata shows a few variants of the name of Paijavana namely पोजवन, पौलवन etc. (60. 38). These tend to show that the names Paijavana, Pelavaka and Pailavaka belong to one and the same person though it is difficult to ascertain the original name.

A conjecture may however be hazarded about the original form of the name. Most probably Paijavana is the original name. Since this name has apparently no meaning later redactors of the

2. स्वधर्मानिरतः (243.2); न्यायागातघनः, विवेकज्ञः (243.3); विष्णुभक्तिरतः चातुर्मास्ये (243.17).

3. Regarding a Śūdra's fitness (*adhikāra*) for performing sacrifices, see the comments of Nilakaṇṭha on Śānti-p. 60, 39, 40, 41, 42 and 44. CP स्वाहाकारवषट्कारौ मन्त्रः शूद्रे न विद्यते । तस्माच्छूद्रः पाकयज्ञं यजेताव्रतवान् स्वयम् (60.31).

Purāṇas thought to change this name into a significant one. Thus the name was changed into Pelavaka (or Pailavaka) as it is an appropriate name of a Śūdra.⁴

For ascertaining the original form of the name Manuscript evidences of both the Viṣṇudharma and the Jyotsnā commentary are indispensable. Unfortunately such evidences are wanting at present.

4. Pelavaka may be derived from Pelava (meaning delicate, lean, thin, tender) with the suffix क in the sense of कुत्सा or अनुकम्पा (vide Pāṇini 5. 3. 74, 76); पैलवक is the same as पेलवक (अण् स्वार्थे). Thus these two words can be deemed as the appropriate names of Śūdras. The use of the suffix क in the names of Śūdras is often found; compare the names तुषजक (in Mahābhāṣya 4. 1. 33). कृपणक, शबरक (Medhātithi on Manu 2. 31) शम्बूक etc.

REVIEWS AND SHORT NOTICES

Greg Bailey, *The Mythology of Brahmā*. Delhi : Oxford University Press, 1983. Pages : xvi, 256. Price : Rs. 100.00

Gregory M. Baily has given us a solid study of the Hindu deity Brahmā. In this reworking of his doctoral dissertation from the University of Melbourne, the author's intent is to provide a coherent study of the unique place of Brahmā in Hindu mythology and to suggest the meaning of the various roles which that god assumes. His indebtedness to Madeleine Biardeau in this task is clearly acknowledged. In fact, the focal theme of the volume derives from an observation made by Biardeau in her "Études de Mythologie Hindoue" in which she states that Brahmā "is always the god of *pravṛtti*, of activity directed towards outward ventures (particularly sacrificial acts)" (trans. by Bailey, p. xiv). (In contrast, the Vaiṣṇava and Śaiva myths bear both *pravṛtti* and *niṛtti* values.) It is this distinction which Bailey convincingly employs to give unity to the body of Brahmā myths—a body which certainly is variegated and at times even seems internally contradictory. Additionally, he persuasively illustrates "the importance of underlying 'ideologies' and value systems as interpretative keys in the study of Indian mythology" (p. xv).

The volume is divided into four major parts. Bailey argues in the first section, based on a variety of evidence, that the worship of Brahmā was more widely spread and that the god's status was much more important than has been formerly recognized. The second section contains chapters dealing with "Value systems in Hindu mythology" and "Brahmā's functional antecedents in the Vedas." Part three is given over to a discussion of Brahmā's role in cosmogony. It includes analysis of his functions in *prakṛtasarga* and *pratisarga*, in creation by meditation and by offspring, and on the relationship of Brahmā to *rajas* and *pravṛtti* values. The last portion of the book treats the deity's activities in the *avatāra* myths. Throughout the book the author has drawn upon a number of texts for the sake of compiling his corpus of the major myths about Brahmā. In order of citation frequency they are : the *Mahābhārata*,