

सम्पादक-मण्डल

- डा० रामकरण शर्मा
भूतपूर्व कुलपति, सम्पूर्णानन्द संस्कृतविश्वविद्यालय, वाराणसी; नयी दिल्ली
- डा० रामचन्द्र नारायण दाण्डेकर
भण्डारकर प्राच्यशोधसंस्थान, पुणे
- डा० जे० गोण्डा, उटरेख्ट, नीदरलैण्डस्
- डा० जोर्जो बोनाजोली

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the Purāṇas.

पुराणम्—PURĀṆA

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MANKIND AS DESCRIBED IN THE PURĀṆAS

By

RAM SHANKAR BHATTACHARYA

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

1. तथाभिधायतस्तस्य सत्याभिधायिनस्ततः । प्रादुर्बभूव चाव्यक्ताद् अर्वाक्-
स्रोतस्तु साधकम् ॥15 यस्मादर्वाक् प्रवर्तन्ते ततोऽर्वाक्स्रोतसस्तु ते । ते च
प्रकाशबहुलास्तमोऽद्रिक्ता रजोऽधिकाः ॥16 तस्मात्ते दुःखबहुला भूयोभूयश्च
कारिणः । प्रकाशा बहिरन्तश्च मनुष्याः साधकाश्च ते ॥17 (Viṣṇu-p.
1.5.15-17); अथाभिधायितस्तस्य सत्याभिधायिनस्तदा ॥52ख प्रादुर्बभूव
चाव्यक्तादर्वाक्स्रोतः सुसाधकम् । यस्मादर्वाग् व्यवर्तते(?) ततोऽर्वाक्स्रोत
मुच्यते ॥53 ते च प्रकाशबहुलास्तमःसत्त्वरजोऽधिकाः । तस्मात्ते दुःखबहुला
भूयोभूयश्च कारिणः ॥54 प्रकाशा बहिरन्तश्च मनुष्याः साधकाश्च ते ।
लक्षणैस्तारकाद्यैस्ते अष्टधा च व्यवस्थिताः ॥55 सिद्धात्मानो मनुष्यास्ते
गन्धर्वसहस्रमिणः । इत्येष तैजसः सर्गो ह्यर्वाक्स्रोताः[तः] प्रकीर्तितः ॥56
(Vāyu-p. 6.52b-56); तस्माभिधायतः सर्गं सत्याभिधायिनस्तदा ।
प्रादुर्बभौ भौतसर्गः सोऽर्वाक्स्रोतस्तु साधकः ॥46 यस्मात्तेऽर्वाक् प्रवर्तन्ते
ततोऽर्वाक्स्रोतसस्तु ते । ते च प्रकाशबहुलास्तमःस्पृष्टरजोऽधिकाः ॥48
तस्मात्ते दुःखबहुला भूयोभूयश्च कारिणः । प्रकाशा बहिरन्तश्च मनुष्याः
साधकाश्च ते ॥49 लक्षणैर्नारकाद्यैस्तैरष्टधा च व्यवस्थिताः । सिद्धात्मानो
मनुष्यास्ते गन्धर्वः सहस्रमिणः ॥50 (Brahmaṇḍa 1.5.47-50);
तथाभिधायतस्तस्य सत्याभिधायिनस्ततः । प्रादुर्बभौ तदाव्यक्ताद् अर्वाक्-
स्रोतस्तु साधकः ॥25 यस्मादर्वाग् व्यवर्तन्ते ततोऽर्वाक्स्रोतसस्तु ते । ते च
प्रकाशबहुलास्तमोऽद्रिक्ता रजोऽधिकाः ॥26 तस्मात्ते दुःखबहुला भूयोभूयश्च
कारिणः । प्रकाशा बहिरन्तश्च मनुष्याः साधकाश्च ते ॥27 (Mārkaṇḍeya-
p. 47.25-27); ततोऽभिधायतस्तस्य सत्याभिधायिनस्तदा । प्रादुरासीत्
तदाऽव्यक्तादर्वाक्स्रोतस्तु साधकः ॥19 ते च प्रकाशबहुलास्तमोऽद्रिक्ता
रजोऽधिकाः । दुःखोत्कटाःसत्त्वयुता मनुष्याः परिकीर्तिताः ॥10 (Kūrma-
p. 1.7.9-10, cr. ed.); ततोऽभिधायतस्तस्य सत्याभिधायिनस्तदा ॥
प्रादुरासीत् ततोऽव्यक्तादर्वाक्स्रोतास्तु साधकः । यस्मादर्वाक्प्रवर्तन्ते

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

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

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

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

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

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

(1)

ते च प्रकाशबहुलास्तमोद्रिक्ता रजोघिकाः²—The words *bahula*, *udrikta* and *adhika* are synonymous; they show abundance (i. e. a dominant or developed stage) of the three *guṇas*, namely *sattva* (the sentient principle), *rajas* (the mutative principle) and *tamas* (the static principle) existing in human beings. The word *prakāśa*

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

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

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

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

(2)

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

3. Cp. Sām. Kā : प्रीत्यप्रोतिविषादात्मकाः प्रकाशप्रवृत्तिनियमार्थाः (12) and सत्त्वं लघु प्रकाशकमिष्टम् (13).
4. Cp. राजसैस्तामसैः सात्त्वैर्युक्तो मानुष्यमाप्नुयात् (Śānti-p. 314.9).
5. गुणप्रधानभावकृतस्तेषां विशेषः (Vyāsabhāṣya on YS. 2.15); परस्परार्ङ्गाङ्गित्वेऽपि असंभिन्नशक्तिप्रतिभागाः (on YS. 2.18).
6. प्रवृत्त्या रजसो यच्च कर्मणां करणात्मकम् । जनार्दन नमस्तस्मे त्वद्रूपाय नरात्मने ॥
7. The reading संवृता बहिरन्तश्च (Liṅga-p.) is manifestly wrong as man cannot be *samvṛta* (concealed) internally

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

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

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

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

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

(3)

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

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

It is to be noted that *pas'us* and *mṛgas* are mentioned here separately. It seems that *pas'us* are domestic animals while *mṛgas* are wild animals (Bālarāma Udāsīna's comm. on Sām. Kā 53). This may be the original view, for the Purāṇas are found to divide *pas'us* into *grāmyas* and *āraṇyas*; see Viṣṇu-p. 1. 5. 50-51; Vāyu-p. 9.46b-48a; Mārkaṇḍeya-p. 48. 29-30; Brahmāṇḍa-p. 1.8. 47-49,

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

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

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

(4)

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

लक्षणैस्तारकाद्यैस्ते अष्टधा च व्यवस्थिताः ।
सिद्ध्यात्मानो मनुष्यास्ते गन्धर्वसहस्रमिणः ॥¹⁵

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

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

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

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

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

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

16. The comm. Māṭhara, Gaudapāda, Jayamaṅgalā and Tattvavaiśāradi mention Tāra (neuter); the Yuktidīpikā, Tāraka (neuter). The Sāṁkhyasaptati-vṛtti (vi) (ed. by Dr. E. A. Solomon) also reads Tāra (neuter). Tāraka is the same as Tāra (स्वार्थकः). See also the commentaries on the Tattvasamāsa-sūtra अष्टधा सिद्धिः (17).
17. The verse in the corrected form would be : स्थावरेषु विपर्यासः तिर्यग्योनिष्वशक्तिता । सिद्ध्यात्मानो मनुष्यास्तु तुष्टिर्देवेषु कृत्स्नशः ॥ (Vāyu-p. 6.68b-69a; Liṅga-p. 1.70.158; Brahmāṇḍa-p. 1.5.61b-62a). Cp. Yuktidīpikā on Sām. Kā 51 (विपर्ययात् तावत् स्थावरेषु । ते हि मुख्याः स्रोतसो विपर्ययात्मानः । अशक्तेः तिर्यक्षु । ते हि तिर्यक्स्रोतसोऽशक्त्यात्मानः । तुष्टिर्देवेषु । ते हि ऊर्ध्वस्रोतसः तुष्ट्यात्मानः । मनुष्यास्तु अर्वाक्स्रोतसः संसिद्ध्यात्मानः । तस्मात् त एव तारकादिषु प्रवर्तन्ते ।)
18. The correct reading of the verse would be : पञ्चमोऽनुग्रहः सर्गः स चतुर्धा व्यवस्थितः । विपर्ययेणाशक्त्या च तुष्ट्या सिद्ध्या तथैव च ॥

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

(5)

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

(See *Vāyu-p.* 6.57; *Brahmāṇḍa-p.* 1.5.51 *Liṅga-p.* 1.70.157; *Padma-p.* 5.4.66; *Mārkaṇḍeya-p.* 47.28). Printed readings of all these verses are corrupt in some places. Śāṅkara in his *bhāṣya* on *Śvetāsvatara-up.* 1.4 informs us that in the *Brahmapurāṇa* an account of *Viparyaya*, *asākti*, *tuṣṭi* and *siddhi* with their fifty varieties was given: एवं विपर्ययाशक्तितुष्टिसिद्ध्याख्याः पञ्चाशत्प्रत्ययभेदा व्याख्याताः । एवं ब्राह्मपुराणे कल्योपनिषद्व्याख्यानप्रदेशे षष्टितमाध्याये पञ्चाशत्प्रत्ययभेदाः प्रतिपादिताः । The extant *Brahma-p.* has no chapter on this topic, though it contains a few chapters on *Sāmkhya-Yogic* matters (which seem to be borrowed from the *Śānti-p.* of the *Mahābhārata*). This evidently shows the existence of an earlier recension of the *Brahma-purāṇa*. The fifty varieties of *Viparyaya* etc. have been mentioned in *Sāmkhyakārikā* 46-47.

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

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

(6)

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

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

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

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

20. मानुषानन्दाच्छतगुणेनोत्कृष्टो मनुष्यगन्धर्वाणामानन्दो भवति । मनुष्याः सन्तः कर्मविद्याविशेषाद् गन्धर्वत्वं प्राप्ता मनुष्यगन्धर्वाः । ते हि अन्तर्धानादिशक्तिसंपन्नाः सूक्ष्मकार्यकरणाः । तस्मात् प्रतिघातात्पत्वं तेषां द्वन्द्वप्रतिघातशक्तिसाधनसंपत्तिश्च । ततोऽप्रतिहन्यमानस्य प्रतीकारवतो मनुष्यगन्धर्वस्य स्यात् चित्तप्रसादः । तत्प्रसादविशेषात् सुखविशेषाभिव्यक्तिः . . . देवगन्धर्वा जातित एव (शंकर on तै. उप. 2.8).
21. वैकारिकस्तैजसश्च भूतादिश्चैव तामसः (*Kūrma-p.* 1.4-18; *Viṣṇu-p.* 1.2.35); वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा (*Bhāgavata-p.* 3 5, 30); see also *Mārkaṇḍeya-p.* 45.38.

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

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

(7)

Absence of sub-division in human beings—

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

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

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

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

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

(8)

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

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

26. चतुर्दशविधं ह्येतद् बुद्ध्वा संसारमण्डलम् (Vāyu-p. 15.1; Liṅga-p. 1.88.74); अष्टभेदान् सुरान् कृत्वा तिर्यग्योनिं च पञ्चधा । मनुष्यानेक-
भेदांश्च सृष्टिमेवं ससर्ज ह ॥ (Sk. Avantikṣetra 2.31); देवानां
जातयश्चाष्टौ तिरश्चां पञ्च जातयः । मनुष्याश्च प्रवर्तन्ते.....(Liṅga-p. 2.
10.41); दैवमष्टविधं ज्ञेयं तिर्यग्योन्यं च पञ्चधा । सर्वमेकं च मानुष्यमेतत्
संसारमण्डलम् (Devī-p. 10.2.7); देवानां योनयश्चाष्टौ मानुषी नवमी
च या । तिरश्चां योनयः पञ्च भवन्त्येवं चतुर्दश ॥ (Śiva-p. 5.4.10;
'मानुषी नवमी' shows that the human beings are of one kind only). The comm. on the Gaṇakārikā of Bhāsa-
rvajña seems to quote the aforequoted Devī-purāṇa verse (p, 11; with the reading पर्वमेकं तु मानुष्यम्, which
seems to be the correct reading).
27. अर्वाकस्रोतस् is a word of the Bahuvrihi class. In some Puranic passages it is rightly used (in neuter) as an adjective of साधकम् or wrongly used as an adjective of साधकः or सर्गः (this seems to be a corrupt reading). Śrīdhara takes the neuter use (as an adjective of some masculine word) as an ārṣa usage.

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

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

(9)

Place of Arvāk-srotas

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

28. For the meaning of *arvāc*, see Chān. up. 1. 7. 6 (ये चैतस्मादर्वाङ्घ्रि लोकाः), 3.10.4(अर्वाङ्घ्रिस्तमेता), Br̥Ar.4.4.16 (यस्मादर्वाङ्घ्रि संवत्सर'''); अर्वाङ्घ्रित्यधरे (V. 1. अवरं) (Gaṇaratna-mahodadhī 1. 17); अवरं त्वर्वाङ्घ्रि (Amara 3. 4. 16); Cp. अधर्मार्थादिवेशब्दादञ्चत्यन्तस्त्वनव्ययम् (Prakriyā-sarvasva, pt. iv. p. 185).

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

(10)

Concluding remarks

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

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

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

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

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

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

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

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

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

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

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

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

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

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