

SOME NOTES ON THE GAṄGĀ-MĀHĀTMYA  
IN THE NĀRADA-PURĀṆA \*

In the year 1952 the Hindī Sāhitya Sammelan, Prayāg brought out a book entitled *Purāṇō mē Gaṅgā*, based on puranic texts pertaining to the holy river collected and translated into Hindī by Rām Pratāp Tri-pāṭhī. It was edited by Dayāśankar Dube. The work is divided into three parts, namely:

- *Śrī Gaṅgā-māhātmya*, in six chapters,
- *Utpatti-khaṇḍa*, in fourteen chapters,
- *Stuti-khaṇḍa*, in six chapters.

It contains also an Appendix (*Parīśiṣṭa*) reproducing three chapters of the *Brahmavaivarta-Purāṇa*<sup>1</sup>. The present paper is confined only to

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1. No reference is given. As far as the *Stuti-khaṇḍa* and the *Parīśiṣṭa* are concerned, they are as follows:

*Stuti-khaṇḍa* I = BvP II, 10, 97-110.

II = *Skanda-Purāṇa, Kedāra-khaṇḍa* (Veikateśvara ed., Bombay, 1906) 38, 7-168 (chapters 27 to 29 of this text — which, it is to be noted, is quite different from the *Kedāra-khaṇḍa* of the vulgate edition of the *Skanda-Purāṇa* brought out in 1908-1909 by the same Publisher — contain the *Sagaropākhyāna*, and chapters 30 to 40 the *Bhagirathopākhyāna* together with the *Gaṅgāvatarāṇa*).

III = BvP II, 10, 114-135.

IV = SkP IV, *Kāśī-khaṇḍa*, part I, 27, 35-84.

*Parīśiṣṭa* I = BvP II, 10, 1-90.

II = BvP II, 11, 1-142 (complete).

III = BvP II, 12, 1-23 (complete).

parts one and two of the book. They, in fact, form a homogeneous text, which, in my opinion, should have been entitled *Gaṅgā-māhātmya* and divided in two parts: *Māhātmya-khaṇḍa* and *Utpatti-khaṇḍa*. It is important to note that the selections have been made from one and only *Purāṇa*, the *Nāradya*- or *Bṛhannāradya-Purāṇa*<sup>2</sup>, so far as the *Gaṅgā-māhātmya* is concerned.

As Tripāthī states in his *Bhūmikā*<sup>3</sup>, there are many puranic texts dealing with the sacred river Gaṅgā<sup>4</sup>, but among them that of the *Nārada-Purāṇa* is particularly interesting, for it is the most complete and exhaustive. In this comparatively modern compilation, the topics are arranged in a way quite different from the one of the source (as it can easily be seen in Appendixes I and II) and it seems that the text has been adapted once more to suit the requirements of the compiler, in the same way as the *paurāṇika*-s have been taking liberty with these texts from the times immemorial. In this new form given to it by Tripāthī, the text, nevertheless, has some logic in the sequence of the various topics, which, briefly, are as follows:

### 1. Introduction and first eulogy of Gaṅgā (PmG-GM I)

Invocation to Vyāsa and to Ādideva. Meeting of Saunaka and other *muni*-s and their decision to approach the *paurāṇika* Sūta in the Sid-

2. Cfr. *NāP* I, 1-2; 6-11; 12; 15-16; II, 38-43. A table of concordance is presented in Appendix I of the present paper. The *Bṛhannāradya-Purāṇa* of the Veṅkaṭeśvar Press edition is not to be confounded with the *Bṛhannāradya-Purāṇa* edited in Vārāṇasī, Caukhambā Amarbhārtī Prakāśan, by Pt. Hṛṣīkeś Śāstrī in 1891 (2nd ed., 1957). This text is an *Upapurāṇa*: it consists of 38 *adhyāya*-s, which correspond to *adhyāya* 1 to 41 of the *Nāradya-Mahāpurāṇa* (cfr. R. C. HAZRA, *Studies in the Puranic Records on Hindu Rites and Customs*, Delhi, 2nd ed., 1975, p. 130).

3. Cfr. *Purāṇō mē Gaṅgā*, cit., p. gha.

4. The references given in the *Bhūmikā* are often uncorrect and mostly incomplete. The main puranic texts dealing with Gaṅgā are the following ones (refer to Appendix V for Abbreviations): *AP* 110; 273, 30ab; *BhP* I, 8, 2 and 19, 5-6; III, 5, 40; IV, 21, 31; V, 17; VIII, 21, 3-4; IX, 9, 1-14 and 15, 3; X, 41, 15 and 70, 44; *BrP* 8, 75cd-77ab; 63, 15; 71, 3; 73, 60-64; 74-76; 78; 90, 32-33; 105, 20ab; 107, 59 ff.; 119; 172-175; *BṛdP* I, ii, 18; II, iii, 54, 48-51; II, iii, 56, 34-54; II, iii, 63, 25-28; *BvP* II, 6 and 10-12; III, 3, 36; IV 34 and 35, 1-7 *DbhP* II, 3-4; VIII, 7; IX, 1, 60 ff.; IX, 6-8 and 11-14; *GP* I, 138, 30cd; *KP* I, 12, 21; I, 16, 56; I, 20, 9-10; I, 34, 29; I, 35, 29-38 (*Prayāga-māhātmya*); I, 44, 28 ff.; *LP* I, 52, 1-10; I, 66, 19-20; I, 82, 88; *MāP* 12, 44; 56; *MtP* 104, 13-19 and 106, 53-56 (*Prayāga-māhātmya*); 121, 37-42; 180-185 (*Kāśī-māhātmya*); *NāP* I, 6-11 and 16; I, 119, 7-9; II, 38-43; II, 51, 1-18 (*Vārāṇasī-māhātmya*); *SK* 16; 29, 55; *PP* I, 33-37 (*Kāśī-māhātmya*); V, 8, 149 f.; V, 25, 182-184; V, 60; VI, 21-23; VI, 82; VI, 267, 42-44; *SP*, *Koṭirudrasaṃhītā* 4; *Umāsaṃhītā* 39, 7cd-8ab; *Vāyavya-saṃhītā* 40; *SkP* I, i, 17, 69; I, i, 19, 14-16; I, ii, 58, 6-7; I, iii/i, 6, 98 = I, iii/i, 12, 3; III, ii, 31, 7; IV, i, 27-29; IV, ii, 92; V, i, 68, 7; VII, ii, 18, 270-276; *VāmP*, *Saromāhātmya* 13, 7; *VāmP* 65, 33-34; *VarP* 71, 33 ff.; 82; *VāP* I, 42 and 47; II, 26, 167 f.; *VP* II, 2, 33-34; II, 4, 28-31 and 35; II, 8, 108-117. For a rather complete description of the Sāgara-Gaṅgāvatarāṇa myth in the Sanskrit epics and the *Purāṇa*-s see ANDREAS BOCK, *Der Sāgara-Gaṅgāvatarāṇa-Mythus in der episch-purānischen Literatur*, in « Alt- und Neu-Indische Studien », herausgegeben vom Seminar für Kultur und Geschichte Indiens an der Universität Hamburg, no. 27, Stuttgart, 1984.

dhāśrama in order to put some questions to him. Sūta, in his turn, reports a dialogue between Nārada and Sanaka, who is the narrator of one part of our text, the other being Vasu. Sanaka narrates the *paraṅ guhyam*, i.e. the great secret, which may be the *māhātmya* itself of the holy river: first eulogy of Gaṅgā (GM I, 32-71).

## 2. The evidence (GM II-III)

The story of Saudāsa Mitrasaha Kalmāṣapāda: it contains also a description of the *guru* (III, 31-56) and a short eulogy of Gaṅgā (III, 88-91).

## 3. The great eulogy - Part one (GM IV-VI)

*Gaṅgā-māhātmya* expounded by Vasu to Mohinī: the greatness and the glory of the sacred river and its excellence among the *tīrtha*-s. Merits connected with *darśana-sparśa-pāna*, *snāna* and *smaraṇa*. Particular merit of *snāna* at different places and times. List of *tīrtha*-s (GM VI, 28-52).

## 4. The origin of the holy river (UK I-IV)

The victory of Bali and other Daitya-s over the Deva-s and the penance of Aditi. Viṣṇu appears to Aditi, who recites a *stotra* in his honour (UK II, 19-39). Viṣṇu's birth as Aditi's son, Vāmana; *stotra* recited by Kaśyapa (UK III, 5-15). Vāmana's presence in the *dirghasattra* of Bali and his request for three steps of land. Vāmana's narration of the efficacy and importance of the *bhūmidāna*: the story of the poor *brāhmaṇa* Bhadramati. The three steps of Viṣṇu Trivikrama and the origin of the *ākāśa*-Gaṅgā flowing through the crevice produced by the toe of Viṣṇu in the shell of the cosmic egg. *Stotra* recited by the gods (UK IV, 46cd-49ab).

## 5. The descent of the holy river on the earth (UK V-X)

The story of Bāhu and the birth of Sagara in Aurva's *āśrama*. The two wives of Sagara, Keśinī and Sumati, give birth respectively to Asamañjas and to the 60.000 Sāgara-s. The episode of the horse of Sagara's *aśvamedha*: the 60.000 Sāgara-s are reduced to ashes by the sage Kapila in the Pātāla. Aṃśumat, son of Asamañjas, recovers the horse and the *aśvamedha* is celebrated. The story of Bhagīratha: dialogues of the king with Dharmarāja and Bhṛgu. The penance of Bhagīratha. The *deva*-s approach Viṣṇu, reciting a *stotra* in his honour (UK X, 11cd-19ab). Viṣṇu appears to Bhagīratha and suggests to pray to Śiva, which the king does by a *stotra* (UK X, 35cd-53). Bhagīratha receives Gaṅgā as a gift from Śiva. The ashes of the Sāgara-s are purified and they reach the Viṣṇuloka.

## 6. The great eulogy - Part two (UK XI-XIV)

The special value of *snāna*, *vrata*-s and other practices when performed on the banks of the Gaṅgā. Description of the *mūrti* of the Goddess which is to be worshipped. The importance of *dāna*. Description of the various *godāna*-s (specially of the gift of a *guḍadhenu*) and of *Gaṅgā-pūjā*. *Stotra* in honour of Gaṅgā (UK XIV, 9-24). The greatness of Gaṅgā, identified with the Supreme Being. Expanse of *garbha*, *tīra* and *kṣetra* of the Gaṅgā. Efficacy of the reading or listening of the *Gaṅgā-māhātmya*.

The sequence of the topics in the two texts (*PmG* and *Nāp*) is different and is analysed in Appendix II, according to the six parts of the story just dealt with.

In the text of the *Nārada-Purāṇa*, part I, at the end of the story of Mārkaṇḍeya, which aims at illustrating the greatness of the devotion to the Lord, it is said that the *ṛṣi* performed a great penance in the sacred village of Śālagrāma and attained *nirvāṇa* through deep meditation. This seems to justify the question of Nārada, who asks Sanaka to describe the holiest *tīrtha* in the world. Sanaka begins with the eulogy of Gaṅgā in chapter 6, and then narrates the story of the kings of the solar dynasty from Bāhu and Sagara (chapters 7-8) up to Saudāsa, whose liberation is an evidence of the supernatural power of the waters of the holy river (chapter 9). The origin of the heavenly Gaṅgā comes only in the second place (chapters 10-11) and lastly is narrated its descent on the earth owing to the penance of king Bhagīratha (chapters 12/15/16).

It is well known that more than the half of part II of the *Nārada-Purāṇa*, i.e. chapters 38 to 81, is devoted to the description of *tīrtha*-s or holy places: this section is presented in the form of a dialogue between Mohinī, wife of Rukmāṅgada, and his *purohita* Vasu. Vasu, worried about Mohinī's salvation, suggests to her the *tīrtha-yātrā* as the best means for attaining it, and begins by describing the greatness of the river Gaṅgā, the *māhātmya* of which is contained in the first six chapters of the section itself. *NāP* II, 38-43 is, therefore, nothing but a *māhātmya*, with all the ingredients and characteristics of this particular literary genre<sup>5</sup>.

This *māhātmya* is divided into two parts consisting of three chapters each in the collection of Tripāṭhī: the first one is inserted just after the story of Saudāsa — which immediately follows the introductory chapter — and the second one concludes the text. A very interesting detail, found at the end of the last chapter of section one, is noteworthy: there are

5. Cfr. J. GONDA, *Medieval Religious Literature in Sanskrit*. Ch. XV: *Gitās, Māhātmyas and other Religious Literature*, « A History of Indian Literature », vol. II: *Epics and Sanskrit Religious Literature*, fc. 1, Wiesbaden, 1977, pp. 271-86; S. PIANO, *Le « celebrazioni » dei luoghi santi nella tradizione religiosa dell'Induismo*, in « Aevum », LIII, 2, 1979, pp. 213-29.

mentioned two persons, who are closely connected with the myth of the origin of the heavenly Gaṅgā opening the UK section: they are Agastya<sup>6</sup>, who drank up the ocean — which could be filled again only by the waters of the Gaṅgā<sup>7</sup> — and Aditi<sup>8</sup>, whose hard penance succeeded in causing Viṣṇu to incarnate in Vāmana Trivikrama. As far as section two is concerned, it draws its title from v. 2 of its first chapter (=NāP I, 10, 2), where Sanaka says that he « will narrate the origin of the Gaṅgā » (...*vakṣyāmi gaṅgotpattim*...), introduced by the story of Bali and Vāmana.

While reading, translating and commenting upon a sanskrit text like this, many hermeneutical problems are met with by the scholar; they arise from the very nature of the puranic texts — which represent various phases of interpretation of the one and only truth contained in the *Veda*-s<sup>9</sup> and are different compilations of the same and very old materials, characterized by the liking and requirements of the times —, and also from the little accuracy of the available printed texts<sup>10</sup>. I also met many such problems during the present study. In order to solve them I had to make a series of collateral reseaches, each of them involving the whole puranic literature or, at least, the whole set of *Mahā-purāṇa*-s (including *Siva*- and *Devībhāgavata-Purāṇa*). Thanks to this work I was able to arrive at some useful and interesting results and to better explain the obscure passages of the text under observation. I will now dwell upon a few aspects of this study, as a few examples, for my work is still in progress and other interesting problems can arise before it comes to a completion.

### I. The story of Saudāsa

The story of king Mitrasaha, also called Saudāsa and Kalmāṣapāda, of the solar Ikṣvāku dynasty is narrated in the first *parvan* of the

6. Cfr. *PmG-GM* VI, 43.

7. Cfr. *MBh* III, 109. 20ab: *pūraṇārthaṃ samudrasya pṛthivīm avatāritā; BrP* 8, 71ab: *agastyapitasyāmbhodheḥ pūraṇāya viśeṣataḥ*.

8. Cfr. *PmG-GM* VI, 46-47 = *NāP* II, 40, 91-92.

9. For the three different attitudes of the *Purāṇa*-s towards the *Veda*-s, see G. BONAZZOLI, *Remarks on the nature of the Purāṇa*-s, in « *Purāṇa* » XXI, 1, 1983, pp. 87-93 and 98f.

10. As far as the puranic literature is concerned, the want of accurate editions of the texts is to be pointed out. At the same time, the question should be put, regarding what type of critical edition we should adopt in order to respect, as far as possible, the true nature and the purpose of the puranic texts. On this subject, see the enlightening article by G. BONAZZOLI, *Some Observations on the Variant Readings in the Purāṇic Texts and their Imports for Critical Editions*, in « *Purāṇa* » XXVI, 2, 1984, pp. 113-33. The same scholar has edited a specimen of what could be called the critico-synoptical edition of a puranic text (or a « *collectio lectionum* », to use the editor's own words); see *The Pretakalpa of the Garuḍa-purāṇa (Adhyāya 5)*, critically edited by G. Bonazzoli, Vārāṇasī, 1984.

*Mahābhārata*<sup>11</sup>. The story is also narrated to some extent and in some detail at least in five *Mahāpurāṇa*-s (twice in the *Skanda*)<sup>12</sup> and is briefly related in the *Rāmāyaṇa* of Vālmīki<sup>13</sup>, while hints to the legend can be found in many other puranic texts<sup>14</sup>. A synoptical table of the different epic and puranic versions of the myth is given in Appendix III.

The study of the myth of Saudāsa in puranic texts was undertaken by me in order to clarify a passage of the story itself which, in the text of the *Gaṅgā-māhātmya*<sup>15</sup>, seemed to me not to be clear enough. At the end of the study the doubt was removed and I was also in the position of drawing some conclusions on the structure of this important myth.

It is inserted in the story of Viśvāmitra and Vasiṣṭha and their rivalry. It is well known that Viśvāmitra was of *ṣatriya* race and Vasiṣṭha was a brahmin and that both of them wanted the kings of the solar race of Ayodhyā as their *yajamāna*-s. In this context the story of Saudāsa does not aim only at maintaining the superiority of the *brāhmaṇa*-s, but also at justifying the union of the *purohita* Vasiṣṭha with the queen in order to ensure an offspring to the king: this fact, as we know, constitutes a precedent for the birth of Pāṇḍu and Dhṛtarāṣṭra from Vyāsa.

Through the analysis of the different versions of the myth the following structural nucleus of the story can be drawn:

1. The king commits a *fault* which consists in the disrespect of his *guru*.
2. For this reason he suffers a curse and is condemned to live as a *rākṣasa* for a period of twelve years.

11. Cfr. *MBh* I, 176-177 and 182 (= crit. ed. I, 166-168 and 173); for a translation following the text established by the critical edition see *The Mahābhārata. I. The Book of the Beginning*, Translated and Ed. by J. A. B. van BUITENEN, University of Chicago Press, 1973, Phoenix Edition, 1980, pp. 254, 333-37 and 343f. In *MBh* I, 122, 21b-24 (= crit. ed. I, 113, 21b-24; cfr. van Buitenen's translation, p. 254), Pāṇḍu reminds Kuntī that Kalmāṣapāda begot a child with the union of his wife and Vasiṣṭha and that, in the same way, Pāṇḍu himself and Dhṛtarāṣṭra were born from Vyāsa. The episode of Kalmāṣapāda is, therefore, an illustrious precedent for the origin of the Pāṇḍava and Kaurava families, and that is the reason why it is included in the great « poem » of the Bhārata-s.

12. Cfr. *BhP* IX, 9, 20-39; *SP* IV: *Koṭirudrasaṃhitā*, ch. 10; *SkP* III, iii, 2, 16-141 and 143-161; *SkP* VI, 53, 17-19; *VP* IV, 4, 40-70; *NāP* I, 9, 3-144.

13. Cfr. *Rām* VII, 65, 10-37.

14. Cfr. *LP* 64, 2-3 (the *rākṣasa* Rudhira penetrates the body of Kalmāṣapāda in order to kill Śakti and his 99 brothers; such a detail is found also in the *MBh*, where Viśvāmitra orders the *rākṣasa* Kimkara to enter the body of the king); *LP* 66, 26cd-28ab = *VāP* II, 26, 175cd-176 = *BṛṇḍP* II, iii, 63, 176f (Vasiṣṭha begets a son, Aśmaka, of the wife of Saudāsa Mitrasaha Kalmāṣapāda for the perpetuation of the line of Ikṣvāku); *VāP* I, 2, 10ab (king Kalmāṣapāda is cursed by Śakti) = *BṛṇḍP* I, i, 2, 11ab (with the variant *śakraś*<sup>o</sup> instead of *śaptaś*<sup>o</sup>); *MtP* 12, 46 (only the name of Kalmāṣapāda is given); *GP* I, 138, 33 (only the three names are given).

15. Cfr. *PmG-GM* III, 85cd-87 = *NāP* I, 9, 143f.

3. The king-*rākṣasa* cannot but commit other faults, among which a *brahmahatyā*, which is aggravated by the fact that the victim is indulging in a sexual intercourse.
4. He receives, therefore, a second curse that he will die as soon as he is united with a woman.
5. After twelve years the king is liberated from the body of *rākṣasa*, thanks to the sprinkling with holy water, but he must request his *guru* to procure an offspring to him.

It seems that in the first version of the myth (the one preserved — as far as this detail is concerned — in the *Mahābhārata*) the fault of the king was evident and intentional: it consisted, in fact, in his refusal of giving way to a brahmin. In an apparently later version, the fault arises out of a vengeance against the king himself and consists in presenting — willingly (*MBh*) or unwillingly (other sources) — human flesh as food to the *guru*. The effect of the curse is then limited to a period of twelve years, after the realisation of the fact that the king had actually been deceived in acting so.

The fact that the king, in his turn, wants to curse the *guru* himself, although he does not do so, is perhaps an enlargement either to explain or to justify the name Kalmāṣapāda. And the same can be said of the *brahmahatyā* persecuting the king like a *piśācī* until he is liberated completely from this fault, thanks to the series of his devotional practices in the *tīrtha*-s.

It is also interesting to note that in the second of the two versions given in the *Skanda-Purāṇa* the king is not presented as going for hunting, but as performing a sacrifice: in both cases it is a matter of definite prerogatives of the royal race, connected with the function typical of the *kṣatriya*-s.

On the whole, the meaning of the story seems evident: *dharma* is always to be respected, and also the *brāhmaṇa*-s must be respected, because they are the first and the foremost guardians of *dharma* itself. Among the brahmins, everybody must respect his own *guru*. The curse lasting twelve years seems to allude to the life in the *saṃsāra* for a whole cosmic cycle<sup>16</sup>. The faults unwillingly committed are the unavoidable fruits of *karman* (which — it is worth noting — is explicitly alluded to only in the *Nārada-Purāṇa* text), while the fact that the king, being cursed, abstains from sexual intercourse, seems to convey the idea of *sannyāsa* from the wordly life and thus to introduce the final goal, which is *mokṣa*.

This leads me to arrive to a conclusion: it is not possible either to study or to completely and correctly understand a particular puranic

16. This cycle, called *mahāyuga*, lasts for 12.000 years of the gods and is followed by a cosmic night of the same length (the 12 years of Madayanti's pregnancy?).

text without taking into consideration the parallel texts which can be found in the epics and other *Purāṇa*-s. The eighteen *Purāṇa*-s are « eighteen sides of an only reality »<sup>17</sup> and the true meaning of a story can not be understood without looking at it from all these sides<sup>18</sup>.

## II. *Daśaharā*=*Dussehra* - Contribution for a correct etymology

Generally speaking, the etymology of the word *Dussehra* applied to the famous Indian festival lasting ten days is not correctly known. Not only common people, but also eminent western and Indian scholars think that it simply means « ten days », and this is the answer I always received whenever I inquired about the meaning of that word. I am now sure that it does not mean « ten days », nor the « tenth day », but « the day (*tithi*, f.) taking away the sins, which are of ten kinds » (*daśa-harā*). The name *daśa-harā* was first applied to the *tithi* on which the holy river Gaṅgā descended from the sky to the earth, or it referred to the ten characteristics of that day considered altogether (*daśayoga*), or it alluded to Gaṅgā herself. Our text (*PmG-GM* VI, 21 = *NāP* II, 40,21) states that the Jāhnavī came down from the mountain on the tenth day (*daśamī*) of the month of Jyeṣṭha. This statement is confirmed by other texts, dealing either with the river Gaṅgā or with the month of Jyeṣṭha, or with the *daśamī tithi*. The first text is found in the *Nārada-Purāṇa* itself (*NāP* I, 119,7-9): the combination of ten things (*daśayoga*), viz. the month Jyeṣṭha, the bright fortnight, the constellation *hasta*, Wednesday, *daśamī-tithi*, *gara(-karaṇa)*, *ānanda(-yoga)* and *vyatīpāta*, the moon in the zodiac sign *kanyā* and the sun in the zodiac sign *vr̥ṣa*, is regarded to be highly meritorious and is called *daśa-hara*:

*harate daśapāpāni tasmād daśaharaḥ smṛtaḥ* |<sup>19</sup>

The same attribute is given to the *tithi* in the *Brahma-Purāṇa*:

*harate daśapāpāni tasmād daśaharā smṛtā* |<sup>20</sup>

The tenth day of the month of Jyeṣṭha *Suklapakṣa* is still considered very holy and a religious feast called Gaṅgā *Dussehra* (= *Gaṅgā-daśaharā*) is celebrated all over India with ablutions<sup>21</sup>. With the passage of time, the name *daśaharā* was also applied to the tenth day of the month of *Aśvina*, also called *viḥaya-daśamī*, commemorating the triumph of Rāma over Rāvaṇa. The name *Dussehra* (= *Daśaharā* in modern pronunciation), therefore, does not signify « ten days » (even less « the tenth day »), but

17. Cfr. S. PIANO-G. SPERA, *Puranic Studies in Italy*, in « *Purāṇa* » XXII, 2, 1980, p. 155.

18. As far as the myth of *Saudāsa* is concerned, I intentionally avoided making any textual comparison — which is the main purpose of another research presented here — and I studied just the contents.

19. Cfr. *NāP* I, 119, 9cd.

20. Cfr. *BrP* 63, 15cd. On the same subject see also *SkP* IV, i, 27, 79-81ab (*saṃharet trividhaṃ pāpam*, v. 79c) and *SkP* V, i, 68, 7.

21. Cfr. B. N. SHARMA, *Festivals of India*, New Delhi, 1978, pp. 21f and 83-6.



it is an attribute evoking the purifying power of that very day on which Gaṅgā, the « purifier », descended on earth. There are small differences among the various interpretations of the name *daśaharā*, and the word is explained as the one which « destroys ten lifetimes of sins »<sup>22</sup>, or better as « the destroyer of the ten kinds of sins » (*daśa-vidha-pāpa-harā*)<sup>23</sup>, i.e. — I would like to say — « the destroyer of all the sins », since they are only ten classified into three groups (*kāyika*, *vācika* and *mānasika*)<sup>24</sup>. *Daśaharā*=Dussehra is then the river, or the Goddess, or (better) the *tithi* which can destroy *all the sins* committed by men, and this appears to be the correct etymology of the word Dussehra.

### III. *Bhadramati-Itihāsa*

It was again a hermeneutical problem which inspired me to look into the puranic literature for some text parallel to that of the *Nārada-Purāṇa* as far as the *Bhadramati-itihāsa* was concerned. In the very beginning of the story of *Bhadramati* the following verse is met:

*śrutāni sarvaśāstrāṇi tena vedavidāniśam* |<sup>25</sup>

which seems to be clear enough. *BnP* 11,137b presents, nevertheless, the variant *tena vedavidā bale*, which is also acceptable, although it seems to be a *lectio faciliior*, while, on the contrary, the correction *vedadivāniśam* (!) suggested by the reprint of the Veṅkaṭeśvar Press edition of the *Nārada-Purāṇa*... « with Textual Corrections » (!), brought out by Nag Publishers, Delhi, does not make sense at all. In addition, it is to be said that the funny reading of Nag Publishers' edition cannot be a misprint, because the « correction » has been written by hand while preparing the anastatic reproduction of the text. I thought it would have been useful to analyse other variant readings and I continued my study until I was able to trace in the *Skanda-Purāṇa* a version of the story of *Bhadramati* corresponding almost exactly to that in the *Nārada-Purāṇa*. The story, entitled *Bhadramaty-ākhyā-daridra-dviija-vṛttānta*, is narrated in *SkP* II, i, 20,3-64ab (= *NāP* I, 11, 139-167). The version contained in the *SkP* is longer: vv. 21ef-30 and 33-36 are not found in the *NāP*<sup>26</sup>, while *śloka*-s 37-52 (*bhūmidānasya māhātmya*, recited by Kāminī, one among *Bhadramati*'s wives) correspond to *NāP* I, 11,123-137, where they are recited by Viṣṇu-Vāmana himself. Certainly it is not by chance that the *SkP* states: *ity evaṃ nāradenoktaṃ śrutvā!* (II, i, 20,33ab). In the same context, in fact, there is one more parallel text, the *stotra* in honour of

22. Cfr. D. ECK, *Banaras: city of light*, London, 1983, p. 260.

23. Cfr. B. N. SHARMA, *op. cit.*, p. 83.

24. Cfr. *Manu* XII, 5-7.

25. Cfr. *PmG-UK* IV, 3ab = *NāP* I, 11, 140ab.

26. On this point, it is worth noting that, in the *SkP* text, *pāda*-s 30cd are identical to 21cd of the same text!

Viṣṇu, attributed to Kaśyapa in the *NāP* (I, 11, 72-81ab), while the *SkP* states that it was uttered by Bhadrāmātī (II, i, 20, 75-83)<sup>27</sup>.

Therefore, it seems to me not only proper, but obligatory to take into consideration, for a complete and correct analysis of the *NāP* text, also the text of the *SkP*. As far as the passage under discussion is concerned, it reads, instead of *tena vedavidānīsam, tena vipreṇa dhūmatā* (v. 4b): this reading can also be found in the *Skanda-Purāṇa* edited in Calcutta (Mor Edition, Gurumandal Series XX, vol. II, 1960) and seems equally acceptable as the one of the *NāP* text. In my opinion, it should at least be taken into consideration while editing the *Bhadrāmātī-itihāsa* contained in the *Nārada-Purāṇa*. In any case, there is no reason at all for introducing such a strange variant as the correction made in Nag Publishers' edition.

In another passage, in the very beginning of the *Bhūmidāna-praśaṃsā*, the text of the *SkP* is not only more complete, but also clearer than the corresponding one of the *NāP*. The *SkP* II, i, 20,37-38 reads as follows:

*bhūmidānasya mähātmyaṃ śṛṅsuva susamāhitaḥ |*  
*na ko 'pi gaditum śakto loke 'smin bhagavan prabho || 37 ||*  
*bhūmidānāt paraṃ dānaṃ na bhūtaṃ na bhaviṣyati |*  
*paraṃ nirvāṇam āpnoti bhūmido nātra saṃśayaḥ || 38 ||*

while the *NāP* forms a *śloka* putting together, in the first line, the *pāda*-s 37a and 38b of the *SkP* text, the second line being identical to *SkP* 38cd. Also in this case — as in many others — the *BnP* follows the *SkP* and not the *NāP*, although, as we have seen (note 2), it is substantially a part of the latter.

It we take into consideration these small examples of textual criticism, we cannot but maintain that « critical » editors of the *Purāṇa*-s while editing them should take into account not only the manuscripts of each and every *Purāṇa*, but also the manuscripts of the many parallel texts which are found in other *Purāṇa*-s. That is to say that a critical edition of particular *itihāsa*-s, *mähātmya*-s and so on should be prepared independently and not only as a part of a particular *Purāṇa*. They are, in fact, the *paraṃ guhyam* of the ancient Indian religious tradition which we should help in preserving for the posterity.

I would just make a brief observation by way of conclusion. The whole text of the *Gaṅgā-mähātmya* eulogizes the practice which is peculiar to the Kali age<sup>28</sup>: this practice is *dāna*. The divine Gaṅgā herself is nothing but a gift (*dāna*) made by Lord Śiva to king Bhagīratha and through him to the whole of mankind: and also Gaṅgā, in fact, is the best among the *tīrtha*-s in the Kali age<sup>29</sup>.

27. A collation of the three texts in their versions of the *NāP*, *SkP* and *BnP*, together with some critical notes, can be seen in Appendix IV.

28. Cfr. *NāP* I, 41, 89; *KP* I, 27, 17 and *LP* 39, 7. In *NāP* I, 41, 91 and *VP* VI, 2, 17 *saṃkīrtana* of Viṣṇu is indicated as the main means of salvation in the Kali-yuga.

29. Cfr. *NāP* II, 38, 20 and *KP* I, 35, 36.

## Appendix I

## TABLE OF CONCORDANCE

## ABBREVIATIONS

*PmG* = *Purāṇō mē Gaṅgā*, Prayāg, 1952.

*GM* = *Gaṅgā-māhātmya*.

*UK* = *Utpatti-khaṇḍa*.

*NāP* = *Nārada-Purāṇa*, Veṅkaṭeśvar Press, 1905.

<u>PmG-GM</u>	<u>NāP</u>	<u>PmG-UK</u>	<u>NāP</u>	
1	I, 1-2	—		
	I, 3-4	I, 1, 2-3	I, 10, 1-52	
	I, 5-28	I, 1, 9; 11-12, 14, 15ab, 16ab, 17-18, 22-26, 29, 35; I, 2, 1; 3-4, 6-8, 12cd, 13-16	4 II, 1-67 III, 1-71 IV, 1-60	I, 11, 1-67 I, 11, 68-137 I, 11, 138-197
	I, 29-35	I, 6, 2-8	V, 1-2	I, 6, 68cd-69
	I, 36-53	I, 6, 11-28	V, 3-79	I, 7, 1-77
	I, 54-57	I, 6, 30-33	VI, 1-46	I, 8, 1-46
	I, 58-59	I, 6, 42-43	VII, 1-57	I, 8, 47-102 <sup>2</sup>
	I, 60-71	I, 6, 57-69ab	5 VIII, 1-35	I, 8, 103-137
	I, 72-73	I, 8, 136-137	IX, 1-66	I, 12, 26cd-39; I, 15, 160-169; I, 16, 1-43
	II, 1-54	I, 9, 1-54	X, 1-73	I, 16, 44-116
	III, 1-82ab	I, 9, 55-136	XI, 1-70	II, 41, 1-70
	III, 82cd	I, 9, 137ab	6 XII, 1-44	II, 42, 1-44
	III, 83abcd	I, 9, 139cd-140ab	XIII, 1-60	II, 43, 1-60
	III, 83ef-91	I, 9, 141-148	XIV, 1-69	II, 43, 61-129
3	IV, 1-62	II, 38, 2-63		
	V, 1-11ab	II, 39, 2-12ab		
	V, 11cd-24	II, 39, 13cd-26		
	V, 25-45	II, 39, 27cd-48		
	VI, 1-35	II, 40, 1-35		
	VI, 36-52	II, 40, 81-97 <sup>1</sup>		

1. *NāP* II, 40, 36-78ab is identical to *NāP* II, 39, 2cd-45ab, and vv. 78cd-80 of chapter 40 are the resumé of vv. 28ff of the same chapter.

2. The variation in the number of verses appears to be due to the different arrangement of verses in the two texts.

Appendix II: THE SEQUENCE OF THE TOPICS IN PMG AND NĀP

<u>PmG</u>	=	<u>NāP</u>	<u>PmG</u>	<u>NāP</u>	<u>NāP</u>
1. <u>GM I</u>		I, 1/2/6	Introduction and first eulogy of Gaṅgā		I, 1/2/6
2. <u>GM II-III</u>		I, 9	The story of Saudāsa	The story of Bāhu and Sagara	I, 7-8
3. <u>GM IV-VI</u>		<u>II, 38-40</u>	The great eulogy: part one	The story of Saudāsa	I, 9
4. <u>UK I-IV</u>		I, 10-11	The origin of the holy river (story of Vāmana Trivikrama)		I, 10-11
5. a) <u>UK V-VIII</u>		I, 7-8	Story of Bāhu and Sagara		—
b) <u>UK IX-X</u>		I, 12/15/16	The story of Bhagīratha and the descent of the Gaṅgā on the earth		I, 12/15/16
6. <u>UK XI-XIV</u>		<u>II, 41-43</u>	The great eulogy: part two	The great eulogy: part one and two	<u>II, 38-43</u>

Appendix III — THE STORY OF SAUDĀSA - SYNOPTICAL TABLE

MBh	Rām	NāP	VP	BhP	SP	S&PI
<p>The king goes hunting</p> <p>He meets the brahmin Śakti, first among the 100 sons of Vasiṣṭha; he does not give way for him and whips him.</p> <p>Śakti curses the king that he will become a <i>rākṣasa</i>. While the king tries to appease him, Viśvāmitra orders the <i>rākṣasa</i> Kimpaka to enter the body of the king in order to take advantage of the situation in his rivalry with Vasiṣṭha.</p> <p>While in the forest a brahmin asks the king for some meat; the king tells him to wait, but then he forgets the request, which he remembers only later, when he has retired into the <i>antatpura</i>. He orders the cook to bring some meat to the brahmin who is waiting in the forest; but as no meat is found, the king, under the influence of the devil, suggests to prepare human flesh. The cook cooks it and presents it to the brahmin.</p> <p>The brahmin visualizes what it is and confirms the curse of Śakti which becomes stronger as it has been repeated twice. The king — haunted by the <i>rākṣasa</i> — goes mad.</p>	<p>He meets a couple of tiger-<i>rākṣasa-s</i> (on the banks of the Narmadā <i>NāP</i>); he kills one of them (the female one <i>NāP</i>) and the other one swears revenge.</p>	<p>After ascending the throne (<i>Rām</i>) / After long time (<i>NāP</i>) / Then (<i>VP</i>) the king performs an <i>aśvamedha</i> (a sacrifice <i>VP</i>) with Vasiṣṭha as officiant. At the end, the tiger-<i>rākṣasa</i> assumes the aspect of Vasiṣṭha and asks the king for some meat. Then he assumes the aspect of a cook and prepares human flesh giving it to the king, who keeps it in a golden plate (<i>NāP</i>) and afterwards presents it to Vasiṣṭha.</p>	<p>He meets and kills a demon (Kamathā <i>SP</i>) whose brother swears revenge.</p>	<p>The brother of the killed demon succeeds in becoming a cook of the king. In the day of his father's <i>śrāddha</i>, the king invites Vasiṣṭha (<i>SP</i>) / The cook prepares human flesh and presents it to Vasiṣṭha (<i>BhP, SkPI</i>).</p>	<p>Krūrābuddhi succeeds in presenting human flesh to Vasiṣṭha.</p>	<p>The king performs a sacrifice. The sacrifice is disturbed by two <i>rākṣasa-s</i>: Krūrākṣa and Krūrābuddhi; the king kills the first one and the second one meditates revenge.</p>
						<p>Vasiṣṭha visualizes that the food is human flesh and curses the king that he will become himself a devourer of human flesh, i.e. a <i>rākṣasa</i>.</p>

1. When Vasiṣṭha realizes / is informed by the king and his wife (*Rām*) / by Nārada arrived in the meantime (*SkP2*) about the situation, he — after the king's complaint (*NāP*, *VP*) — limits the effect of his curse to 12 years.

2. The king, taking a handful of water, is ready to curse Vasiṣṭha on his turn, but he is dissuaded by the queen Madayanti / by Nārada (*SkP2*): he, therefore, throws the water on his own feet, which become spotted (hence the name Kalmāśapāda). Vasiṣṭha tells the king that he will be liberated after being sprinkled with a drop of the water of the Gaṅgā (*NāP*) / after killing Krūrābuddhi (*SkP2*).

[*Rām* and *NāP* invert the order of the two episodes].

He devours Sakti and then, with the instigation of Viśvā-mitra, also the remaining sons of Vasiṣṭha.

### NāP VP

The king, living as a *rākṣasa* — on the banks of the Narmadā (*NāP*) —, meets a couple of *brāhmaṇa*-s enjoying sexual intercourse and kills the male. He is, therefore, cursed by the *brāhmaṇi* that he will die as soon as he is united with a woman/with his wife (*VP*).

### NāP

The *brāhmaṇi* adds a second curse, that the *rākṣasa*-hood of the king will be permanent. The king flies into a rage, since he has received two curses for an only fault and curses, on his turn, the woman, who becomes a *piśācī* together with her son.

### VP

The *brāhmaṇi* throws herself into the fire produced by a drop of tears of hers fallen on the ground.

[In the *MBh*, the whole episode of the *brāhmaṇi* is introduced only later (ch. 182)

The *brāhmaṇi* throws herself into the funeral pyre by which she has burnt the remains of her devoured husband.

in order to justify the king's request to Vasiṣṭha to procure an offspring to him].

### NāP

All those devils come together to a *vaṭa* inhabited by a *brahmarākṣasa*, who was previously a brahmin from Māgadha named Somadatta; he was reduced to that condition because of his indifference towards his *guru*. He describes the different types of *guru* according to the *śāstra*s: thanks to the fact of listening to the contents of the sacred texts all the listeners get a merit which will lead them to liberation.

Vasiṣṭha, after his long absence during which many times he tries, in vain, to kill himself not to be induced to revenge against Viśvāmitra, goes back to his *āśrama*. In the forest, he meets Kalmāṣapāda, who rushes at him in order to devour him.

Vasiṣṭha sprinkles the king with water purified by *mantra*s and frees him from the devil. There is a lapse of twelve years from the curse of Śakti. The king promises not to offend the brahmins any more.

A brahmin from Kālīṅga comes, named Garga, bringing some water of the Gaṅgā and singing the praises of Śiva. The devils rush at him, but they stop on hearing the names of Śiva. Then, they beg Garga to sprinkle them with the holy water.

Garga sprinkles those devils with a drop of the holy water of the Gaṅgā: the *brāhmaṇi*, together with her son, and Somadatta reach the world of Hari after assuming divine bodies. King Kalmāṣapāda is liberated from the *rākṣasa*-hood.

It happens what Vasiṣṭha has foretold and the king is liberated from the *rākṣasa*-hood.

SkPI

SkPI

SP

BhP

VP

NāP

Rām

MBh

After bearing the consequences of the curse in this way, the king goes back to his town.

NāP VP

The king cannot unite with his wife for fear of the curse of the *brāhmaṇī* — the first one NāP. / The king's wife avoids being united with him for fear of becoming a widow (SP, SkPI).

SkPI

BhP

The king begets an offspring (the son Aśmaka) with the union of his wife Madayanti and Vasiṣṭha. She gives birth to the child cutting her own abdomen with a stone after remaining pregnant for twelve long years (MBh) / seven years (VP and BhP). The period of pregnancy of Vasiṣṭha's daughter-in-law also lasts for twelve long years and she gives birth to Parāśara.

NāP

SP

SkPI

Kalmāṣapāda remains anxious, but he is told by Sa-rasvatī that, after exhausting his *karman* he will also obtain the supreme bliss. He goes to Vārāṇasī and bathes in the Gaṅgā for six months: in this way he is liberated from the curse of the *brāhmaṇī* (the second one).

[In the text of the *Nārada-Purāṇa* this episode is inserted before the king goes back to his town].

The king has to expiate the killing of brahmins which he has committed when he was a *rākṣasa*. He is liberated from that sin by visiting the Bhrūṅagartā-*tīrṭha*.



## Appendix IV

## PARALLEL PURANIC TEXTS

- I. *Viṣṇustotra* — recited by Kaśyapa (*NāP* I, 11, 72-81ab).  
 — recited by Bhadrāmāti (*SkP* II, i, 20, 75-83).  
 — recited by Kaśyapa (*BnP* 11, 71-79).
72. namo namas te 'khillakāraṇāyā namo namas te 'khillapālākāyā 75/71  
 namo namas te 'maranāyākāyā namo namo daityavināśanāyā  
 °vimardanāyā  
 'khilā°
73. namo namo bhaktajanapriyāyā namo namaḥ sajjanarañjītāyā 76/72  
 namo namo durjananāśanāyā namo 'stu te 'smai jagadīśvarāyā  
 °k° tasmai  
 °k° tasmai
74. namo namaḥ kāraṇavāmanāyā nārāyaṇyāmitavikramāyā 77/73  
 saśārṅgacakrāsīgadādharāyā namo 'stu tasmai puruṣottamāyā  
 śrī°  
 śrī° 'si
75. namaḥ payorāśinivāsanāyā namo 'stu saddhṛtkamalasthitāyā 78ab/75ab  
 °k° lakṣmīpatāye 'vyayāyā  
 te hṛtkamalāsanāyā
76. namo 'stu sūryādyamitaprabhāyā namo namaḥ puṇyakathāgatāyā 78cd/74cd  
 °gatāgatāyā  
 sūryāṃṣunibha°  
 namo namo 'rkenduvilocanāyā namo 'stu te yajñaphalaprādāyā 79ab/75ab
77. namo 'stu yajñāṅgavirājītāyā namo 'stu te sajjanavallabhāyā 79cd/75cd  
 namo jagatkāraṇakāraṇāyā namo 'stu śabdādivivarjītāyā 80ab/76ab  
 namaḥ  
 namaḥ
78. namo 'stu te divyasukhprādāyā namo namo bhaktamanogātāyā 80cd/76cd  
 °bhūṣṭa° °ramāyā  
 namo 'stu te dhvāntavināśakāyā namo 'stu te mandaradhārakāyā 81ab/77ab  
 namas te 'dbhūtakāraṇāyā  
 tasmai bhramanāśanāyā °n°
79. namo 'stu te yajñavarāhanāmne namo hiraṇyākṣavidārakāyā 81cd/77cd  
 °ākhyavidāraṇāyā  
 namo 'stu te vāmanarūpabhāje namo 'stu te kṣatrakulāntakāyā 82ab/78ab  
 namo 'stu te rāvaṇamardanāyā namo 'stu te nandasutāgrajāyā 82cd/78cd
80. namas te kamalākānta namas te sukhadāyīne 83ab/79ab
81. smṛtārtināśīne tubhyaṃ bhūyo bhūyo namo namaḥ 83cd/79cd!  
 śrītārti°

1. The *stotra* ends here in the *SkP*; in the *NāP* and *BnP* it presents four more *pāda*-s.

- II. *Bhūdānaprasāṃsā* — recited by Vāmana (*NāP* I, 11, 123-137)  
 — recited by Kāminī (*SkP* II, i, 20, 37-52).  
 — recited by Vāmana (*BnP* 11, 120-134).
123. bhūmidānasya mähātmyaṃ na bhūtaṃ na bhaviṣyati 37a+38b/120a+121b<sup>2</sup>  
 paraṃ nirvāṇaṃ āpnoti bhūmido nātra saṃśayaḥ 38cd/121cd  
*bhūmidānān na*
124. svalpām api mahiṃ dattvā śrotriyāyāhitāgnaye 39/122  
 brahmalokam avāpnoti punarāvṛttidurlabham  
*°varjitam*
125. bhūmidāḥ sarvadaḥ prokto bhūmido mokṣabhāg bhavet 40/123  
 atidānaṃ tu taj jñeyaṃ sarvapāpapranaśanam  
*bhūmidānaṃ vṛṣādrau ca*  
 bhūmidānan tu
126. mahāpātakayukto vā yukto vā sarvapātakaiḥ 41/124  
 daśahastāṃ mahiṃ dattvā sarvapāpaiḥ pramucyate
127. satpātre bhūmidātā yaḥ sarvadānaphalaṃ labhet 42/125  
 bhūmidānasamaṃ nānyat triṣu lokeṣu vidyate  
*bhūmidasya samo nānyas°*  
 bhūmidasya samo nānyas°
128. dvijāya vṛttihīnāya yaḥ pradadyān mahiṃ bale 43/126  
*°asya °asya °abhām*  
*°asya °asya*  
 tasya puṇyaphalaṃ vaktuṃ na kṣamo'bdaśatair aham  
*śeṣo nārhaḥ kadācana*  
 nāhaṃ varṣaśatair api
129. saktāya devapūjāsu vṛttihīnāya daitya 44/127  
 viprasya vṛttihīnasya sadācāryasya kasyacit<sup>3</sup>  
*°asya °asya bhūmipa*  
 svalpām api mahiṃ dadyād yasya viṣṇur na saṃśayaḥ  
*yo'lpām api dadyāt sa viṣṇur nātra*  
 dadyāt sa viṣṇur nātra
130. ikṣugodhūmatuvarīpūgavṛkṣādīsaṃyutā 45  
*°kedāra° (?)*  
 pṛthvī pradīyate yena sa viṣṇur nātra saṃśayaḥ
131. vṛttihīnāya viprāya daridrāya kuṭumbine 46/128  
*°asya °asya °asya °aḥ*  
*°asya °asya °asya °aḥ*  
 svalpām api mahiṃ dattvā viṣṇusāyujyam āpnuyāt  
*°aśnute*  
 viṣṇoḥ sā°
132. saktāya devapūjāsu viprāyāḍhāḥ mahiṃ 47/129  
*°asya °asyātavikā mahī*  
*°asya °asyāḍha°*

2. The *SkP* and *BnP* have four more *pāda*-s here; the complete text of *SkP* 37-38 can be read on p. 382 of this paper.

3. Cfr. 133ab (= 44ab/127ab).

- dattvā labheta gaṅgāyāṃ trirātrasnānaṃ phalam  
dattā bhavati  
bhavati
133. viprāya vṛttihīnāya sadācāraratāya ca 48/130  
°asya °asya °asya  
°asya °asya °asya  
droṇikāṃ pṛthivīm dattvā yat phalaṃ labhate śṛṇu
134. gaṅgātīrthāśvamedhānāṃ śatāni vidhivan naraḥ 49/131  
°tīre 'śva°  
°tīre 'śva°  
kṛtvā yat phalam āpnoti tad āpnoti sa puṣkalam  
mahat phalam  
mahat phalam
135. dadāti khārikāṃ bhūmiṃ daridrāya dvijāya yaḥ 50/132  
bhārikāṃ (?) dvijataye  
dvijataye  
tasya puṇyaṃ pravakṣyāmi vadato me niśāmaya  
mannātha bhagavan prabho  
vadatas tan niśāmaya
136. aśvamedhasahasrāṇi vājapeyaśatāni ca 51/133  
vidhāya jāhnavītīre yat phalaṃ tal labhed dhruvam  
°ta saḥ  
labhate dhruvam
137. bhūmidānaṃ mahādānaṃ atidānaṃ prakīrtitam 52/134  
sarvāpāpraśamanam apavargaphalapradaṃ

### III. Bhadramatītiḥāsa or Bhadramatyākhyadaridradvijavṛttānta.

- narrated by Vāmana (NāP I, 11, 139-167).  
— narrated by Sūta (SkP II, i, 20, 3-32; 56-64ab).  
— narrated by Vāmana (BnP 11, 136-165ab).

139. āsīt purā dvijavaro brāhmakalpe mahāmatīḥ 3/136  
vedavedāṅgapāragah  
°kalpo °munih  
daridro vṛttihīnaśca nāmnā bhadramatir bale  
°dvijaḥ
140. śrutāni sarvaśāstrāṇi tena vedavidānīsam 4/137  
vipreṇa dhīmatā  
bale  
śrutāni ca purāṇāni dharmaśāstrāṇi sarvaśaḥ
141. abhavaṃs tasya ṣaṭpatnyaḥ śrutīḥ sindhur yaśovati 5/138  
kṛtā  
śrutā  
kāminī mālinī caiva śobhā ceti prakīrtitāḥ  
caiva  
caiva °tā

142. āsu patnīṣu tasyāsañ catvāriṃśacchatadvayam 6/139  
*tāsu °āsīt putrāṇām ca śata°*  
*tāsu °asaṃśca° °trayam*  
 putrāṇām asuraśreṣṭha sarve nityam bubhukṣitāḥ  
*te sarve tasya putrādyāḥ kṣudhayā paripīḍitāḥ*
143. akimcano bhadramatiḥ kṣudhārttān ātmajān priyāḥ 7/140  
*°ān*  
*°ān*  
 paśyan svayam kṣudhārttaś ca vilalāpākulendriyaḥ  
*°priyāḥ °āś*
144. dhigjanma bhāgyarahitaṃ dhigjanma dharmavarjitaṃ 8ab/141ab  
 dhigjanma dharmarahitaṃ dhigjanma khyātivarjitaṃ 8c+10b/142a+143b<sup>4</sup>  
*kīrti°*
145. narasya bahvapatyasya dhigjanmaīśvaryavarjitaṃ 10cd/143cd  
 aho guṇāḥ saumyatā ca vidvattā janma satkule 11ab/144ab
146. dāridryāṃbudhimagnasya sarvam etan na śobhate 11cd/144cd  
 priyāḥ putrāś ca pautrāś ca bāndhavā bhrātaras tathā 12ab/145ab
147. śiṣyāś ca sarvamanujās tyajanty aiśvaryavarjitaṃ 12cd/145cd<sup>5</sup>  
*°e≠*  
*°e≠*  
 cāṇḍālo vā dvijo vāpi bhāgyavān eva pūjyate 13cd/146ab
148. daridraḥ puruṣo loka śavaval lokaninditaḥ 14/146cd  
 aho sampatsamāyukto niṣṭhuro vāpy aniṣṭhuraḥ 147ab
149. guṇahīno 'pi guṇavān mūrkhō vāpy atha paṇḍitaḥ 15ab/147cd<sup>6</sup>  
*vāpi sa*  
*vā'pi sa*  
 aiśvaryaguṇayuktaś cet pūjya eva na saṃśayaḥ 16ab/148cd
150. aho daridratā duḥkham tatrāpyāsātiduḥkhadā 16cd/149  
 āśābhibhūtāḥ puruṣāḥ duḥkham aśnuvate 'kṣayam 17  
*°śā* *kṣaṇāt*  
 svayam
151. āśāyā dāsā ye dāsās te sarvalokasya [...] 18/150ab  
*ye dāsā*  
 dāsavad dāsāḥ caiva hi  
 āśā dāsī yeṣāṃ teṣāṃ dāsāyate lokaḥ [...]
152. māno hi mahatāṃ loka dhanam akṣayam ucyate 150cd  
 mānaṃ  
 tasminn āśākhyaripuṇā māne naṣṭe daridratā 151ab  
 tad evāśākha° prapaṣṭāho

4. The *SkP* and *BnP* add six *pāda*-s here; they are, in the order of the *SkP*, as follows: *dhigjanmāitihyavarjitaṃ* (8d/142b), *dhigjanmācūrarahitaṃ* (9a/142c), *dhigjanmajñānavarjitaṃ* (9b/142d, with the variant *yācñayā ratam*), *dhigjanmayatnarahitaṃ* (9c/141c, with the variant *°niratam*), *dhigjanmasukhavarjitaṃ* (9d/141d), *dhigjanmabandhurarahitaṃ* (10a/143a).

5. The *SkP* has two more *pāda*-s here: *iti niścitya matimān dhīro bhadramatir dvijaḥ* (13ab); cfr. *NāP* I, 11, 158cd.

6. The *SkP* and *BnP* add two more *pāda*-s here: *niṣṭhuro vā guṇī vāpi | dharmahīno 'tha ('pi) vā naraḥ* (15cd/148ab).

153. sarvaśāstrāstravettāpi daridro bhāti mūrkhavat 19/151cd  
*°rtha°*  
 naiṣkīṃcanyamahāgrāhagrastānām ko vimocakaḥ 152ab  
*akīṇ°* *nāsti mocakaḥ*  
 akīṃcanamahārogagrastānām
154. aho duḥkham aho duḥkham maho(?) duḥkhadaridratā 20/152cd  
*duḥkham aho duḥkham da°*  
*duḥkham aho duḥkham da°*  
 tatrāpi putrabhāryāṇām bāhulyam atiduḥkhadam 152ef  
*°dārāṇām*  
*°dārāṇām*
155. evam uktvā bhādramatīḥ sarvaśāstrārthapāragāḥ 21/153'  
*°kovidāḥ*  
 anyaiśvaryapadaṃ dharmaṃ manasā 'cintayat tadā (21cd=30cd)  
*atyaīś°* *°yamstadā*  
 alpaiśvaryapadaṃ dharmyaṃ
156. bhūmidānaṃ viniścītya sarvadānottamottamam 31ab/154ab  
 dānena yo 'numantāti sa eva kṛtavān purā
157. prāpakaṃ paramaṃ dharmāṃ sarvakāmaphalapradam 31cd/154cd  
*paralokasya*  
 pāvakaṃ dharmyaṃ  
 dānānām uttamaṃ dānaṃ bhūdānaṃ parikīrtitam 32ab/155ab
158. yad dattvā samavāpnoti yad yad iṣṭatamaṃ naraḥ 32cd/155cd  
 itī niścītya matimān dhīro bhādramatir bale 156ab<sup>s</sup>
159. kauśāmbīnāmanagarīm kalatrāpatyayug yayau 56/156cd  
*susāliṇi* *°trasahito yayau*  
*°trasahito yayau*  
 sughoṣānānaviprendraṃ sarvaiśvaryasamanvitam 157ab  
 sughoṣaṃ nāma vi°
160. gatvā yācitavān bhūmiṃ pañcahastāyatām bale 57/157cd  
*dvijaḥ*  
 sughoṣo dharmaniratas taṃ nirīkṣya kuṭumbīnam 158ab
161. manasā prīyamāṇena samabhyarcyedam abravīt 58/158cd  
*°āpannam* *°ainam°*  
 prītim āpannaḥ *°ainam°*  
 kṛtārtho 'haṃ bhādramate saphalaṃ mama janma ca 159ab  
*'smi*
162. matkulam pāvanam jātam tvadanugrahato dvija 58ef/158cd  
*cānaghaṃ* *tvaṃ hi grāhyo 'si me yataḥ*  
*cā'naghaṃ jātam anugraho 'smi te yataḥ*  
 ity uktvā taṃ samabhyarcya sughoṣo dharmatatparaḥ 59ab/160ab

7. At this point, in the *SkP* version, Kāminī (one among the wives of Bhādramati) suggests him to bathe in the sacred place named Veṅkaṭācala and reminds that her father went there on Nārada's advice and obtained a great advantage. Then she recites the *Bhūmidānaprasaṃsā* (vv. 37-52 = *NāP* I, 11, 123-137). After listening to the words of his wife, Bhādramati goes to Suśāli (v. 56).

8. These two *pāda*-s are lacking in the *SkP* version, where they are found in 13ab, with the variant *°dvijaḥ* in the place of *bale*; v. *supra*, n. 5.

163. pañcahastamitāṃ bhūmiṃ dadau tasmai mahāmatih °pramāṇāṃ tām °pramāṇan tu pṛthivī vaiṣṇavī puṇyā pṛthivī viṣṇupālītā	59cd/160cd  60ab/161ab
164. pṛthivyās tu pradānena priyatām me janārdanaḥ mantreṇānena daityendra sughoṣas taṃ dvijottamam viprendrāḥ °eśvaram °eśvaram	60cd/161cd 61ab/162ab
165. viṣṇubuddhyā samabhyarcya tāvatim pṛthiviṃ dadau so 'pi bhadramatir vipro dhīmatā yācitām bhuvam sa bhadramataye viprā dhīmāṃstām dhīmāṃstām	61cd/162cd 62ab/163ab
166. dattavān haribhaktāya śrotriyāya kuṭumbine sughoṣo bhūmidānena koṭivamśasamanvitaḥ	62cd/163cd 63ab/164ab
167. prapede viṣṇubhavanam yatra gatvā na śocati bale bhadramatis cāpi yataḥ prārthitavāñi chriyam vipro putradārasamanvitaḥ °śri°	63cd/164cd 64ab/165ab
168. sthitavān viṣṇubhavane °... gato veñkaṭeśailendram...	64cd/165cd

9. The story continues in the *NāP* for some more *śloka*-s (168-172ab), dealing with the subsequent births of Bhadramati until he attains *mokṣa*; according to the *S&P* version, Bhadramati pays a visit to Veñkaṭeśvara and, after bathing, makes a gift of land; Viṣṇu is pleased, appears to him and is eulogized by Bhadramati with the same *stotra* (vv. 75-83) which the *NāP* ascribes to Kaśyapa (vv. 72-81ab).

## LIST OF THE COLLATED TEXTS

	<i>PmG</i>	<i>NāP</i>	<i>BnP</i>	<i>SkP</i>
I. <i>Viṣṇustotra</i>	UK III, 5-15	I, 11, 72-81ab	11, 71-79	II, i, 20, 75-83
II. <i>Bhūādānaprasāmsā</i> or <i>Bhūmīdānamāhātmya</i>	UK III, 57-71	I, 11, 123-137	11, 120-134	II, i, 20, 37-52
III. <i>Bhadramatīhāsa</i> or <i>Bhadramativṛttānta</i>	UK IV, 2-30	I, 11, 139-167	11, 136-165ab	II, i, 20, 3-32+56-64ab

## Appendix V: ABBREVIATIONS

- AP* = *Āgneya-Mahāpurāṇam*, Bombay, Veṅkaṭeśvara ed., 1901.
- BhP* = *Bhāgavata-Purāṇam* Cūrṅikāsametaṃ, Bombay, Veṅkaṭeśvara ed., 1971. *Srīmadbhāgavata-Mahāpurāṇam*, Gītā Press ed., Gorakhpur, 1965<sup>8</sup>.
- BrP* = *Brahma-Purāṇam* (hindī anuvādasahitam), Prayāga, 1976.
- BṛdP* = *Brahmāṇḍa-Purāṇam*, Bombay, Veṅkaṭeśvara ed., 1935.
- BvP* = *Brahmavaivarta-Purāṇam*, Ānandāśrama ed., 2 vols., Poona, 1935.
- BnP* = *Bṛhannāradiya-Purāṇam*, ed. by Hṛṣikeś Śāstrī, Caukhambā Amarbhārtī Prakāśan, Vārāṇasī, 1891 (2nd ed., 1975).
- DbhP* = *Devībhāgavata-Purāṇam*, Bombay, Veṅkaṭeśvara ed., 1919.
- GM* = *Gaṅgā-Māhātmyam*.
- GP* = *Garuḍa-Purāṇam*, ed. by Rāmaśaṅkara Bhaṭṭācārya, Kāśī Saṃskṛta Granthamālā 165, Vārāṇasī, 1964.
- KP* = *Kūrma-Purāṇam* (with English Transl.), crit. ed. by A. S. Gupta, Vārāṇasī, 1972.
- LP* = *Liṅga-Purāṇam*, ed. by Jivānanda Vidyāsāgara, Calcutta, 1885.
- MBh* = *Mahābhāratam*, Citraśālā Mudraṅālaya, 7 vols., Poona, 1929-36.
- Manu* = *Manusmṛtiḥ*, Medhātithi-bhāṣya-samalaṅkṛtā (Gurumaṇḍala Granthamālā 24), 2 vols., Calcutta, 1967-71 (Mor Edition).
- MārP* = *Mārkaṇḍeya-Purāṇam*, ed. by Jivānanda Vidyāsāgara, Calcutta, 1879.
- MtP* = *Matsya-Purāṇam*, Bombay, Veṅkaṭeśvara ed., 1895.
- NāP* = *Nārada-Purāṇam*, Bombay, Veṅkaṭeśvara ed., 1905.
- PP* = *Padma-Purāṇam*, Ānandāśrama ed., 4 vols., Poona, 1893-94.
- PmG* = *Purāṇō mē Gaṅgā*, compiled and translated into Hindī by Rām Pratāp Tri-pāthī, ed. by Dayāśaṅkar Dube, Prayāg, 1952.
- Rām* = *Srīmadvālmīkirāmāyaṇam*, Kalyāṇa, 3 vols., Bombay, 1934-35.
- ŚP* = *Siva-Mahāpurāṇam*, Veṅkaṭeśvara ed., Bombay, 1965.
- SkP* = *Skanda-Purāṇam*, Veṅkaṭeśvara ed., 7 vols., Bombay, 1908-09.
- SK* = *The Svarga-khaṇḍa of the Padma-Purāṇa*, crit. ed. by A. Chatterjee Śāstrī, Vārāṇasī, 1972.
- UK* = *Utpatti-khaṇḍam*.
- VāmP* = *Vāmana-Purāṇam* (with English Transl.), crit. ed. by A. S. Gupta, Vārāṇasī, 1968.
- VarP* = *Varāha-Purāṇam* (with English Transl.), crit. ed. by A. S. Gupta, Vārāṇasī, 1981.
- VāP* = *Vāyu-Purāṇam*, Veṅkaṭeśvara ed., Bombay, 1933.
- VP* = *Viṣṇu-Purāṇam*, Hindī anuvāda sahitam, Gītā Press ed., Gorakhpur, 1984<sup>9</sup>.