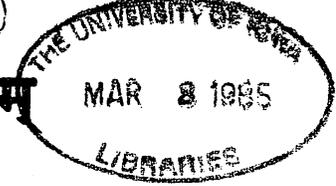


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sense of the house of an ordinary Buddhist. It refers to a Buddhist monastery. A follower of the Brahmanical faith did not have any serious apprehension of being infected with anti-vedicism at the house of a Buddhist householder, but he definitely ran the risk of exposing himself to anti-Vedic influences if he entered a Buddhist monastery.

We know that corruptions gradually crept into Buddhist monasteries in the post-Gupta period. This was mostly due to the prosperity of the monasteries and the increasing influence of Tantric rites and practices. But, possibly by the time of the composition of the verses in question this aspect of the life in Buddhist monasteries had not become so pronounced as to be a reason for stopping common people from entering them.

Thus, we can suggest that the present provision was formulated parallel to the injunction against entering a Jain temple and belongs to a period when resentment against the anti-Vedic stance of Buddhism had gathered momentum and when the earlier association of the term *pāṣaṇḍa* with the corporate activities of the Buddhist Saṅgha had been forgotten; but it was before the Buddhist monasteries had become disreputed for their immoral activities. A date between A. D. 700 and 850 will serve the requirements of the case.

PRAKṚTILAYA IN THE PURĀṆAS

By

RAM SHANKAR BHATTACHARYA

While commenting on the 13th mantra of the *Īśāvāsya-upaniṣad* Śāṅkarācārya remarks : यदुक्तम् अन्धतमः प्रविशन्ति इति (12th mantra) प्रकृतिलय इति च पौराणिकैरुच्यते....

It is remarkable to note here that though *prakṛtilaya* is one of the important topics discussed in the *Yoga*¹ as well as in the *Sāṅkhya* philosophy², yet Śāṅkarācārya thought it necessary to refer to the *Paurāṇikas* (i.e. authors of the *Purāṇas*) while mentioning the authority for *prakṛtilaya*.

It would be wrong to suppose that Śāṅkara referred to the *Purāṇa* as he did not consider the *Yogasūtra* authoritative, for he quoted its *sūtras* twice in his *bhāṣya* on the *Brahmasūtra*; YS.2.44 and 1.6 are found to have been quoted in the *bhāṣya* on Br. Sū. 1.3.13 and 2.4.12 respectively.

From Śāṅkara's remarks it appears that the *Purāṇas* (in which the *Mahābhārata* is also included) contain elaborate descriptions of *prakṛtilaya* and these descriptions were considered by him highly authoritative.

It is necessary to say here something about the nature of *prakṛtilaya*. It is a 'state' which is acquired by those yogins who

1. Cf. भवप्रत्ययो विदेहप्रकृतिलयानाम् (*Yogasūtra* 1. 19). The *Vyāsa**bhāṣya* speaks of the *prakṛtilayas* on YS. 3. 26 (विदेहप्रकृतिलयास्तु. . .).
2. वैराग्यात् प्रकृतिलयः *Sāṅkhyakārikā* 45); न कारणलयात् कृतकृत्यता मग्नवद् उत्थानात् (*Sāṅkhyasūtra* 3. 54). Though this *sūtra* of the *Sāṅkhya-sūtra* does not mention *prakṛtilaya* by name, yet there is not the slightest doubt that it alludes to the state of *prakṛtilaya*. Devala, who was a follower of *Sāṅkhya*, spoke of *prakṛtilaya* as one of the four *prayojanas* (*vide Mokṣakāṇḍa*, p. 8).

rigorously practise acute *vairāgya* but fail to acquire discriminative discernment (*vivekajñāna*). On account of their ignorance about the nature of the constituent principles, especially of the puruṣa principle, these yogins merge after their death into one or other of the eight *prakṛtis*.³

The word *prakṛtilaya* is found to have been used in two different senses in śāstric works. Usually it is analysed as प्रकृतौ (or प्रकृतिषु) लयो यस्य and the word means 'that yogin whose mind has merged into one or other of the eight *prakṛtis*.' (The word *prakṛtilāna* is also used in this sense). It may also be analysed as प्रकृतौ (or प्रकृतिषु) लयः and the word would refer to the state in which the *citta* of a yogin as described above remains.

Following passages about *prakṛtilaya* are found in the Purāṇas.

(A) *Prakṛtilaya* is mentioned in those Purāṇic passages that speak of five goals (*gatis*) of beings, In several Purāṇas the passages are more or less identical—a fact which tends to prove that they existed in older Purāṇic texts also.

(i) The Brahmāṇḍa-p. (1.30.44-45a) reads :

यज्ञेन देवानाप्नोति वैराजं तपसा पुनः ।
ब्राह्मं तु कर्मसंन्यासाद् वैराग्यात् प्रकृतौ लयम् ॥⁴
ज्ञानात् प्राप्नोति कैवल्यं पञ्चैता गतयः स्मृताः ॥⁵

3. 'प्रकृतिलयाः साधिकारे चेतसि प्रकृतिलोने कैवल्यपदमिव अनुभवन्ति यावन्न पुनरावर्ततेऽधिकारवशाच् चित्तमिति' (Vyāsbhāṣya 1. 19). See also "मूढानामपि जायेत तपोदाढ्यन्मनोलयः । प्रकृतौ वा महत्तत्त्वे भवप्रत्यय एव सः ॥" (Bodhasāra of Narahari, sec. on Yogadikṣā 16). Narahari's mentioning of *prakṛti* and *mahat* is to be taken as the उपलक्षण of the other six *prakṛtis*.
4. The printed reading प्रकृते र्जयम् is corrupt and is to be corrected to प्रकृतौ लयम्.
5. These passages have been quoted as from the Mahābhārata in Mokṣakāṇḍa, p. 8 (with the readings संन्यासाद् ब्रह्मणः स्थानम् and ज्ञानात् कैवल्यमाप्नोति).

(ii) A similar passage is found in Agni-p.379.1-2a (with the readings यज्ञैश्च, तपसा पदम्, ब्रह्मणः कर्म).⁶

(iii) An elaborate description of these five *gatis* is found in the Anuśāsana-parvan. (16.60-65a) of the Mahābhārata. The verse (63) on *prakṛtilaya* reads as follows :

अपुनर्भवकामानां वैराग्ये वर्ततां च या ।
प्रकृतीनां लयानां⁷ च सा गतिस्त्वं सनातन ॥⁸

6. Maskarin in his bhāṣya on G. Dh. Sūtra 3.1 quotes the following verse without mentioning its source. Most probably the verse belongs to some Purāṇa (यज्ञेन देवानाप्नोति वैराजं तपसा पुनः । संन्यासाद् ब्रह्मणः स्थानं वैराग्यात् प्रकृतौ लयम् ॥).
7. Since traditional commentators take the word *prakṛti* in *prakṛtilaya* in the sense of प्रकृतौ (or प्रकृतिषु), one expects प्रकृतिषु लयानाम् in the place of प्रकृतीनां लयानाम्. It appears that the *laya* of the *citta* in a *prakṛti* is regarded as the *laya* of *prakṛti* itself in a secondary sense.
8. The critical edition however reads the verse as : अपुनर्भवकामानां वैराग्ये वर्ततां परे । विकृतीनां लयानां च सा गतिस्त्वं सनातन ॥ (16.63). Following points are to be considered in connection with this reading :
 - (i) Though the word *apunarṁāra* is grammatically correct, yet it is hardly used in the works on philosophy of Vedic tradition.
 - (ii) The word *māra* is to be taken in the sense of death or passion and the like. In this sense *apunarṁāra-kāmas* are inferior to *apunarbhavakāmas*.
 - (iii) *Prakṛtilayas* do not possess *paravairāgya* as defined in Yogasūtra 1.16 and as such the reading वैराग्ये वर्ततां परे cannot be accepted as valid. *Paravairāgya* is intimately connected with *vivekajñāna* which invariably leads to isolation. The Sāṁkhya-yoga school asserts that *prakṛtilayas* do not attain isolation; see the comm. on Sām. Kā 45. According to the commentator Gauḍapāda the *vairāgya* in *prakṛtilayas* is अज्ञानपूर्व. Māthara remarks that *prakṛtilayas* possess *vairāgya* without *vivekajñāna*. The Yuktidīpikā observes : विपरीतं यदेव वैराग्यं तुष्टिकाण्डानुपतितं प्रकृत्यादिषु परत्वाभिमानः तत एव प्रकृतिलयो भवति.

It is to be noted here that though this verse uses the expression *apunarbhavakāma* (possessing the desire for not coming again in this transmigratory existence) yet the *prakṛtilayas* are said not to attain isolation or emancipation directly (see footnote 8) That is why the observations of the commentator Nilakaṇṭha (प्रकृतीनां ये लयमभ्यस्यन्ति तेषां दहरादिरूपकारणब्रह्मोपासकानाम् अपुनरावृत्तिरूपा गतिश्चतुर्थी) are against the Sāṁkhya-yoga view.

(B) In some Purāṇic passages *prakṛtilaya* is mentioned in connection with *vairāgya* (dispassion). As for example we find the following verse in Vāyu-p. 102.93b-94 :

शब्दाद्ये विषये दोषविषये पञ्चलक्षणे ॥
अप्रद्वेषोऽनभिष्वङ्गः प्रीतितापविवर्जनम् ।
वैराग्यकारणं ह्येतत् प्रकृतीनां लयस्य च ॥

The expression *prakṛtīnām layasya* undoubtedly refers to the state of *prakṛtilaya*.

(C) The particular form of bondage (*bandha*) found in the *prakṛtilayas* is called *prākṛta*. This bondage is also mentioned in some Purāṇic passages; *vide* Vāyu-p. 101.59; Brāhmaṇḍa-p. 3.3.37b-38.⁹ An enumeration of *bandhas* (which are eight in number since there are eight *prakṛtis*, according to Sāṁkhya; cp. अष्टौ प्रकृतयः Tattvasamasa-sūtra-1). For प्रकृत्यष्टकबन्ध, see Śiva-p. I. 18. 2-4.¹⁰

(iv) In the eight entities in which the *citta* of a yogin gets dissolved, seven are called *prakṛtīvikṛtis* and one is called *prakṛti* proper. As the word *prakṛti* is used in the names of all the eight entities in which the mind of a Yogin gets dissolved, the word *prakṛtilaya* seems to be more justified than the word *vikṛtilaya*. This is why the reading प्रकृतीनां लयानाम् is preferable to विकृतीनां लयानाम्

9. प्राकृतेन च बन्धेन तथा वैकारिकेण च ।
दक्षिणाभिस्तृतीयेन बद्धोऽत्यन्तं विवर्तते ॥
इत्येते वै त्रयः प्रोक्ता बन्धा अज्ञानहेतवः ।
(Brāhmaṇḍa-p. 3.3.37b-38; Vāyu-p. 102. 59-60a).
- 10 प्रकृत्याद्यष्टबन्धेन बद्धो जीवः स उच्यते ।
प्रकृत्याद्यष्टबन्धेन मुक्तो जीवः स उच्यते ॥२
प्रकृत्यादिगोशकारो मुक्त इत्युच्यते स्वतः ।
बद्धजीवस्तु निर्मुक्तो मुक्तजीवः स कथ्यते ॥३

(D) The period for remaining immersed in each of these eight *prakṛtis* has not been mentioned in the works on philosophy. It is the Vāyu-purāṇa which contains a passage that specifies the period as follows :

दश मन्वन्तराणीह तिष्ठन्तीन्द्रियचिन्तकाः ।
भौतिकास्तु शतं पूर्णं सहस्रं त्वाभिमानिकाः ॥
बौद्धा दश सहस्राणि तिष्ठन्ति विगतज्वराः ।
पूर्णं शतसहस्रं तु तिष्ठन्त्यव्यक्तचिन्तकाः ॥
पुरुषं निर्गुणं प्राप्य कालसंख्या न विद्यते ॥¹¹

Here the *bhautikas* are those beings whose minds are immersed in the five *bhūtas*, i. e. the *tanmātras*¹², which are regarded as *prakṛtis*. *Ābhimānikas* are those whose minds are immersed in the *ahankāra* principle—one of the eight *prakṛtis*. *Bauddhas* are those whose minds are immersed in the *mahat* principle—one of the eight *prakṛtis*. *Avyakta* is the *prakṛti* in its equilibrium state. It is to be noted in this connection that the *indriyacintakas* do not fall under the field of *prakṛtilaya*, for the *indriyas* are not regarded as

प्रकृत्यग्रे ततो बुद्धिरहंकारो गुणात्मकः ।
पञ्चतन्मात्रमित्येतत् प्रकृत्याद्यष्टकं विदुः ॥४

(Śiva-p. 1. 18. 2-4). Mention of eight *prakṛtis* is found in many places in Itihāsa-Purāṇa literature. While commenting on 'प्रकृतिभ्यः परं यत्तु तदचिन्त्यस्य लक्षणम्' (Bhṣma-p. 5. 12) Devabodha takes *prakṛti* in the sense of eight *prakṛtis* (प्रकृतेरेकस्याः प्रकृतिविकृतिभ्यः सप्तभ्यः).

11. These verses are found neither in the extant Vāyu purāṇa nor in the Vāyaviya section of the Śiva-purāṇa. It is quite possible that these verses were left by the later redactors of the older Purāṇic texts in which they occurred. There is a Vāyaviya-upapurāṇa (*vide* Studies in the Upapurāṇas, I, p. 489). As it has not been published, it cannot be said whether these verses belong to this Upapurāṇa or not. That these verses belonged to some Purāṇic work was known to ancient teachers. Medhātīthi (on Manu 1.78) quoted these verses (with slight variations) with the remarks "उक्तं हि पुराणकारेण".
12. *Tanmātras* are sometimes called by the name *bhūta* as has been stated by the comm. *Yuktidīpikā* : भूतसंज्ञा हि तन्मात्राणाम् (22).

prakṛtis; similarly those beings, who abide in the *puruṣa*-principle, are not to be taken as *prakṛtilaya*, as *puruṣa* is not a *prakṛti*.

(E) Some Purāṇic passages are found to refer to the state of *prakṛtilaya* without using the name, an example of which is found in Śānti-p. 217.21 which reads : रजोवर्जोऽप्ययं देही देहवान् शब्दवच्चरेत् । कार्यैरव्याहृतमतिर्वैराग्यात् प्रकृतौ स्थितः ॥ That this verse refers to the *prakṛtilaya* has been clearly shown by the comm. Nīlakaṇṭha.¹³ The expression प्रकृतौ स्थितः undoubtedly shows that the verse speaks of *prakṛtilaya*. There are such verses in the Purāṇas as seem to refer to the *prakṛtilayas* though they contain neither the words *prakṛti* and *laya* nor their equivalents. Vide Vāyu-p. 102.32b-33;¹⁴ here the words आजवञ्जवीभाव and स्थान seem to refer to the state of *prakṛtilaya*. The passage अव्यक्ते संप्रलीयन्ते सर्वे ते क्षणदर्शिनः (Vāyu-p. 101.85. Brahmāṇḍa-p. 3.2.83) may also refer to this state.

Though the extant Purāṇas do not seem to contain much material on the state of *prakṛtilaya*, yet Śāṅkara's referring to the Purāṇas indicates that the older forms of the Purāṇas did contain much more material than is found in the extant ones.¹⁵ It is quite

13. अयं देही रजोवर्जो बाह्येन्द्रियप्रवृत्तिशून्यः समाधौ संत्यक्तस्थूलदेहोऽपि देही पुरुषो देहवान् भूत्वा शब्दवत् शब्दादिवत् कार्यं सूक्ष्मशरीरं चरेद् अनुचरेत् । यत्तु कार्यैरव्याहृतमतिः स वैराग्यात् सूक्ष्मभोगेष्वपि निःस्पृहः प्रकृतौ लीयते, न तु प्रकृतेः परं पुरुषं प्राप्नोति । अयं भावः—स्थूलसूक्ष्मकारणशरीरैर्मुक्तो योगी सर्वो मोक्षमश्नुते; स्थूलमात्रविहीनो विदेहः स्थूलसूक्ष्माभ्यां विहीनः प्रकृतिलयः । एतौ हि सुषुप्तिस्थवद् उत्तरकक्ष्यां प्रविविक्षन्तौ मध्ये लयेनाभिभूतौ निर्विकल्पं परमनुभवत इव । अतएव तयोर संप्रज्ञातः संसारहेतुः । तथा च सूत्रितम्—भवप्रत्ययो विदेहप्रकृतिलयानाम् (Ys. 1.19) (Comm. on Śānti p.217.21).

14. संसिद्धकार्यकरणाः संसिद्धा ज्ञानिनस्तु ये ॥
गत्वाजवञ्जवीभावे स्थानेष्वेषु प्रसंयमात् ।

15. It is remarkable to note that after describing the five *gatis* (in which *prakṛtilaya* is included) the Anusāsana-p. says वेदशास्त्रपुराणोक्ताः पञ्चैता गतयः स्मृताः (16.65a). That *prakṛtilaya* was described in the Vedic as well as in the Purāṇic works is undoubtedly proved by this statement. Most probably the Purāṇic works referred to in this verse are older than the extant Purāṇas in which *prakṛtilaya* has been described.

likely that a large number of Purāṇic passages on this state occurring in the older forms of the extant Purāṇas were left in later times by the authors of the extant Purāṇas, as these authors, whose chief purpose was to preach sectarian religions in various ways, felt no interest in the tasteless theme of *prakṛtilaya*.

Prakṛtilaya falls under the field of *nirbīja* form of concentration (*samādhi*). It is gratifying to note that the *nirbīja samādhi* has been described in the Purāṇas in a considerable number of passages.¹⁶

16. तत्रान्यज्ञानरोधेन योगिनो यान्ति ये लयम् । संसारकर्मणीती ये यान्ति निर्बीजतां द्विज ॥ (Viṣṇu-p. 1.22.50); अन्ये निर्बीजयोगेन ब्रह्मभावेन भाविताः . . . (Kūrma-p. 2. 48.44); योगं निर्बीजमत्यन्तं दुःखसंयोग-भेषजम् (Bhaviṣya, Brāhma, 62. 13); निर्बीजमत्यन्तदुःखसंयोग-भेषजम् (Viṣṇudharma; vide Studies in the Upapurāṇas, I, p. 121).