

CHAPTER V

RELIGION AND PHILOSOPHY

SECTION I

Religion

Introduction :

There have been a great many definitions of religion.¹ It would be redundant here to quote all the definitions. Hence, only A.A. Macdonell is quoted : - "Religion in its widest sense includes on the one hand the conception which men entertain of the divine or supernatural powers and, on the other, that sense of the dependence of human welfare on those powers which finds its expression in various forms of worship."² The religion of the Hindus has grown out of the practices and speculations of various communities that were admitted into Hindu fold at different times. The earliest form of worship, the nucleus from which the present day Hinduism has developed, is known as Vedic religion.

¹For definitions of religion vide Cook A. Stanley, "Religion", ERE. Vol. X., pp.662.

²Macdonell A.A., The Vedic Mythology, p.1.

It consisted mainly of the worship of the powers of nature.³ For the Hindus, religion seems to be the inseparable part of their everyday life. Visiting temples, rituals, pilgrimage to holy places, having a 'darśana' of a holy man, etc. are the common practices among them. The religious materials met with in the DP. centre mainly around the importance of tīrthas, especially the tīrtha called "Dharmāranya, and religious practices there.

Tīrthayātrā : "All religions have laid great emphasis on the sacredness of certain localities and have either enjoined or recommended with great insistence pilgrimage to them".⁴ "Pilgrimage to sacred places forms an important item of the spiritual discipline of the people of all religions in the world".⁵

"Some writers have suggested that the mystery and wonder of remote places may have been the original basis

³•Vide Thomas P., Hindu Religion Customs And Manners, p.22.

⁴•Kane P.V., HDS. Vol. IV. p.552.

⁵•Pravitrnananda Swami, "Pilgrimage and Fairs : Their Bearing on Indian Life", Cultural Heritage of India, Vol.IV, p.495.

of their sanctity."⁶ "Others, particularly Indian scholars are inclined to believe that places of fascinating beauty and grandeur, by providing supreme peace and consolation, are conducive for meditation and thus become holy places."⁷

Pilgrimages were culturally, politically and socially beneficial to India, the land of diversity, as it brings about the integrity of the nation, as suggested by P.V. Kane. To put it in his own words, "Though India was divided into many kingdoms and the people of India followed several cults and sub-cults, pilgrimages tended to foster the idea of the essential and fundamental unity of Indian culture and of India".⁸

To account for the sacredness of certain places, the Mahābhārata offers the following explanation : -

"Just as certain limbs of the body are purer than others, so are certain places on earth more sacred, some on account of their situation, others because of their sparkling waters and others because of the association or

⁶. Bhardwaj Surinder Mohan, Hindu Places of Pilgrimage in India, p.84.

⁷. Bhardwaj Surinder Mohan, Ibid., p.84.

⁸. Kane P.V., IHDS. Vol. IV, p.553.

Habitation of saintly people."⁹

Similar concept of sacredness of tīrthas seems to be suggested by the DP. when it evinces that the tīrthas are the sacred places that bestow on the pilgrims salvation, the places where the saintly people inhabit, and the places which bring about fulfilment of penance and which are decorated with the sacrificial posts of gods. (II. 1,2). Dharmāranya is said to have been associated with Dharmarāja (Yama) and Viṣṇu (II.50); Saṃjñā (Sūrya's consort) and her sons, Aśvins (II.51); Sūrya (Bakulārka); the goddesses Śrīmātā Bhattārikā, Śāntā, and Nandā (II. 54); Gaṇeśa (II.55); Brahmā (IV. 56-58); Indra (XV.42); Śiva and Pārvatī (XXVII.3); and Rāma (XLIV.6).

"In the Sūtras and ancient smrtis like those of Manu and Yājñavalkya tīrthas do not occupy a very prominent position. But in the Mahābhārata and the Purāṇas they are highly lauded and placed even above sacrifices."¹⁰

In the DP. the tīrtha called 'Dharmāranya' is praised highly. It says that the merits equal to those acquired by performing a horse-sacrifice etc., which can destroy sins accumulated from the past existence are obtained by

⁹Mbh. Anu. 108. 16-18, translated by Dave J.H., Immortal India I, XIV, quoted by Bhardwaj S.M., Op. cit. p.84; see also Kane P.V., HDS. Vol. IV., pp.554 ff.

¹⁰Kane P.V., HDS. Vol. IV., p.561.

making pilgrimage to Dharmāranya at every yojana (II.48). The tīrtha also conclusively fulfils the aims of life (puruṣārtha), viz. morality (dharma), wealth (artha), pleasure (kāma) and salvation (mokṣa). (II.59). In addition to this, Dharmāranya is said to be greater than some other tīrthas. (Vide XLI. 68-72 and App. II.).

"The Mahābhārata (Vanaparvan 82.9-12) and Anusāsanaparvan (108.3-4) lays greatest emphasis on the cultivation of high moral and spiritual qualities if the full reward of pilgrimages is to be reaped."¹¹ This finds its parallel in the DP. (II.4 ff.) It says that truthfulness, cleanliness, compassion, charity, straightforwardness, impartiality and evenness in loss and gain are the best tīrthas. The persons who entertain anger, greediness, arrogance and egotism and are lustful will not reap the fruit of his pilgrimages. Gaṅgā and Yamunā are everywhere for those whose mind, speech and body are pure. On the other hand, the tīrthas, are, as it were, hells, for those who are imbued with the impurity of mind, speech and body. The DP. (XLI. 46 ff.) also inculcates the same concept of an ideal tīrtha.¹²

¹¹ Kane P.V., HDS. Vol. IV., p.562.

¹² For the extolation of the moral cultivation and spiritual qualities in other works vide Kane P.V., HDS. Vol. IV., pp.562 ff.

Purposes of the Tīrthayātrā :

The purposes of pilgrimage may be divided into the following categories¹³: -

(1) Desire for identification with the Sacred Order :
The Hindu religious literature is replete with expressions of belief that visiting sacred places is an act of holiness. The suppremost desire of a religious man is not only to live in the world of sacred order, but actually to be part and parcel of the sacred order. The sacred places are those parts of the differentiated space where the religious man believes that the sacred order exists; hence, his desire to visit sacred places. The purpose of the visit of this category is for the attainment of the supramundane result.

(2) The accumulation of merit and the removal of sin : The concepts of the accumulation of religious merit and the removal of sin are among the most important purposes of pilgrimage. The religious literature is quite explicit about the merit- bestowing and sin-removing qualities of tīrthas.

¹³.For details see Bhardwaj S.M., Op. cit., pp. 148. ff.

(3) Life-Cycle purposes : Some people visited sacred places to perform important life cycle rites, such as mundana (tonsure), consigning the ashes of the deceased to holy waters, performance of śrāddha and pinda offering (ceremonies for the deceases), investiture with sacred thread (upanayana) purificatory bathing for the bride to be, and the like.

(4) Purposes related to social motives and desires : Several sacred places provide a religiously and socially recognised environment within which the distinction of castes melts away. Under certain circumstances, the scheduled castes, on their pilgrimage, are provided with a semblance of equality, in at least the limited sacred precincts, an equality which in the profane world is denied to them.

The DP. states that the purpose of pilgrimage is to get the mind purified by coming into contact with saintly people. In this way the sins are destroyed by the indication that the mind becomes pure. (Vide II. 7-8. and 10) Jayadeva is said to have made pilgrimage to various holy places in the hope of remedying his leprosy whereas Rāma is said to have paid his visit to Dharmāranya to wash away his sin incurred from killing a Brahmin demon, i.e. Rāvana

and the demoness Tātikā. (Vide XII - XIII and XLI - XLVII respectively).

The efficacy of bestowing supramundane as well as mundane fruits to the pilgrims, of Dharmāranya, and of the shrines, the goddesses etc. therein, is lauded in many places in the DP. These sacred places are also described as having the power of destroying sins and it is also asserted that rites performed there will produce the desired results. (Vide as, e.g. X. 57-61, XI. 14-20; XIII. 7-9, 18-25; XV. 26ff.; XVII. 37 ff.; XVIII. 13 ff.; XIX. 21 ff.; XXIII. 18, XLI. 72; etc.).

From those passages, it tells us indirectly that the pilgrims have a variety of purposes of their visit to certain holy places and to meet their requirements, these efficacious qualities of the tīrthas are designed. These qualities in a way serve the purpose of inducing their visit.

Classification of the Tīrthayātrā :

The DP. classifies the tīrthayātrā in various ways, taking into account various aspects of the tīrthayātrā.

In one place it is classified as :

(1) "Vihitā" : It is a tīrthayātrā which is performed by the persons with truthfulness, cleanliness and compassion, in conformity with daily rituals, during the period when Venus and Jupiter had set.¹⁴ (II.18)

(2) "Avihitā": It is the yātrā whose performer fails to fulfil the abovementioned requirements. (II.19 ab.).

In another place it is classified as :

(1) "Sāttvikī" : It is the yātrā whose performer is restrained and travel on foot. It yields great fruits. (II. 19 cd.).

(2) "Rājasī" : It is a yātrā whose performer, on account of riches, travels by vehicles. (II. 20 ab.).

(3) "Tāmasī" : It is a yātrā whose performer is full of arrogance and desires fame. (II. med.)¹⁶.

¹⁴.The period when Jupiter or Venus is in a certain position is regarded as inauspicious (Vide Kane P.V., HDS. Vol. V, pp. 61-62).

¹⁵.For modes of travel to holy places and their effects vide Kane P.V., HDS. Vol. IV. pp. 576-577.

¹⁶.This order of precedence shows that the economic affluence is not accorded the higher position as far as religious matters are concerned.

With the consideration of the motives of the performers, the tīrthayātrā is classified as :

- (1) "Uttamā" : It is the yātrā whose performer desires only salvation. (II. 21 a).
- (2) "Madhyamā" : It is a yātrā whose performer desires heaven. (II. 21 b.).
- (3) "Adhamā" : It is a yātrā whose performer desires wealth. (II. 21. c.).

It is classified according to the temperaments of the performer as :

- (1) "Sāpeksā" : It is the yātrā whose performer undertakes it under some pretext and in a business-like manner. (II. 22 ab).
- (2) "Asāpeksā" or "Nirāpeksā" : It is the opposite of "Sāpeksā". (II. 22 c).
- (3) "Udāsīnā" : It is the yātrā whose performer undertakes it with indifference. (II. 22 d).

Taking into consideration the kind of the performer, the tīrthayātrā is classified as :-

- (1) "Laukikā" : It is the yātrā performed by worldly people. (II. 23 ab).

(2) "Alaukikā" : It is a yātrā performed by liberated persons such as yogins. (II. 23 cd.).

Of all the types of tīrthayātrā mentioned above, Udāsīnā-sāttvikā-vihitā-tīrthayātrā is the best as it yields mukti (II.15).

Vaiṣṇvism

Vaiṣṇvism or Viṣṇuism, as the name implies, centres its activities round the worship of Viṣṇu under his direct name or under his various appellations and form.

Avatāras of Viṣṇu. "It was the part of Vishnu, as maintainer and preserver of the universe, to deliver it from the power of evil, and for this purpose he revealed himself from time to time as an Avatar or incarnation in human form."¹⁷ There is no clear reference to the theory of Avatāra in the Vedas, but the germs of this theory are tracable to the thought which identifies one god with another and from that the transition to the theory of incarnation in the present form is easy.¹⁸ The Mbh. has

¹⁷. O'Malley L. S.S., Popular Hinduism, p.4.

¹⁸. Bhandarkar R.G., Vaiṣṇavism, Śaivism and minor religious systems, p. 33.

not the systematic account of incarnations and therein it is still developing.¹⁹ The DP. does not deal with the subject directly and it does not go into details regarding any Avatāra in particular with one exception, i.e. the avatāra of Rāma. The topic regarding Rāma is dealt with under "Rāma-worship" below. In one place the twelve avatāras of Viṣṇu are alluded to and Brahmā salutes each of them.²⁰ (IV. 73 ff.) but in another place only 8 avatāras are mentioned (XIII. 38 ff.). The twelve avatāras²¹ are enumerated below :

1. Fish-incarnation : (Brahmā said,) "Salutation to you who are in the form of a Fish residing in the ocean at the end of a kalpa." (IV.73). Viṣṇu took the form of a fish and killed Śaṅkhāsura then brought back the Vedas. (XIII.38).

2. Tortoise-incarnation : (Brahmā said,) "Salutation to you who are in the form of tortoise supporting the Mandara mountain". (IV.73). When the ocean was churned

¹⁹ Hopkins E.W., Epic Mythology, p. 210.

²⁰ This suggests the lower position of Brahmā than Viṣṇu. (Cf. V. 34)

²¹ For different avatāras in the MP. vide Kantawala S.G., CHMP, pp. 164 ff.

the great mountain sank downwards. The god then took the form of a tortoise to support it. (XIII.39).

3. Boar-incarnation : (Brahmā said,) "Salutation to you who are in the form of a boar lifting up the earth." (IV.74). When the earth was taken away into the ocean by the powerful Hiranyākṣa, the son of Kaśyapa, the god incarnated as a boar to kill ^{the} demon and then lifted up the earth with his snouts. (XIII.40-41).

4. Man-lion-incarnation : (Brahmā said,) "Salutation to you in the form of a man-lion who bestows safety on Prahlāda." (IV.74). Hiranyakāśipu was much afflicted with distress after having killed his brother, he therefore practised penance until a rare boon was obtained. He then began to trouble gods and his own son, Prahlāda, who was the votary of Viṣṇu. The god then took the form of a man-lion and slew the demon. (XIII. 42-45).

5. Vāmana-incarnation : (Brahmā said,) "Salutation to you who are the dwarf Brahmin who destrōys Bali." (IV.75). When Bali, Prahlāda's grandson, performed sacrifice with the motive to attain the abode of Indra, Viṣṇu incarnated as a dwarf Brahmin and asked him for the land with the measurement of three steps. Finally, he sent Bali to

Pātāla and broke Brahmakāṭāha to release Gaṅgā from heaven. (XIII. 46-48).

6. Paraśurāma-incarnation : (Brahmā said,) "Salutation to you who are Paraśurāma, the extirpator of the Kṣatriyas." (IV.75). Viṣṇu incarnated as the son of the sage Jamadagni (Paraśurāma) to kill the king Haihaya and wipe out the kṣatriyas from the earth for 21 times (XIII.49).

7. Rāma-incarnation : (Brahmā said,) "Salutation to you who are Rāmacandra, the destroyer of Rāvana." (IV.76). Viṣṇu, in the incarnation as Rāghava (Rāma) built a bridge across the sea (to Lankā) and then slew Rāvana. (XIII.51).

8. Kṛṣṇa-incarnation : (Brahmā said,) "Salutation to you who are Kṛṣṇa sporting in Vṛndāvana." (IV.76). When the world was in distress, a cow went to Brahmā for refuge. Out of sympathy with the cow he went to the milk ocean and prayed to Viṣṇu. On account of that the god incarnated as the son of Devakī and Vasudeva. In this incarnation, he killed Pūtana²² and Dhenuka²³, lowered the pride of Indra by lifting the mountain Govardhana to save Gokul from disaster,²⁴ shattered the pride of Brahmā,²⁵

22. Vide BGP., X.6.

23. Ibid., X. 15.

24. Ibid., X.24,25.

25. Ibid., X. 13,14.

subjugated the snake Kālīya,²⁶ and slew Kaṁṣa²⁷ to free his parents, Bhaumāsura to release many women of royal families,²⁸ Māgadha²⁹ and Kālayavana.³⁰ (XIII. 52-59).

9. Buddha-incarnation : (Brahmā said,) "Salutation to you who are the Buddha, the reviler of killing." (IV.77).

10. Kalki-incarnation : (Brahmā said,) "Salutation to you who are Kalki, the extirpater of the mlecchas." (IV.77).

11. Kapila-incarnation : (Brahmā said,) "Salutation to you who are Kapila, the author who divided the Vedas." (IV.78).³¹

12. Nārada-incarnation : (Brahmā said,) "Salutation to you who are Nārada, the executor of gods' work." (IV.78).³²

26. Ibid., X.15-17.

27. Ibid., X.44.

28. Ibid., X.59. (Bhaumāsura is also known as Narakāsura : For details see Prācīna Caritrakośa by Chitrav S. Shastri, Op.cit. pp.346-348).

29. BGP. III.3.10; X.72, (Māgadha refers to Jarāsandha: For details vide Chitrav S. Shastri, Op.cit., pp.228-30).

30. BGP. X.51,52; vide also ChitravS.Shastri, pp.139-140).

31. Kapila as the avatāra of Viṣṇu is also found in the BGP. I.3.10; II.7.3; III.24; VIII. 1.6.

32. Nārada as the avatāra of Viṣṇu is also found in the BGP. I. 3.8; II. 7.19.

Out of the 12 avatāras enumerated above it seems that the Purānakāra acords a prominent place to Kṛṣṇa as he is described in more details than other avatāras. This may suggest that his worship might have come into prominence in the period of the DP. Vallabhācārya who is said to have been born in 1479 A.D. was the propagater of the worship of Kṛṣṇa and it forms a very important sect in Bombay, Gujarat and Central India.³³ He had visited many cities in Gujarat, while he was on his all-India tour, spreading his doctrine and as a result of that many people from Gujarat were converted to this sect.³⁴

Descriptions of Viṣṇu : He is called Jagannātha who is all-pervading and ancient (XIV.5). He is the cause of all causes, he has no beginning nor end; he is identified with the five elements, viz. earth, water, fire, wind and ether; he is the sensory organs and their objects, the mind and the intelligence (XIV.50). The world is originated from him and would merge into him; he is the creator as well as the non-creator; he is the ruler of guṇas but devoid of attributes (XIV.51). He is identified with a

³³•Monier-Williams M., Hinduism, pp.143-4; see also Ehandarkar R.G., "Vaiṣṇavism Śaivism and Minor Religions Systems", Collected Works of Sir R.G. Ehandarkar, ed. by Utgikar N.B., pp.114 ff.

³⁴•Majmudar M.R., Cultural History of Gujarat, p.214.

sacrifice, the oblation, the sacrificial fire, the sacrificer, the udgātr̥ and the yajamāna. Everything, both 'sad' and 'asad' is his own form which is the cause of everything (XIV. 52-53). He is subtler than the subtlest, and grosser than the grossest;³⁵ he exists in all forms and is the supporter of the Vedas.(XIV.55).

Rāma-worship : Rāma was considered as an incarnation of Viṣṇu even in early times, i.e. in all probability in the early century of the Christian Era. The cult of Rāma, however, came into existence later, i.e. probably in the eleventh century A.D.³⁶ The sect which is considered to be the branch of the Rāmānuja sect was established in upper Hindustan by Rāmānanda who was more wellknown in this part and had many followers. They address their devotions peculiarly to Rāmacandra and the divine manifestation, as Sītā, Lakṣmaṇa and Hanumat.³⁷ The date of Rāmānanda varies from the 13th century A.D. to the 15th century A.D.³⁸ Rāmānanda with his principal Rajput disciple named Pīpā,

35. cf. anor anīyān mahato mahīyān/Śvet. Up.III.20.

36. Vide Bhandarkar R.C., Op. cit., pp.65-66.

37. Vide Wilson H.H., Religions Sects of the Hindus, p.23; Monier-Williams M., Op. cit., pp.141-2; Majumdar R.C. "Mystic Saints : Rāmānanda", History and Culture of the Indian People, vol. IV, pp. 560 ff.

38. Bhandarkar suggested that he was born in 1299-1300 A.D. and died in 1411 A.D. (Majumdar R.C., "Mystic Saints:

the Rāja of Gangaraun and other disciples is said to have travelled to Dvārakā.³⁹ This trip must have been responsible for the spread of Rāma-worship in Gujarat. "Rāmānandis (i.e. the followers of Rāmānanda) have very numerous votaries, but they are chiefly from the poorer and inferior classes, with the exception of the Rajputs and military Brahmans."⁴⁰

The DP. devotes 22 chapters (XXX - LI) to the life and exploits of Rāma. It is seen from this that the Purānakāra accords the most prominent place to Rāma in the DP. which consists of only 79 chapters. This may reflect that the cult of Rāma was, at that time, much influential. The fact that Rāma is depicted as coming to, performing

Rāmānanda", History and Culture of the Indian People, Vol. VI, p.560); J.N. Farquhar and Thomas Berry put him between 1400-1470 A.D. (An Outline of the Religious Literature of India, p.323; and Religions of India, p.55 respectively); Radhakrishnan assigns him to thirteenth century A.D. (Indian Philosophy, Vol.II, p.709), whereas Wilson infers, from the accounts given of the dates of other teachers associated with the life of Rāmānanda, that he was not earlier than the end of the 14th century, or the beginning of the 15th century A.D.(Op. cit., p.24).

³⁹Wilson H.H., Op. cit., pp.30-31.

⁴⁰Wilson H.H., Op. cit., p.35.

sacrificē at Moheraka, the centre of Modha Brahmins and Modha Baniyas and giving land-grants to them (see ch.II.) and that the first verse of ch.II of the DP. is the salutation to Rāma may suggest that Rāma-cult might have considerable followers among the Modhas. Some points regarding Rāma-worship have already been discussed in ch. II. They are not repeated here. Rāma is described in the DP. as God-incarnate (Cf. XXX.18; XXXI.8; XXXIII. 26-28; XXXVIII. 38 etc.) and Sītā his consort as Yoga-māyā (XXXVIII.50). Hence, the period of the DP. had witnessed the full deification of the epic hero.⁴¹

Śaivism

To judge by the number of shrines dedicated to the only form under which Śiva is worshipped, viz., the Liṅga-form, the worship of Śiva in Gujarat appears to be the most prevalent and popular of all the modes of adoration. At Modhera alone at present there are at least 4 temples dedicated to the god and some of them seem to be built on

⁴¹. Bhavabhūti (first quarter of the eighth century: Uttarāmacarita (1953) ed. by G.K.Bhat, Intro., p.67) depicts Rāma in one place as deified (vide Ibid.p.44,fn.).

the old sites of the old Śiva temple, e.g. Dharmesvara temple, Modhesvara Mahadeva temple and Muktesvara temple (see ch. VII for their identification). The temples which are dedicated to other gods exist in a lesser number.

The DP. says that out of 18,000 Brahmins created by Brahmā, Viṣṇu and Śivā, 6,000 Brahmins were the votaries of Śiva and on account of that they were regarded as the highest of all the Brahmins. (V.34). This shows that Śiva is, here, accorded the highest position in the Hindu Triad. The story is told in the DP. also to show that Śiva occupies a dominant position in relation to Viṣṇu and Brahmā (LXV. 59 ff.). The story of Dharmarāja practising penance at the holy place to be called later "Dharmāraṇya" and of the coming of Śiva who was pleased with Dharmarāja's penance is possibly an attempt to account for the prevalence of the cult of Śiva at Dharmāraṇya (Modhera) and also to explain the derivation of the word "Dharmāraṇya". (Cf. IX-X).

Linga-worship : "Mainly on account of its close association with Śiva, the phallic cult has assumed a significant role in the religious history of India. The Linga-worship has been of wide prevalence in the ancient world. We find the traces of it in India, ancient Egypt, Syria, Babylon,

among the Assyrians, in Persia, Greece, Italy, Spain, Germany, Scandinavia, among the Gauls, and different parts of Armenia, Mexico, Peru, and Haiti. In India itself the Mohenjo Daro discoveries have thrown a flood of light on the early prevalence of the cult of the *linga* and *yoni*."⁴²

There are diverse opinions regarding the origin and antiquity of the *Linga*-worship.⁴³

Siva is now-a-days generally worshipped in the *linga*-form as has already been mentioned above. In each temple of the god *Siva* is contained the *linga* which is regarded as his emblem.

The references to the erection of *lingas* are many in the DP. :

- (1) Dharmesvara (X.55)
- (2) Moksesvara (XV.30)
- (3) Jayanta-linga (XXV.58) or Jayantesvara (XXV.69).
- (4) Jambukesvara (XXVIII.31, ^{XXIX.}51)
- (5) Govatsesvara (XLIX. 67 ff.)
- (6) Mandalesvara (XLIII.75)
- (7) Ramesvara and Hanumantesvara (LVII.87, 88).

⁴²•Karmarkar A.P., The Religions of India, Vol.I, p.79.

⁴³•For different theories vide Ibid., p.29.

This goes to show that the cult of liṅga was of high popularity in the times of the DP.

Descriptions of Śiva :

He wears matted hair and is of white complexion. A snake is his sacred thread. He has the skin of an elephant as his lower garment; and the skin of a tiger, the upper one. His body is as white as camphor and it is besmeared with ashes. He has five faces and ten hands. He possesses great lustre. A bull is his vehicle. His neck is black and he wears the garland of skulls. Half of his body is in the form of a female. He has a crescent moon as his diadem. He is the creator, the preserver and the destroyer (of the world). He is an ascetic, well-built and strong. He is accessible through Yoga. He is the great illusion. He is the beloved of Pārvatī. He holds a human skull in one of his hands. He is the lord of the evil spirits. His dwelling place is in the burning ground and he is immutable (X.4-8). He is the protector of the whole world. He is the creator of the five elements, viz. earth, water, wind, fire and ether. He is the soul of all creatures (X.14). He bears the Ganges on his head. He has the sun, the moon and fire as his three brilliant eyes. He is the

destroyer of Dakṣa's sacrifice (X.15). He is ornamented with the lord of snakes, i.e. Śeṣa. He is the embodiment of Kāla. He is the slayer of Andhakārāsura and Tripurāsura. His form can be conceived through Vedānta. He holds in his one hand a damaru; and in another, the bow called Pināka. (X.17-18). He is the presiding deity of Vārānaśī (X.18). He is destitute of Māyāgunas. (X.19).

Brahmā-cult :

Prajāpati is a minor deity of the Rgvedic pantheon. In the Brāhmaṇas he is recognised as the chief god and in the Sūtras he is identified with Brahmā.⁴⁴ Brahmā is now one of the principal deities of the Hindu pantheon. He is the personification of the creative aspect of the Supreme Being. He is represented as a four-headed deity indicative of his intellect. He is the author of all creation.⁴⁵

The DP. furnishes us with the materials, suggestive of the existence and the decline of the Brahmā-worship in Dharmāranya.

⁴⁴•Macdonell A.A., ^{Op. cit.} ~~Vedic Mythology, (1897)~~ pp. 118-119.

⁴⁵•Thomas P., Hindu Religion Customs And Manners, p.23.

The story, that Brahmā came to Dharmāranya, practised meditation, which resulted in the creation of 18,000 Brahmins and 36,000 Vaniks and the foundation of the city of Moherakapura (IV.57 ff.), suggests that there was Brahmā-worship in Dharmāranya, ~~especially at~~ (Moherakapura). Over and above this, it is stated clearly that out of 18,000 created Brahmins, 6,000 were the followers of Brahmā (V.34). This also substantiates the supposition. The prevalence of his worship is suggested as well by the existence of images and temples of Brahmā at Modhera and its not far-distanced neighbourhood. At Modhera no temple dedicated to Brahmā has been found but there is a Brahmā-image in the eastern niche of the temple of the goddess Śītalā in the middle of the southern wall of Sūrya-kunḍa. Its identification is done with the help of the symbol held in its upper right hand, i.e. the laddle, and the small figure of hansa, the vehicle of the god below. Its lower right hand is in the varada pose; two left hands however are mutilated. H.D. Sankalia identifies a bearded figure ^(Photo. No. 9) on the southern face of the gūḍha mandapa of the Sun temple at Modhera with the figure of Brahmā; but the following considerations tend to suggest that it may be that of Yama :

1. The southern position occupied by the image may indicate its being the principal deity of that direction. Yama is the guardian of the southern direction.

2. The statue with an elephant near its left foot to the south of the entrance to shrine might be that of Indra; the one to north of the entrance is identified as Agni;⁴⁶ the one next to this is Śiva⁴⁷ or Īśāna. The figure in the middle of the northern face of the shrine which has rather big and slightly pendant belly might be identified with Kubera.⁴⁸ The figure, on the western face of the shrine round the north-western corner, seems to be Varuṇa, as it holds in the right hand a pāśa and in the left something like a ratnapātra.⁴⁹ Other figures at the ^{other} cardinal points cannot be identified as the characteristic marks are damaged. All the identified figures are the dikpālas. Hence, the figure in middle

⁴⁶•Archaeological Survey of Western India, Vol.IX.,p.77;
Sankalia H.D., *Op. cit.*, p.144, *The Archaeology of Gujarat*, p.141

⁴⁷•Gazetteer of Baroda, Vol.II, p.599.

⁴⁸•Vide Rao T.A.G., *Elements of Hindu Iconography*, Vol.II,
Op. cit. pp.535 ff.

⁴⁹•Vide Rao T.A.G., *Op. Ibit.*, pp. 529 ff.

of shrine-wall of the southern face might be one of the dikpālas, i.e. Yama.

3. The lower right hand of the figure holds an akṣamālā. Yama is also described as holding in one of its hand akṣamālā.⁵⁰ What is held in the upper right hand is not distinct; the other two left hands are broken off. The headless body of an animal near the left foot of the figure might be his mount, i.e. the buffalo or his dog. However, one question, why Agni should be placed at the temple in the north-eastern direction instead of the south-eastern one, remains to be explained.

There is an image of Brahmā which is now kept in a minor shrine in the compound of Limbajā-mātā temple, Delmal, Chanasma taluka, Mehsana district, Gujarat (Photo No. 10).⁵¹ Visnuprasad B. Jethi of Delmal told me that the image was removed from the temple near the western bank of the tank known locally as Peporai talao, to the south of Delmal.

The temple of Brahmā at Khed-Brahmā at Idar, Northern Gujarat, seems to be as old as 12th century.⁵² This

⁵⁰ Vide Rao T.A.G., *Op. Ibit.*, pp. 526 ff.

⁵¹ For its description vide Sankalia H.D., *Op. cit.*, p.156.

⁵² Vide Sankalia H.D., *Op. cit.* p.135.

indicates the prevalence of Brahmā-worship in the period.

The temple at Vanpore, a village about 6 kms. south-east of Modhera is not mentioned by Burgess and Cousen, and Sankalia. The State Directorate of Archaeology (Gujarat), identifies it with the temple of Brahmānī belonging to 12th century,⁵³ but I feel that it might be the temple of Brahmā with the consideration of the following facts :⁵⁴

(1) The principal niches of the northern, western and southern faces of the "Gūḍha mandapa" contain the images of Brahmā.

(2) The temple faces east.

The cult-image in the sanctum disappeared, otherwise we can make a definite identification. (Photos. nos. 11, 12)

The temple near Peporai tank, about half a kilometre south of Delmal may be identified with the temple of Brahmā, considering the following facts:⁵⁵

⁵³• Indian Express, June 2, 1974.

⁵⁴• Vide Sankalia H.D., Op. cit. p.137.

⁵⁵• Vide Sankalia H.D., Op. cit. p.137.

(1) There was the cult-image of Brahmā in the sanctum. It is now kept in the minor temple in the compound of Limbajā Mātā temple in the village.⁵⁶

(2) In the main niche on the northern face of the shrine there is an image of Viṣṇu-Lakṣmī; in the western niche, the image of Brahmā-Sarasvatī; and in the southern niche, the image of Śiva-Pārvatī. The fact that Brahmā-Sarasvatī image was installed in the western niche which is in the centre of the other two, seems to show that it occupies the prominent position in the temple.

(3) The temple faces east. (Photo. No. 6).

Even untrained eyes can tell that this temple belonged to the period not far different from that of the temple at Vanpore, if not the same.

In the past-Brahmanical period the worship of Brahmā declined thanks to the emergence of rationalism and the unpopularity of the cult of sacrifice.⁵⁷ The process of the decline was gradual and one of the causes was the susceptible nature of Brahmā to ascetic practices : He, on many

⁵⁶.The information by V.B. Jethi of Delmal.

⁵⁷.Vide Dutt N., "Religion and Philosophy", History and Culture of Indian People, Vol.II, p.464.

occasions, bestowed boons on demons who propitiated him by their penance and on acquiring the power from him they brought about the destruction to the universe.⁵⁸

In the times of the DP. the Brahmā-worship must have died out. This is suggested by the mythological story in which Śiva told Brahmā that his image would not be worshipped because he had told a lie (LXV.93).

The Sun-worship :

From archaeological pieces of evidence, one can say with some certainty that sun-worship of some form was in existence in India in the neolithic and protohistoric period.⁵⁹ Thus it is one of the most ancient cult ever existed in this country. The Sun-god belongs to the Vedic pantheon and his adoration was common with the Vedic Aryans. Ten entire hymns of the Rgveda are specially dedicated to the praise of Sūrya.⁶⁰ In the Brāhmanas it is found

⁵⁸. Banerjea J.N., The development of Hindu Iconography, (1956), p. 512.

⁵⁹. See Srivastava V.C., Sun-Worship in Ancient India, pp. 20 ff.; Pandey L.P., Sun-worship in Ancient India, pp. 1 ff.

⁶⁰. Macdonell A.A., Op. cit., p. 30; Griswold H.D., The Religion of the Rgveda, pp. 266-70.

that offerings were made to the Sun for the removal of sins.⁶¹

The sun was originally worshipped and represented in its natural form, i.e. the sun as an orb; sometimes it was represented with symbolic figures, e.g. Svastika. It had never been represented or thought of as a human being. Starting from the epic period down to the Purānic one the sun was thought of as a human being.⁶² It is not certain when the image of the god in an anthropomorphic form was invented. From the archaeological finds, images of the Sun-god seem to have been fashioned out as early as the Mauryan period.⁶³ From the 6th century A.D. onwards many kings of Saurashtra, Gujarat and Rajasthan became the worshippers of the Sun-god.⁶⁴ Bhandarkar opines that the cult of the Sun of later times was introduced into India from Persia and he believes that the construction of many a temple was also due to the foreign influence.⁶⁵

⁶¹. Bhandarkar R.G., Op. cit., p.216.

⁶². Vide Srivastava V.C. Op. cit., pp.187-88.

⁶³. Vide Pandey L.P., Op. cit., p.66.

⁶⁴. Vide Pandey L.P., Op. cit., p.320.

⁶⁵. Bhandarkar R.G., Op. cit., p.221.

The DP. has attempted to justify the worship of the Sun at Moheraka by bringing the scene of Sūrya's meeting Samjña to Dharmāraṇya.⁶⁶ The DP. (XVII.66) states clearly that the sun-worship was adopted there (Moheraka) and it was perpetuated till that time, i.e. the times of the DP.

Devī-Worship or Śāktism

"Mother worship in India present a very important but very intricate aspect of the history of Indian thought as expressed in her philosophy, religion, general art and literature".⁶⁷ There is still a controversy regarding the origin and antiquity of Śāktism. "It is difficult to say to what extent the pre-vedic culture of India, now discovered in the Sindhu Valley contributed to the conception of a mother goddess of the type now familiar to us as Śākti, but that the cult of Mother Goddess was fed by indigenous and aboriginal beliefs is almost certain judging.

⁶⁶. See the complete story in ch.6. under "Sūrya".; the similar legend occurs also in the MP. (Vide Kantawala S.G., CHMP., p. 200).

⁶⁷. Das Gupta S.B., Aspects of Indian Religious Thought, (1957) p. 42.

by the qualities with which she was invested at a later time."⁶⁸

The devī-worship receives a strong enthusiasm in Gujarat. "The lamp-tree (Sanskrit "Maṇḍapavatī", Prakrit "Maṇḍava - i ", Gujarati "Māṇḍavī") lighted at night and carried in the streets in a procession, accompanied with Garabā dance⁶⁹ by both the sexes, is another symbol of popular worship in Gujarat."⁷⁰ The worship of the Devīs was greatly modified under the influence of the gradually developing Vaiṣṇavism.⁷¹

The references to Devīs in the DP. are numerous, which bespeak the popularity of the Devī-cult in the period.

Bhattārikā or Śrīmātā⁷² : The goddess is recommended to be worshipped during the "Navarātra" period of the bright half of the month of Āsvina. To remove all the distresses

⁶⁸. Majmudar R.C. and Pusalkar A.D. (eds.), The Classical Age, p. 440; for a brief history of Śāktism vide Bhandarkar R.G., Vaiṣṇavism Śaivism and Minor Religious Systems, pp. 142 ff; Karmarkar A.P., Religions of India, ch.6.

⁶⁹. For Garba dance see chapter IV under "Navarātra".

⁷⁰. Majmudar M.R., Op. cit., pp.221-2.

⁷¹. Majmudar M.R., Op. cit., p.222.

⁷². For the identification of the temple of the goddess see chapter VII.

she should be worshipped with the offerings of various kinds (XIX.7). One should observe fast,⁷³ from the morning of the first day of the bright fortnight in the temple of the goddess Bhaṭṭārikā. (XIX.8). She should be worshipped three times viz., in the morning, in the afternoon and in the evening with candana, kuṁkuma, sindūra, and various garments (XIX. 9-10). The festival consisting of songs and music, devotional songs and recitation of the Vedas should be held (XIX. 11-12). One should keep awake during the night and a special offering of pāyasa and anna mixed with pure ghee derived from cow should be done on the eighth day of the month. (XIX.13). She should be worshipped with Śarkarā, madhu, and red karavīra flowers (XIX.14). Such offerings and worship should be performed in Śarad and Vasanta seasons (XIX.15). The Navarātra festival should be held in Spring (XIX. 15-17).⁷⁴ Brahmins dressed in white should recite the Vedas during the "Navarātra" festival. (XIX. 18). When such worship is done, one will obtain wealth, success, desired objects and salvation. (XIX.19). On the contrary, those who do not propitiate her will meet with unhappiness, become destitute of wealth

⁷³•For "upavāsa" vide Kane P.V., HDS. Vol. IV, pp.52 ff.

⁷⁴•See also under "Navarātra" chapter IV.

and fall ill. (XIX.20). When there is a threat of plunder etc., it can be removed by worshipping the goddess (XIX.22).

Nandā (XIX. 26 ff.). She is to the east of Moherakapura. She is described as having four hands holding a rosary, a knife, a club and a javelin, riding on a lion, dressed in white, adorned with golden ornaments, and wearing earrings, armlets and a garland of lotuses.

The special worship for the goddess is recommended on the eighth day of the bright half of the month of Āśvina. The fruits resulted from the recitation of the Vedas, repetition of Vedic and tāntric mantras and the offering to the fire in the presence of the goddess are said to be ever-lasting. Feeding Brahmins at the temple of the goddess with honey, ghee, milk and pāyasa is said to be a great meritorious act. The donor will not suffer from any disease and danger from his enemies will not come to him. There will be no trouble from Śākinī and robbers. The difficulties in war, in debate or which are due to a king will be removed, when the goddess is remembered. Even those, who are at sea in a ship tossed about by a storm, will be safe from shipwrecking after remembering her. The trouble resulted from Pūtanā will be removed by remembering her. The barren

women, the miscarried women, the women who bear only one child are recommended to worship her so that they may get the desired children. The sick, the poor and one who is troubled by his ^{er}advisories are recommended to worship her so that the undesirable state of affair may be removed.

Sāntā (XIX.44 ff.) : She is to the south-west of Moherakapura.⁷⁵ She is described as having four hands, holding a bell, a trident, a rosary and a water-pot, and a dark complexion, and wearing beautiful garments and ornaments.

She should be worshipped with beautiful lotuses, camphor, agallochum and sandal paste. She should be offered naivedya consisting of Vaṭaka, Pāyasa, Ladduka, Śaṣkuṭī, Kṛsarā, Pūpa, powdered sesamum mixed with molasses, honey, ghee, curd, milk, sugar and wine.⁷⁶ Brahmins should be fed after they had performed a sacrifice. The songs of praise and the Purānas should be read out. The dance and music should be organized in worshipping the goddess. She should be gratified with songs of devotion of various

⁷⁵•The goddess of the same name is said to be worshipped at Sītāpura (LI.18) near Viramgam which is to the south south-west of Modhera. This goddess may be the same as referred to by the DP. here.

⁷⁶•For comments see under "Bahucarī" ch. VII.

kinds so that she may bestow on the devotees wealth, success and salvation.

Mātangi : The goddess is said to have issued forth from the face of the goddess Śrīmātā.⁷⁷ (XXI. 16-17).

The festive worship of the goddess is recommended on the third day of the dark fortnight of the month of Māgha (January-February) (XXII.47, 53). As she had killed the demon Karnātākṣa under a banyan tree, she should be worshipped under the tree⁷⁸ (XXII.48). The worship of hers is also enjoyed in marriage ceremony and other rituals. Her worship in connection with marriage is discussed in chapter III. The worship of Mātangi is strongly emphasized in the DP. to such an extent that if a Modha Brahmin neglects her worship, he would be excommunicated (LXII.21).

⁷⁷ For the genesis of the goddess see chapter 6.

⁷⁸ This^{is} probably suggestive of the animistic element in the cult. Cf. "Vaṭa and Aśvattha are declared in Tāntric work called Brihad-rudrālaya as tree under which a lithic piece might be worshipped as Siva." (Dikshit S.K., The Mother Goddess, p.76); the goddess Sāvitrī in the form of Vaṭa tree is worshipped in Maharashtra and the Central Province (Ibid. p.90); see also Majumdar M.R., Op. cit., pp.244 ff.; Karmarkar A.P., The Religion of India, pp. 190 ff; Crooke W., The Popular Religion and Folklore of Northern India, pp. 97 ff.

There is a diversity of opinions regarding the identify of Mātāngī. Mātāngī is a form of the Daśa-Mahāvidyās which came in the wake of Tāntric revival and were obviously modelled on the ten avatāras of Viṣṇu.⁷⁹ Burgess is quoted as saying that "Śītalā is the same as Mariamann of the Tamils, also called Mātāngī and Vadugantai."⁸⁰ However, the appearance of the goddess Śītalā in the small temple on the southern margin wall of Sūrya Kuṇḍa does not correspond with that of Mātāngī of the DP. According to W. Crooke, Mātāngī refers to Durgā-Devī in her terrible elephant form and she "appears in at least eight forms - Raukā devī, Ghraukā Devī, Melā Devī, Mandlā devī, Śītalā Devī, Durgā Devī and Śaṅkarā Devī, a collection of names which indicates the extraordinary mixture of beliefs, She is described as having ears as large as a winnowing fan, projecting teeth, a hideous face with a wide open mouth. Her vehicle is the ass, an animal very often found in association with shrines of Śītalā. She carries a broom and winnowing fan with which she sifts mankind, and in one hand a pitcher and ewer. This fan and broom are, as we

⁷⁹•Bhattacharyya H.D., "Minor Religious Sects", The History and Culture of the Indian People, Vol. IV, p. 343.

⁸⁰•Sankalia H.D., Op. cit., p.147, fn.3. For the description of Śītalā vide Sankalia, Op. cit., pp.146-7.

shall see later on, most powerful fetishes. All this is sheer mythology at its lowest stages, and represents the grouping of various local fetish beliefs on the original household worship."⁸¹ The discription of the goddess as given by W. Crooke does not correspond with that given in the DP. either.

Iconography of goddess Mātangi : She has unsteady and beautiful eyes, fine figure, black complexion, red lips and red feet and wears red clothes and red garland. She rides on a lion. She holds in her eighteen hands, a bow, an arrow, a sword (khaḍga) a club (khetaka), a mace, a snake, an iron bar, a conchshell, a bell, a noose, a dagger (kattāra), a knife (churikā), a trident, a water pot, a rosary, a pot containing wine, a pike, and a javelin. She also wears on the eighteen arms, rings, bracelets, and armlets. She is accompanied by a dog^(Photo. No. 13). The iconographical description as appearing in the DP. does not correspond with that of the goddess Rājamātagī mentioned by T.A.G. Rao. He described her as having black complexion, being seated on a seat set with rubies, having one of her legs resting upon a lotus and her hands playing upon vīṇā, that there should be a parrot near her whose talk she should be listening, and that she is adorned with the crescent

⁸¹. Crooke W., The Popular Religion and Folk-Lore of Northern India, p. 133.

moon on her crown which is tied round with a garland of blue lilies, a tilak on her forehead and all appropriate ornaments.⁸²

⁸². Rao T.A.G., Elements of Hindu Iconography, Vol.I, Part II, p.372; cf.

dhyāyeyam ratnapīthe sukakalapathitam
 śrīvatīm śyāmalāṅgīm
 nyastakāṅghrīm saroje śasīkaladharām
 vallakīm vādayantīm /
 kalhārābaddhamālām niyamita -
 vilasaeolikām raktavastrām
 mātaṅgīm śankhapātrām madhura-
 madhumadām citrakodbhā-
 sibhālām /

(The Sanskrit version of the description is given by Dr. A.N. Jani. He is of the opinion that the goddess is of aboriginal origin who was later enfolded in the Hindu pantheon. She is so-called because she is the daughter of Matāṅga whose aboriginal status was raised to that of a sage on account of his daughter becoming a goddess. Her aboriginal character is tracable from the fact that she drinks wine and has dark complexion).

Cow-worship

The cow is the most sacred animal of the Hindus.

"The great usefulness of the cow and the ox for agricultural purposes, in the family economy and as means of exchange must have powerfully contributed to making the cow a divinity."⁸³ The DP. advocates emphatically the reverence of the cow. Kāmadhenu is said to be the embodiment of all the sanctity : She is the mother of all gods and the cause of a sacrifice and constitutes all the tīrthas (VIII.45); the moon and the sun are her eyes; Śiva is at her forehead; the goddess Sarasvatī infuses in her roaring (hūnkāra); and gods reside at her dewlap. (VIII.46). The Gandharavas are at her hooves; the oceans are at her udders; at the tips of her hoof are the holy places, both movable and immovable (VIII.47). The earth is at her navel; Lakṣmī is her dung; Vaikuṅṭha at the tip of her right horn; Viṣṇu is at the tip of the left one; Kailāsa is at both the horns, and between them resides Brahmā (VIII. 48-49). Sages are in her eyes; Asūras in the pores of her skin; the Rākṣasas, between the hooves; and the Vasus, at the teeth (VIII.50). Yamunā is in her mouth; other several rivers in her nostrils; the Ganges is in her urine; and Gayā, in her dung (VIII.51).

⁸³. Kane P.V., HDS. Vol. II-II, p.773.

In spite of the sanctity of all her limbs, her mouth is unclean.⁸⁴ Killing a cow and a Brahmin necessitates one to take an expiatory vow consisting of 12 years in both the cases.(LXII.23). Killing a cow is a heinous sin, for which act one shall have to repent days and night to come. (XLVIII. 68). The act of protecting a cow from being taken away by plunderers delivers a man to heaven after death (LXVI.55). One, who wages a war to protect the cows and Brahmins, performs the most righteous act. (XXXIX. 58-59). All this shows that the cow is highly esteemed. Her reverence is shown in some places as amounting to that accorded to a Brahmin.

Hanumat Worship

The image or temple of the monkey-god, Hanumat, is a common sight in India. In almost every Hindu temple of any god one finds an image of Hanumat installed in a small niche or a small temple built separately for it. Some temples are exclusively dedicated to Hanumat. The worship

⁸⁴. Kane P.V., HDS. Vol. II-II, p. 775; Cf. DP. LXVI.94.

of Hanumat is popular among the Vaiṣṇavas.⁸⁵ It is almost certain that the worships of Hanumat did not go back to the early age of the Hindu faith, though it has been suggested that he is the legitimate descendant of Vṛṣakapi, the great monkey of the Veda.⁸⁶ He is, however, a great village godling, with potent influence to scare evil spirits from his devotees.⁸⁷

The fact that Rāma commanded Hanumat to stay and protect the Brahmins of Moheraka (XLVI. 47-51) suggests that the worship of Hanumat existed at the time of the DP.

At the time of distress it is believed that Hanumat would come to the rescue of his devotee. This is suggested by the story of Hanumat coming to the aid of Mōḍha Brahmins in subduing the king Āma (LIV. 40 ff.). This belief lingers even in the modern time. One devotee told me that her mother is a staunch worshipper of Hanumat. She engages a Brahmin to do a Pārāyaṇa of Sundarakāṇḍa of the Vālmīki-Rāmāyaṇa (reading 7 chapters everyday) to worship the god. One day the priest was absent. On that account she was worried for fear that the pārāyaṇa would be interrupted.

⁸⁵ Thomas P., Op. cit., p.31.

⁸⁶ Crooke, W., Op. cit., p. 87.

⁸⁷ Crooke W., Op. cit., p.87.

However, it so happened that an unknown Brahmin came to the house and asked for food. She asked him to do the p̄arāyana for the day and gave ^{him} food. She believed that the incident took place on account of Hanumat.⁸⁸

Some claim that he possesses a mantra capable of calling Hanumat to his aid even in modern time. The belief in immortality of the god seem to prevail among the Hindus.⁸⁹ I did not find an image of Hanumat in complete form at Modhera which would give us the archaeological evidence to say anything definite regarding the antiquity of the cult at Modhera. One complete image of the god standing against the stem of a tree on the embankment of the village tank at Mātrāsan, about 3 kms. south-east of Modhera, seems to belong to an old period from its appearance (See photographs. Nos. 14, 15).

88. I thank Mrs. Ranga Vedavally Vasan for this information.

89. Cf. aśvatthāmā balirvyāsa hanumānsca bibhīšana/
krpāḥ paraśurāmaśca saptaitē cirajīvinah.

Ganeśa-worship

Ganeśa is one of the most important gods of the Hindus. His image is found everywhere in India. He is pot-bellied and elephant-headed. In the DP. (XVIII.33) he is addressed as Gaurīputra, which suggests that Pārvatī is his mother. Elsewhere he is said to be born from the body of Gaurī. (XVIII.25). The accounts of his origin are described variously in several Purānas and Āgamas.⁹⁰ Siddhi and Buddhi are his wives. (XVIII.26). "He is Lord of the troops of mischievous and malignant imps who are supposed to cause obstacles and difficulties, and is therefore invoked at the commencement of all undertakings."⁹¹ Thus, epithets - Gaṇādhipa (XVIII.20), Gaṇadhyakṣa (XVIII.21), Gaṇapati (VIII.23), Gaṇanāyaka (XVIII.30) and Vighnanāśakara (XVIII.24), are given to him. The epithet Kārtikeyānuja (XVIII.25), suggests that he is Kārtikeya's younger brother. As he is the remover of obstacles he is the most widely worshipped by the Hindus.⁹² The accounts of his origin are

⁹⁰•For details vide Rao T.A.G., Op. cit., Vol.I, Part I, pp. 35-45; for various views regarding the origin of the god vide Arora Raj Kumar, Historical And Cultural Data from the Bhaviṣya Purāna, p.80.

⁹¹•Monier-Williams M., Op. cit., p.66.

⁹²•Thomas P., Op. cit., p.24.

not met with in the DP. but they are found in the Dharmā-ranya-Māhātmya of the SKP.⁹³

The name Gaṇapati, an epithet of Gaṇeśa occurs in the Rg. (II.2.23); yet according to J.N. Banerjea, it does not mean in this context the Purāṇic god Gaṇeśa.⁹⁴ The R̥gvedic epithet gaṇapati is of Br̥haspati. "It has been the opinion of many scholars that the cult of Gaṇapati was a comparatively late development. R.G. Bhandarkar is of the opinion that as there is no mention of Gaṇapati and his worshippers in any of the Gupta inscriptions and as the description of the image of Gaṇapati in the chapter on Pratiṃālakṣaṇam of the Br̥hatsaṃhitā seems to be an interpolation, this elephant-headed and pot-bellied god came to be regularly worshipped after the late Gupta age. He, however, traces the beginnings of this worship to the veneration paid by many Indians to such imps and evil spirits as Śāla, Kaṭamkaṭa, Uṣṃita, Kuṣmāṇḍarājaputra, Devayajana and others mentioned in the Mānava Gr̥h̥yasūtra and the Yājñavalkya smṛti."⁹⁵

⁹³•SKP. Brh.II. 12.; see also App.I.

⁹⁴•Banerjea J.N., Op.cit., p.575.

⁹⁵•Banerjea J.N., Op. cit., p.354; see also Bhandarkar R.G., Op. cit., p. 148-50.

His cult is not regarded as important as compared with other major cults. Almost all Hindus, however, worship him at the beginning of a religious ceremony or on a special occasion.⁹⁶

The DP. (XVIII. 20 ff.) describes that gods had installed Gaṇādhipa, i.e. Gaṇeśa at the southern gate of Moherakapura to be the door-keeper (Dvārapāla) and thus the city would be protected. After the installation they worshipped and invoked him with due ceremony and offering. The god was pleased and asked them as to what he could do for them. They requested him to be the protector of Brahmins of Dharmāraṇya. He was to give protection to Brahmins in sacrifice, domestic work, in auspicious ceremonies like marriage etc. His worship is, thus, recommended at the beginning of all kinds of work; then the 'gotradevatā' (family-goddess) was to be invoked; and then Nāndīmukha pitṛs. Those who had worshipped him while travelling, fighting in a battle and at the beginning of any undertaking, would meet with success in his trade, agriculture and in service. The god agreed to stay in Moherakapura. It is said that even at that time (the times of the DP.) he was worshipped at the southern gate.

I.N.

⁹⁶•Banerjea/ Op. cit., p.357; vide also Bhandarkar, Op.cit., p.150. R

From this it appears that the worship of Gaṇeśa was in vogue in Dharmāraṇya in the times of the DP. And apart from his usual function as the remover of obstacles, here he had to act as the protector of Brahmins as well as the door-keeper of Moherakapura.

Objects used in Worshipping Gaṇeśa :

It is noted that the following objects were used in worshipping Gaṇeśa : -

Sandalwood, saffron, lotus flowers, Campaka flowers, Mandāra flowers, black as well as white Karavīra flowers (XVIII.28), sweet-balls as naivedya, sindūra as besmearing powder and betel-nuts (XVIII.29).

Iconography of Gaṇeśa : There are varieties of images representing Gaṇeśa.⁹⁷ The DP. (XVIII. 21-22) sheds some light on the iconography of Gaṇeśa : He is depicted as having four hands which hold a bell, a hatchet (paraśu), a lotus flower and modaka, black-complexioned, one-tusked and wearing a jatāmukuta and yajñopavīta of snake and he is the dvārapāla.

⁹⁷•For details vide Rao T.A.G., Op.cit., Vol.I-Part I, pp.52 ff.; Banerjea J.N., Op. cit., pp.357 ff.; and Getty Alice, Gaṇeśa : A Monograph on the Elephant-Faced God, pp. 17-18.

The images of Gaṇeśa as dvārapāla are found in India so far only at a temple at Bhumāra⁹⁸ and at the village Pāḍan in Vāv taluka, Banaskantha district.⁹⁹ The other symbols except a chain of round-shaped bells hanging across the breast and bell ornaments on the Karanda headdress are missing in the image of Gaṇeśa at Bhumāra.¹⁰⁰ The image of Pāḍan holds in its upper left hand lotus; the lower left hand, a bowl of modakas; the lower right hand, a broken tusk; and what is held in the upper right hand is not distinct. It wears the Yajñopavīta of snake and anklets consisting of small bells.¹⁰¹ The bell or bells are probably meant for giving alarm by a door-keeper.¹⁰² Gaṇeśa as dvārpāla is not mentioned by T.A.G.Rao and J.N. Banerjea.

I do not find any image of Gaṇeśa whose features correspond with the descriptions occurring in the DP. and in the account of Alice Getty and R.T.Parik. Near the temple

⁹⁸Getty Alice, Op. cit., pp.26-27.

⁹⁹Parik R.T., "The image of Gaṇeśa of Pāḍan" (Guj.), Swādhyāy, Vol. 6, No.1, October 1970, p.84.

¹⁰⁰Getty Alice, Op. cit., p.26.

¹⁰¹Parik R.T., Op.cit., p.85.

¹⁰²Cf. Getty Alice, Op. cit., p.26.

locally known as "Ksetrapāla" there is an image of Gaṇeśa (Photo.No. 16) but its appearance cannot be identified with the one mentioned in the Purāna. It should be noted that the temple is situated at the southern entrance to Modhera, the spot, which is most likely to be identified with the southern gate of Moherakapura of the DP. It appears that Gaṇeśa of the DP. has disappeared.

Serpent-worship

The worship of a serpent is done on the fifth day of the month of Śrāvana which is termed Nāgapañcamī. (XXIV. 4,5).¹⁰³ Nāgapañcamī is observed mainly in Maharashtra, Gujarat, Uttara Pradesh, Bengal, and South India.¹⁰⁴

The Origin of a Serpent-worship :

The direct worship of snakes is not found in the Rgveda.¹⁰⁵ Therefore, several scholars have an opinion

¹⁰³.The accounts of a serpent-worship does not occur in SKP. Brh. II.

¹⁰⁴.Nagarkar Mohan, "Day of the Cobra", Free Press Journal, August 5, 1973, p.8.

¹⁰⁵.Keith A.B., The Religion and Philosophy of the Veda and Upanishads, HOS, Vol. XXXI, p.63 and 193.

that the serpent-worship is not Aryan by origin but the Aryans adopted this cult from the aboriginal population. ~~This snake-worship.~~ This snake-worship seems to arise from the people's fear of the dreadful snakes and therefore they are propitiated by means of worshipping.¹⁰⁶

There are several legends related to explain the origin of the snake-worship.¹⁰⁷ The DP. has the following legend to account for the origin of the snake-worship.

The Story of a Serpent in the DP.(XXIV) :

Once upon a time there lived in Moheraka a wealthy, righteous, truthful and dutiful Brahmin, Agnisarman by name. He, once, had an idea that he and his family should make a pilgrimage to holy places. However, he was worried about his wealth and came to no decision as to whom he should entrust it to. After having considered that a Brahmin called Visvāmitra was an honest man, he finally decided to deposit his wealth with him. Then he and his family set out

¹⁰⁶. Vogel J. Ph., Indian Serpent-Lore or The Nagas in Hindu Legend and Art, p. 6 ff.

¹⁰⁷. See, Nagarkar Mohan, "Day of the Cobra", Free Press Journal, August 5, 1973, p.8.

for pilgrimage to Puṣkara, Prayāga, Kanakhala etc. He travelled for seven years till the resources for his journey were exhausted. Then he returned to his home and went to Viśvāmitra to receive back his deposited wealth. Unfortunately, he was told by the crafty Viśvāmitra, who wanted to appropriate his wealth, that it was unknowingly stolen by thieves.

Though he doubted about the honesty of Viśvāmitra he kept silent and had no intention to put him on trial because for him this would be a matter for shame. He just thought to himself that it was his misfortune, if his property was really stolen by thieves as told by Viśvāmitra and that God would see to it that Viśvāmitra would get due punishment, if he was not honest. After death Viśvāmitra was brought before the God of Death who knew everything about the fraud. He, consequently, sent him to be born as a snake in the womb of Agniśarman's wife. In course of time, the woman delivered a human child and subsequently a black five-hooded serpent. The nurse reported the event to Agniśarman. The crowd, having heard the strange phenomenon, began to gather and a Brahmin among them said that a serpent which had entered the house should be cut

by an axe. Some Brahmin, however, said that it should not be killed because it is incumbent on everyone to have compassion for all beings. Others opined that deadly animals should not be spared otherwise they would kill other beings. A Brahmin named Hārīta said finally that the snake should be spared taking into account the fact that the birth of a being was dependent on destiny and that all beings were the embodiments of Lord Janārdana. Having heard the arguments of these Brahmins, Agnīśarman told the people that it must be due to unknown cause that this snake was born of his wife and yet did no harm to her. He would, therefore, bring it up as his son in his house as long as it lived. After having heard this resolution from him the people dispersed. The human and serpent sons show their mutual love and drank their mother's milk. Now, the mother who was fearless of the serpent thought that it was due to the action done in the previous life by the creature that it was born of her. Some time later, the snake told its father of the fraud by him in the previous life and then showed him where he hid the wealth.

The Brahmin recovered the wealth and subsequently fed Brahmins. He also gave parts of the wealth to his serpent son who thereby built a kūpa to be his abode near the pond

called Utkata in Moheraka. He lived there, protected people from evils and after death went to heaven. His abode was later known as Nāga-tīrtha.

The story also suggests the belief (1) that after death a man was brought to Yama for judgement of his actions in the previous birth (2) that after death he would be born again (3) that his next birth is determined by his previous actions and (4) that if he took somebody's wealth by fraud, he would be born as a snake. It should be noted that the worship of snake is popular among the Rabaris of Gujarat. The snake-god is called "Gogamahārāj" by them. (Photo No. _____). Two images of snake-god in human form are found on the northern face of the Gūḍhamandapa of the Sun ^{temple} at Modhera (Photo.No. 17) and they are worshipped even in modern times.¹⁰⁸

Methods¹⁰⁹ of Worshipping Serpents :

Food, which is moistened and not to be cooked by fire, palatable naivedya, various fragrance and flowers should be offered to a serpent. Thereafter the food should be eaten by ~~the food should be eaten by~~ the performer of the worship.

¹⁰⁸.Vide Gazetteer of Baroda, Vol.II, p.599.

¹⁰⁹.For more detailed methods, see, Kane P.V., HDS. Vol.II, Part I, p.824; and Vol.V, Part I, p.124-125.

This nāgapūjā should be performed every year with great enthusiasm and strong faith. (XXIV.6,7).

The Efficacy Associated with Nāgatīrtha :

A person, who after having taken a bath with water from Nāgakūpa,¹¹⁰ and worship a serpent residing there, shall not be troubled by snakes. Even animals bitten by poisonous snakes are relieved from the poison when water of the well being sprinkled on them. This is due to the favour given by the snakes which reside there. (XXIV. 8-11). According to some legend a snake is said to have bestowed nectar on a human being to revive the dead.¹¹¹ The animals which are stupefied after eating some poisonous articles like Vatsanābha tree, Opium and seeds of Kanaka tree are relieved from the poisonous effect by making them drink the water of the well. (XXIV. 12-13).

Fruits Derived from the Serpent-worship :

A child can be obtained from worshipping a serpent by women (XXIV.5). This belief seems to have some relation with

¹¹⁰. In the north-western part of the city of Banaras there is a well of the same name and with many common sacredness. Every year it draws a large number of pilgrims. (See, Vogel J. Ph., Indian Serpent-Lore or The Nagas in Hindu Legend and Art, p.267). This may be a case of transplantation of the tīrtha to Dharmāraṇya.

¹¹¹. Vogel J. Ph., Op. cit., p.227.

the notion that killing a snake or snakes is a sin and this causes the enragement in snakes. Consequently, they create the obstacle to progeny. It is, therefore, necessary that the worship be performed to expiate the sin; and thus the obstacle be removed.¹¹² It is also believed that the family of which a lady-member performs this nāgapūjā rite is free from snake-bite (XXIV.8).

Theory of Karma and Karmavipāka

Introductory :

The Hindus do not believe that one life is all that is allotted to an individual in this world. On the death of a person, the soul leaves the body and after some time, takes birth in another form according to the actions of the person.¹¹³ The concept of karma and punarjanma is not tracable in the whole of Ṛgveda.¹¹⁴ It is a late development. The idea of retribution of what one did in the former

112. Kane P.V., HDS. Vol.II, Part II, p.823 ff.

113. Thomas P., Op. cit., p.35, Cf. DP. XXIV.65.

114. Vide Kane P.V., HDS., Vol.V, Part II, pp.1536 ff.

life which is the basis of the concept of transmigration takes its first appearance clearly in later scriptures, viz. the Upaniṣads. In this connection, Br. Up. which is one of the oldest Ups., is worth mentioning as containing the above-mentioned accounts.¹¹⁵ The idea of transmigration is common to all systems of Indian Philosophy except the Cārvāka school.¹¹⁶

Cycle of Rebirths : The terms and expressions like "pūrva-janma" (XXIV.66), "iha janmani" (XXI.87), "Janmāntara" (XXIV.65), "bhramaṇam punaḥ punaḥ" (III.45), "koṭīnām janmanām" (XLII.14) and the like suggest that there are previous life, this life, and the life after, which naturally imply the concept of transmigration and that there is a cycle of rebirths. The belief in transmigration is illustrated by the following story (XLII. 4 ff.) :-

Dharmarāja requested Śiva, who being pleased with his penance appeared before him, to grant a boon to parrots which lived in Dharmāraṇya and chanted the name of Śiva. One parrot was an orphan whose parents were preyed upon

¹¹⁵•Vide Kane P.V., HDS., Vol.V, Part II, pp.1545 ff.

¹¹⁶•Sinha Jadunath, A History of Indian Philosophy, Vol.I, p.223.

by a hawk. Śiva agreed to grant the boon to the parrot according to his wish. The young parrot told the god that it had experienced everything through previous innumerable births which he remembered by the grace of Śiva being seen by it.¹¹⁷ It, therefore, did not want anything in this transmigratory existence. Then it enumerated the experiences in the previous births. In the immediate previous birth it was born as a learned Brahmin in Ujjāyinī. When the Brahmin grew old, his wife died before him. He did not become a sannyāsin even after his wife's death. At his dying bed he saw a parrot-couple in the nearby nest and his mind was drawn towards them with an affectionate feeling. With that impression, he died and was born a parrot in the current birth.¹¹⁸ Then it requested Śiva to bestow on him the knowledge capable of cutting the tree of "moha" (infatuation) and the knowledge that could uproot the existence and give salvation.¹¹⁹ It also asked for the

117. The belief that someone remembers the past lives is not uncommon in India and Thailand.

118. This suggests a belief that the impression/desire at the dying bed is the determinant as to ~~what~~ a man would be born in the next birth.

119. For knowledge as means of mokṣa vide Sinha Jadunath, Op. cit., pp.26 ff.

highest abode where he could reside. Śiva advised it to reside in Ānanda forest and in Vārānasī in order that after its death it would get knowledge (i.e. salvation). The parrot said that in one of its previous birth it was born as a Brahmin in Vārānasī. While he was dying on the bank of the Maṇikarnikā, his mind was drawn towards his wife and as a result he was born as a Kinnara. This proved, the parrot said, that residing in Vārānasī did not promise mokṣa after death. Knowing this, it resided in Dharmāranya, it said.¹²⁰ Then Śiva described places of high sanctity in Dharmāranya to the parrot. He asked it whether it wanted to reside in Dharmāranya or go with him to Kailāsa. The parrot chose to go with him to Kailāsa, accompanied by its folks.¹²¹

Concepts of Karma in the DP. : The DP. has the following concepts regarding Karma in the following context.

When Rudra, whose mind was full of anger, took the tāmasic form and then made everything withdrawn itself into

¹²⁰. This is probably an effort to show that Dharmāranya is superior to Vārānasī.

¹²¹. This suggests also that devotion (bhakti) to God is a means of liberation (mukti) and that God bestows mukti on one with whom he is pleased. Cf. Kath.Up. 1.2.23; Svet.Up. VI.18,23.

the Īsvara, the whole universe except karma of the individual souls was dissolved (III. 35-36). The impression, of what one did in the past such as violating the bed of his "guru", killing a Brahmin, stealing (Brahmins') gold, drinking wine, destroying life, slandering, reviling the Vedas, embracing heretic sects, taking delight in nourishing the body and sexual enjoyment, in the case of a devil-doer,¹²² and performing horse-sacrifice etc., studying Yoga, taking delight in the ātman, in the case of a good-doer, lingered on at the world's dissolution (III. 37-41). As long as the individual souls, while dying, entertained the painful feeling resulting from separation from their wives and children, their karma is not destroyed and as long as there is karma, rebirth is certain, in either heaven or hell (III.43). Karma, good or bad is the source of suffering, just as a shackle made of either gold or other metals serves the purpose of fettering a man and thus it causes his suffering. (III.44). A person becomes a deity on account of his past good deed but when the fruits of the deed is exhaustively enjoyed, he

122. For "Mahāpātakas" and their expiation vide Kane P.V., Vol.IV, pp.17 ff.

123.

will fall from that devine abode and then take endless rebirths.(III.45). The karma cannot be destroyed without knowledge (III.48).¹²³ It may be noted, therefore, that knowledge is essential for stopping the cycle of rebirths which would ultimately lead to mokṣa. Thus, it advocates the path of knowledge for liberation.

The DP. regards the following concepts of karma as a challenge to the power of the goddess Śrīmātā. A Brahmin belonging to Kṛṣṇatreya-gotra, the supposed propounder of these ideas, seems to represent an atheist.¹²⁴ The Brahmin says,

Up.

¹²³.Cf. Chan. VIII. I.6.

¹²⁴.Cf. "The Buddhist, the Jaina, the Sāṃkhya and the Mimāṃsā believe in an impersonal Law of Karma which adjusts the realm of nature to the realm of spirits. It adapts the physical order to the moral order. It adjusts physical objects to the souls' happiness and misery in accordance with their merits and demerits. But the other systems believe in God, who is the dispenser of the Law of Karma." (Sinha Jadunath, Op.cit., p.221).

"Our happiness is not due to the goddess Śāntā, Gaṇeśa and Śiva; but happiness and misery of everybody are completely due to Karma."(XXI.34).

"A creature was born and would perish on account of his karma. That the sun moves and the moon wanes is due to karma." (XXI.35).

"The begging for alms of Śiva, the incarnation of Viṣṇu and the creation of Brahmā have nothing to do with the happiness or destruction of anybody."(XXI.36).

"There are three kinds of karma viz. sañcita, vartamāna and prārabdha."¹²⁵ (XXI.37).

"Undoubtedly, 'prārabdha karma' has to be enjoyed unavoidedly. A man becomes happy or unhappy on account of his own deed." (XXI.38).

125. "The first is the total accumulated deeds of all past existences the fruits of which have not been experienced. The prārabdha karma is that which was the strongest among the group of sañcita deeds just before the present existence of a person begins and which is supposed to determine one's present existence. What a person accumulates during the present existence is called kriyamāna (or sañciyamāna, being collected) and the next existence is determined by the strongest (or the earliest according to some) among the sañcita and kriyamāna deeds put together." (Kane P.V., HDS. Vol.V, Part II, p.1574.)

"Even gods like Indra etc. cannot escape enjoying the fruits of his karma good or bad, what to talk of a human being." (XXI.39).

The Jainas deny the divinity of Rāma by asserting that he was born and died because of his karma and that there is nothing special about him as he had to experience happiness and unhappiness (like an ordinary human being) (LIII.63). This implies that the Jainas hold the view that "karma" is the strongest force that determines the destiny of a man.¹²⁶

Rewards of Karma¹²⁷ "Karma has a cosmic as well as a psychological aspect. Every deed must produce its natural

¹²⁶. Cf. "The karma or the sum of the past life of a soul - its past thought, speech, and activity - generates in it certain blind cravings and passions that seek satisfaction. These cravings in a soul attract to it particular sorts of matter-particles and organize them into the body unconsciously desired. The soul with its passions or karma-forces is, therefore, regarded by the Jaina as the organizer of the body, the efficient cause of it, whereas matter (pudgala) is said to be its material cause." (Chatterjee S. and Datta D., An Introduction to Indian Philosophy, p. 101).

¹²⁷. For detailed treatment of the subject vide Kane P.V., HDS., Vol.V, Part II, pp.1590 ff.; Ibid., Vol.IV, pp.172 ff.

effect in the world; at the same time it leaves an impression on or forms a tendency in the mind of man."¹²⁸ It is stated in one place in the DP. that the individual soul would undoubtedly enjoy the fruits of his actions, good and bad. (XLIII. 34-35). The DP. furnishes the instances of the fruits of karma being experienced both in this very existence and in the next one. The inevitable enjoyment of the fruits of karma is applicable to both men and gods.

Out of anger, Indra killed Viśvarūpa. On account of that Brahmahatyā he was deprived of luster and destitute of power. His mind became restless. Eventually, he had to relinquish heaven and reside in Mānasa lake, leaving behind Indrāṅī (XXI. 43-45). This is a case of god enjoying the fruits of his action in this very life.

In certain cases, a human being may reap the fruits of his action in this very life too. Jayadeva, a Brahmin murdered a Brahmin called Somaśarman and took away his possessions. As a result of it he was subsequently robbed of his property and afterwards contracted leprosy (XI-XII).

¹²⁸Radhakrishnan S., Indian Philosophy, Vol.I, p.247.

The instances of the fruits of karma being enjoyed in the next birth are more common :

A Brahmin called Viśvāmitra appropriated fraudulently the treasure, belonging to Agniśarman, a Brahmin, which was deposited with him. Consequently, he was born again as a serpent in the womb of Agniśarman's wife. When he was born, he told his father where he had hidden the treasure. (XXIV⁷⁰)¹²⁹ This seems to have some connection with the present day popular belief that a serpent always protects a place of great treasure.

The sage Māṇḍavya was accused of stealing the king's property and subsequently he was sentenced to impalement. This is the consequence of his karma in the previous birth. Thence as a child, he amused himself by impaling a female black-bee (XLIII⁶⁶⁻⁶⁷)¹²⁹. This implies that the punishment undergone by a person is not the result of his recent offence.

It is mentioned that a person who has killed a Brahmin, shall be reborn in the hell called "Raurava" or as a dog, an ass, a camel, a cat, a tiger, a jackal, or if born as a human being, a Cāṇḍāla. (XII.38-39).

¹²⁹ For the detailed story see under "Serpent-Worship" above.

Austerity

Austerity or tapas is a Hindu version of penance. It was believed possible, by sacrifice and by the practice of austerities to acquire super-human power and to wrest from gods any desired boon or object of ambition, however difficult of attainment.¹³⁰ It evolved from the ancient practice magician-ecstasy. Both the ascetics and gods practice austerity for exceptional attainment of their desired objects or power. Ascetic magical potency (tapas) was conditioned through a sort (hysterical) brooding intensity. With sufficient tapas man could achieve anything, an idea still accepted as self-evident in classical Sanskrit drama.¹³¹ It is one of the strongest influences that emerged from the non-Aryan backgrounds of India.¹³²

In the DP. gods, man and demon are seen practising austerity for their respective objectives. Here are the instances :-

¹³⁰ Monier-William M., Op. cit., (1971), p.40.

¹³¹ Vide Weber Max, The Religion of India (1967), p.149;
Cf. also tapasā tasyati Brahmā Rudro
Viṣṇur Umā Ramā/tapasā
devarājatvam prāpyate nātra
saṁśayaḥ // (IX.5).

¹³² Berry Thomas, Op. cit., p.8.

(1) After having created the world, Brahmā came to a place to be known later as Moherakapura and practised austerity by brooding over Lord Jagannātha (Viṣṇu). The consequence of the penance was the foundation of Moherakapura and the establishment of Brahmins and Vaniks in the city. (IV. 57 ff.)

(2) Dharmarāja, the son of Sūrya, heard the glory of the tīrtha established by Kājeśa (Viṣṇu, Brahmā and Śiva), went there and practised austerity,¹³³ in the following manner :-

In the winter he stood in cold water at the neck-deep and repeated the Śaṅkaramantra; in spring and summer he worshipped the five fires, observed fast and repeated the name of Brahmā; in the rainy season he stayed at tree-top, repeating the Śivamantra; and after one hundred years he started standing on one leg, fasting and inhaling smoke. The consequence of this penance was the erection of Dharmaliṅga in memory of Dharmarāja (IX.2 ff).

The foregoing accounts tell us at least two methods of penance. The one requires only the brooding over of

¹³³ Cf. Umā's penance in Kum. Sam. V. 8. ff.

the name of a particular god, whereas the other requires both the mental and strenuous physical effort.

(3) Saṁjñā, Sūrya's consort, is said to have practised austerity by worshipping Sūrya and remembering the name of Śiva, as a result of which Sūrya got his lustre reduced by Viśvākarman to fulfil the motive of Saṁjñā's penance. (XVI.37 ff.)

(4) A demon named Lohāsura, went to Himāśrīṅga mountain and practised austerity, thus pleasing Śiva who bestowed on him immortality. (XLIX. 6 ff.)

(5) King Pṛthu practised austerity on the bank of the river Rūpā with the motive to save the land from drought. His austerity was fruitful with the favour of Śiva (LXV. 36 ff.)

Horse-sacrifice

It is one of the most ancient sacrifices. Rg.I.162 and 163 show that the horse-sacrifice was in vogue

long before the composition of those two hymns.¹³⁴
 A hundred horse-sacrifice exalted the sacrificer to the rank
 of a powerful deity and even entitled him to displace
 Indra himself from the dominion of heaven.¹³⁵ Several
 ancient monarchs performed the horse-sacrifice.¹³⁶
 Yudhiṣṭhira and Rāma are said to have performed the horse-
 sacrifice, the former after having conquered several kings,
 (I.42) and the latter when he visited Dharmāraṇya (XXX.1).

Gods are also depicted as performing horse-sacrifice
 (XIV. 61). One who desires to secure all objects to win
 all victories (including one over his own senses) and
 to attain all prosperity may perform the horse-sacrifice.¹³⁷

The DP. declares that taking a bath in the Sūryakunda
 on Sunday and the gift of bulls of dark colour (nīlotsarga)
 on the bank of the Suvarṇā bestow on a man the fruits
 which could be obtained by performing a horse-sacrifice
 (XVII.42; XXVIII.25). It is seen here that the importance,
 once attached to the horse-sacrifice was now replaced

¹³⁴. Kane P.V., HDS., Vol.II, Part II, p.1228.

¹³⁵. Monier-Williams M., Op. cit., p.40.

¹³⁶. Kane P.V., HDS., Vol.II-II, p.1229.

¹³⁷. Kane P.V., HDS., Vol.II, Part II, p.1229.

by the performance of the meritorious acts at certain holy places.

Jainism

The Spread of Jainism to Gurjaradeśa :

In the DP. there is an episode which refers to the advent of Jainism to Gurjaradeśa after having flourished in Vārānasī (LXVI.).

Viśvanātha (Śiva), the lord of Vārānasī, was pleased with the king Divodāsa's penance. Hence he conferred a boon on him for which Divodāsa asked for the throne of Vārānasī in Śiva's place. Śiva agreed on condition that he could rule as long as he adhered to Vedadharmā; but if he embraced any heretic religion, he would be thrown out of the city. Dhunḍhīrāja, a form of Gaṇeśa, in his effort to retrieve the throne for his father, disguised himself as Jain monk and resided in Vārānasī. Then he propagated Jainism and on account of that he had many followers among whom Divodāsa was included. Having abandoned his pledge, the king was thrown out of Vārānasī by Śiva. With a large circle of followers resulting from Dhunḍhīrāja's propagation, Jainism spread to different countries including Gurjaradeśa. Hemācārya is said to be one of Dhunḍhīrāja's

pupils and he was responsible for the conversion of the king Kumārapāla of Pattanapura in Gurjaradeśa.

Bringing Hemācārya who was born in 1089 A.D.¹³⁸ to the scene of pre-Buddhist period of the king Divodāsa is a sheer anachronism.¹³⁹ Hence the story is an imaginary one and there are legends involving the king Divodāsa with the throwing out of gods including Śiva from Vārānasī in several Purānas,¹⁴⁰ by which this story might have been influenced to some extent. To say that Dhundhīrāja was the guru of Hemācārya or Hemacandra is an attempt to disparage Jainism by making the latter subordinate to the former. It is to show that the Jain Ācārya, however great he was, did not excel the wisdom of the Hindu god, i.e. Gaṇeśa. The real guru of Hemācārya was Devacandra who initiated him in Cambay (Gujarat) in 1094.¹⁴¹

138. Parikh R.C.(ed.), Kāvyaṅuśāsana by Hemachandra, Intr. p. CCLXVII.

139. Vide Altekar A.S., History of Benaras, pp.5 ff.

140. Vide Altekar A.S., Ibid., pp.5-6; Cf. Garrett John, Classical Dictionary of India, p. 181

141. Another date was 1098 (R.C.Parikh, Op. cit., p.CCLXIX).

However, the story in a way suggests that Dhundhīrāja and Viśvanātha were worshipped at that time in Vārānasī (Cf. X.55). Gaṇeśa in the form of Dhundhīrāja is worshipped at Vārānasī.¹⁴² Vārānasī has been famous as the place of the temple of Viśvanātha. It was probably pulled down several times between 1194 and 1669 A.D. Nārāyanabhaṭṭa re-erected the temple of Viśvanātha on the old site in about 1585 A.D. It was subsequently pulled down by Aurangzeb in 1669 A.D.¹⁴³

The story also suggests that the DP. was composed at the time when Jainism had taken its firm root in Gujarat and its influence might have posed a menace to Vedadharmā. The Brahmins, the defenders of the Vedadharmā, therefore, felt the need for arresting its growth.

It may be noted that the king Kumārapāla was converted to Jainism through Hemācārya's influence. The topic is discussed in chapter VIII. Sinclair Stevenson writes,

¹⁴². Monier Williams M., Op. cit., 135.

¹⁴³. Vide Altekar A.S., Op. cit., pp. 44 ff.

¹⁴⁴. 1113 A.D. (Cf. Altekar A.S., Op. cit., p. 44 ff.).

"Some sixty years later (=after 1031 A.D.) was born the famous Hemācārya or Hemachandra-sūri, who became Head or Ācārya in A.D. 1121.¹⁴⁴ He wrote a comparative grammar of six of the Prakrits, with which Siddharāja, the reigning king of Gujarat, was so delighted that he placed it before him on an elephant and took it to his treasury in state. The next king Kumārapāla, was converted to Jainism through Hemācārya's influence. This monarch, besides building magnificent temples, endeared himself still more to his Jaina subjects by prohibiting the killing of animals throughout his dominions. Under Kumārapāla Jainism became the state religion of Gujarat, and its head-quarters were no longer to be found in the district of Bihar its birthplace, but were transferred to the dominions of this Jaina king."¹⁴⁵

Codes of Conduct of a Jain Monk :

The DP. contains some accounts from which may be extracted some codes of conduct of a Jain monk. They are as follows :-

(1) He shall not stay in one place; he will not eat his meals in one place; and he shall eat a very small quantity of food acquired by begging (LX.42). A Jain monk

¹⁴⁴. 1110 A.D. (Parikh R.C., Op. cit. p. CCLXVII).

¹⁴⁵. Stevenson Sinclair, The Heart of Jainism, p.84.

leads a wandering life throughout the year except during the four months of rainy season.¹⁴⁶ Normally, he stays for one day in a willage and five days in a town.¹⁴⁷ A Buddhist monk in those days was required to lead the same way of life.

(2) He shall not accumulate wealth; he shall not touch a metal (possibly gold and silver are meant here); he should have compassion for all beings; and he should worship tīrthas (=tīrthankaras) (LX.43). A Buddhist monk too is not to touch gold and silver and he is not to possess money and other wealth.

(3) He should drink hot water after having received alms at proper time; and he should not deceive. (LX.44)

(4) He should not enter into a worldly dialogue; on the contrary, he should give a religious discourse; he should always concentrate his mind on an "arhat" (saint); and he should pay respects to his "guru" all along. (LX.45).

¹⁴⁶.Deo S.B., History of Jaina Monachism, p. 339.

¹⁴⁷.Ibid., p.340.

(5) He shall not tell a lie; he shall not kill; he shall not lose sight of the virtue of compassion; and he shall be engaged in reading perpetually. (LX.46).

(6) He shall not accept alms from an adherent of the Vedadharmā but from the Jains only. (LX.51). A Buddhist monk is also enjoined not to accept alms from a non-Buddhist ascetic.

(7) He shall not eat food during the night (LX.52). A Buddhist monk is enjoined not to eat food after midday till sunrise next day. A Jain monk is allowed to take food within a period of three ghaṭikās after sunrise and the same period before sunset (i.e. one hour and twelve minutes after and before sunrise and sunset respectively).¹⁴⁸

(8) He shall stay in one place for four months during the rainy season. (LX.62). A Jain monk could stay in one place one month before the rain started, two months during the rainy season and one month after it was over. Thus, in all, he stayed there for four months.¹⁴⁹ A Buddhist monk also is required to stay in one place during the rainy season but only for three months.

¹⁴⁸. Ibid., p.343.

¹⁴⁹. Ibid., p.340.

Jainism and Buddhism :

Jainism and Buddhism resemble each other in many respects, as brought out by A. Barth.¹⁵⁰ The similarity of these two sects has also been noticed by James Tod.¹⁵¹ The DP. too seems not to distinguish between these two sects. It says that the king Āma had abandoned Vedadharmā and embraced Buddhism (LIII.3; LIV.48); but it is generally accepted that the king Āma professed Jainism as already discussed in chapter II. Elsewhere Ratnagaṅgā, the king's daughter, is said to have told Brahmins that her tīrthāṅkaras were more worthy of worshipping than the Brahmins (LII.18). Here, it means that if the Purāṇakāra does not confound Buddhism with Jainism, Ratnagaṅgā professed Jainism, a faith different from her father's, which is far from probability. The word "tīrthāṅkara" used in the DP. is indicative of Jainism. The mendicant who met a Vanik at the Sūryakunda and afterwards converted him referred to himself as an adherent of Jinadharmā, i.e. Jainism (LX.41); yet when the Traividya Brahmins referred to him the term "bauddha", i.e. "Buddhist" was used (LXI.3). The Jain and

¹⁵⁰.For detailed discussions vide Barth A., The Religions of India, pp. 140 ff.

¹⁵¹.Vide Chapter II fn. 84.

Buddhist monks follow similar codes of conduct. The topic has already been discussed above. Both Buddhist and Jain are said to be the revilers of the Vedas (LVIII. 73). The Buddhist and Jain systems "are indifferent, if not opposed, to the authority of the Vedas."¹⁵²

As regards "karma" the Buddhist and the Jain seem to hold the same view.¹⁵³ Āmarāja said to the Traividya Brahmins, "Man enjoys the fruits of his actions, good or bad; he is happy or suffers owing to his past actions." "Even Rāma is subject to Karma." (LII.62-63). It should be noted that Buddhism and Jainism do not believe that there is immortal God.

¹⁵².Radhakrishnan S., Op. cit., Vol.I, pp.289-90.

¹⁵³.Radhakrishnan S., Op. cit., Vol.I, p.292.

Section II
Philosophy
Sāṅkhya Philosophy

Elements of Sāṅkhya philosophy are found in the DP. as in other Purānas. The Sāṅkhya philosophy as found in the DP. can be regarded as theistic as it believes in God, who evolves the world out of Prakṛti which is his shadow. The classical Sāṅkhya as, a system however, is atheistic and dualistic. It conceives Prakṛti and Puruṣas to be eternal.¹⁵⁴ The philosophy of the DP. is a mixture of Sāṅkhya dualism and Vedāntic monism and theism. This is well-illustrated by the following accounts of involution and evolution :-

Before evolution everything exists in God (Īśvara), who is the ruler of Māyā, after the final withdrawal of everything into Māyā,¹⁵⁵ following this process :-

¹⁵⁴.Vide Sinha Jadunath, Op. cit., p.126.

¹⁵⁵.Māyā is identified with Prakṛti (Cf. IV. 9,10);
Cf. Māyām prakṛtiṃ vidyān māyinaṃ tu
maheśvaram / tasyāvayavabhūtaḥ tu up.
vyāptam sarvam idam jagat // Śvet. IV.10.

The five elements, viz., earth, water, fire, wind and ether enter into the Mahat; then the Mahat, into the Māyā; and then the Māyā, into the Īśvara. Note that the Ahaṅkāra is missing here in the involution-account in the DP., but it is mentioned in the evolution process which is noted hereafter. The Jīvas which abide in the Māyā also exist in the God, without any knowledge of the Supreme Puruṣa who is the base of everything. (III.49-50).

This tends to show that the two principles of Sāṅkhya system, viz., Prakṛti and Puruṣa (Jīva), do not exist independently of the God. Thus, the two principles of Sāṅkhya are subordinate to Him (Īśvara).

At a proper time, the God who is 'nirvikalpa' (without distinction as subject and object), 'nirākāra' (devoid of form), 'nirlepa' (stainless), 'nirmala' (pure), and 'anāgha' (sinless), desires to see the world. At that moment, by contact with Upādhi, the Prakṛti separates itself from the God and Puruṣa with thousand heads¹⁵⁶ comes into existence on account of the contact with Kāla. After separation, the Prakṛti shines forth, just as the shadow separates from a man when he comes into contact

¹⁵⁶. Cf. The concept of Sahasraśīrṣā Puruṣa. Rg. X.90.1.

with light. The Prakṛti, though non-sentiment, becomes sentiment on account of its proximity to the Puruṣa in the same manner as a piece of iron becomes a magnet on account of its proximity to a magnet. The Mahat, then evolves out of the modified Prakṛti. From the Mahat emerges Ahankāra which is of three kinds (viz., Vaikārika or Sāttvika, Taijasa or Rājasa, and Bhūtādi or Tāmasa).¹⁵⁷ (III.52-56). The DP. does not elaborate further the process of evolution.¹⁵⁸ The further work of creation is carried out by Brahmā who was born in the lotus which sprang from the Navel of Viṣṇu. (III. 59 ff.).

It appears from this that the DP. does not accept the theory of evolution without the involvement of God as propounded by the Sāṅkhyan system. The DP. account is nearer the Epic Sāṅkhya.

In one place, the DP. tries to refute the theory of evolution of the classical Sāṅkhya system with particular reference to the world being the effect of the

¹⁵⁷.Vide Chatterjee Satischandra and Datta Dhirendramohan, An Introduction to Indian Philosophy, pp. 269-70.

¹⁵⁸.For the theory of evolution of Sāṅkhya philosophy vide Ibid., pp. 267 ff. and Radhakrishnan S., Indian Philosophy, Vol.II, pp. 226 ff.

Primordial matter on the ground that it is non-sentient. The following is an abstract of the DP. portion in this connection :-

"That the Sāṅkhyas assert, that this (world) is the Kārya (effect) of the Prakṛti, is false. How can the non-sentient Prakṛti see (think) ? It can create only through your (Viṣṇu's) power. Indeed, they do not know you as the author of the cause." (III.71).¹⁵⁹ It may be noted that the reputation is in line with the Vedāntasūtras of Bādarāyana.¹⁶⁰

Prakṛti. The Prakṛti which is the ultimate cause of the world of objects according to the classical Sāṅkhya¹⁶¹ is relegated in the DP. to a lower position than the God and it exists in Him before evolution as noted earlier. Moreover, it is considered to be the shadow of Viṣṇu and it is thus under his power. (III.70). That Viṣṇu is perceived

¹⁵⁹ The philosophical thought of this Purāṇa has not been noticed by scholars of Indian philosophy like Dr. S. Radhakrishnan, Dr. S.N. Dasgupta, Dr. Jadunath Sinha and Dr. A.B. Keith.

¹⁶⁰ Cf. Br. Sū. 1.1.5; II.2.1.

¹⁶¹ Vide Chatterjee S. and Datta D., Op. cit. p.257.

as sleeping is due to his "līlā" not because he is under the power of the Prakṛti. (III.68). The Prakṛti is identical with Māyā (Cf. IV.9.10.) and God is said to be the ruler of Māyā or Māyeśa (III.50). The Prakṛti is a goddess¹⁶² who is without origin and end and identified with both Vidyā and Avidyā; she deludes all creatures (IV.10). At the end of the work of creation, of preservation and of destruction, she is the sleeping companion of Viṣṇu, Mahēśa and Purāṇapurusa in their slumber.(IV. 11). Without her the world becomes crippled; she is the power that pervades the whole world (IV.12). She is in the form of "sat" and "asat", eternal, formless, changeless, independent, without growth and decay and exists in three Kālas (IV. 13). She is the very knowledge of sages; she deludes the ignorant persons; she is the very intelligence of the intelligent persons and the wealth of the wealthy persons (IV.14). She is identified with hunger, thirst, old age, sleep, half sleep, illusion, forgetfulness, injury, censure, agony, fatigue. (IV.15).

^{DP.}
162. Cf. LIX. 43 ff.

Guṇas : The three guṇas are the constituents of the Prakṛti according to the classical Sāṅkhya. They are Sattva, Rajas and Tamas.¹⁶³ Sattva-guṇa is predominant in Viṣṇu; Rajoguṇa in Brahmā; and Tamoguṇa, in Rudra. (III.57). It is apparent that the functions of the three gods, viz., that of preservation, creation and destruction are in conformity with the nature of the three guṇas, viz. goodness, activity and passivity.

Concept of the World

The world is said to have been originated from Viṣṇu and eventually it would merge into him (XIV.51). The five elements, viz. earth, water, wind, fire and ether, which constitute the world, are said to be identical with Viṣṇu. (XIV.50). Thus, the world is the essence of Viṣṇu. Vallabhācārya also maintains that the world, in essence, is nothing but Brahman as it represents partial manifestation of the essential attributes of Brahman.¹⁶⁴ Śiva is described

¹⁶³•Vide Chatterjee S. and Datta D., Op. cit., p.260.

¹⁶⁴•Marfatia M.I., The Philosophy of Vallabhācārya, p.8; vide also Parekh M.C., Śrī Vallabhāchārya : Life, Teaching and Movement, p.217; Shah J.G., Shri Vallabhacharya : His Philosophy and Religion, pp. 120 ff.

as destitute of Māyāgunas and as the creator of the universe (X.19). This idea is tracable to the Upaniṣadic period,¹⁶⁵ and it is accepted by Vallabhācārya in his Suddhādvaita philosophy, according to whom, "The world is God's own creation by his own will, through the instrumentality of His power called Māyā."¹⁶⁶ It should be noted that Viṣṇu is also described in one place as destitute of attributes, though he is the ruler of guṇas (XIV.51). The world is the 'sad' aspect of God both before its manifestation, and in the state of non-manifestation. It is an effect having for it material as well as efficient cause, Brahman.¹⁶⁷ Everything, both "sat" and "asat", is said to be the very form of Viṣṇu, which is the cause of everything (XIV.53).

(III. 9-11)

It is said in the DP. that at the end of a kalpa Rudra who takes the tamasic form, will cause everything to disappear. He will cause the earth etc. to enter into "tanmātra"; then the "tanmātra", into the "ahaṅkāra"; then

¹⁶⁵•Vide Sinha Jadunath, Op. cit., Vol.I, pp.28 ff.

¹⁶⁶•Shah J.G., Op. cit., p.120.

¹⁶⁷•Shah J.G., Op. cit., p.121.

the "mahat", into "māyā"; and then the "māyā", into Viṣṇu. This illustrates the process in which God withdraws the world, into Himself. The same idea is reiterated in the DP. (III.31,32). Vallabhācārya hold the same opinion. According to him, "The world is not destroyed but when God desires to withdraw it, He Himself takes it back into Him,"¹⁶⁸ and the world which is the manifestation of the 'sad' aspect of God is real but the 'saṃsāra' which is the creation of ego is unreal, hence it is destructible.¹⁶⁹ The DP. also holds that the 'saṃsāra' is destructible (Cf. I.50); XLII.12). In ^{the DP.} XLII.13 the word "jagat" seems to be used in the sense of "saṃsāra", when it is said that the "jagat", both movable and immovable, is perishable.

Concept of God

The concept of Para Brahman and Apara Brahman of the Upaniṣads is found in the DP.¹⁷⁰

¹⁶⁸.Shah J.G., Op. cit., pp. 120-121.

¹⁶⁹.Vide Shah J.G., Op. cit., pp. 120 ff.

¹⁷⁰.For the descriptions of Para Brahman in the Upaniṣads vide Sinha Jadunath, Op. cit., Vol.I, pp.5 ff.

Para Brahman :

Sūta, before relating to Yudhisthira the accounts of creation in details, is said to have meditated on the Paramātman which is described as residing in the heart of everybody, detached, accessible only to the minds of sages and not to the minds of the ignorant persons, the cause of creation, protection and destruction, uncaused changeless and knowable through the Śruti and the Smṛti. (III.27-28). Viṣṇu is said to have meditated on Nirguṇa Brahman at Dharmāraṇya (XIV. 14-15). This suggests the belief that Nirguṇa Brahman is higher than Saguṇa Brahman.¹⁷¹

Apara Brahman :

At the end of a kalpa everything is withdrawn into Viṣṇu, and then there are no earth, water, fire, wind and ether (III.11). At that time the God is the First Man who is alone, untainted, formed and formless, and all-pervading. He, having looked at the void which is the cause of all causes, thinks and wishes to create mankind from His own Self.(III.13). In the beginning the Person (Puruṣa) who is one, detached, higher than the highest,

¹⁷¹ Sāṅkarācārya advocates two concepts of Brahman, viz. Para Brahman and Apara Brahman.

formless, immeasurable, the origin of everything and 'sad' (existence) and 'cit' (consciousness), after having made the whole universe including Yogamāyā, merge into Himself at His own will, remains alone happily. (III.30-31). This Puruṣa is also called Paramātmā Who exists in the form of 'sat', 'cit' and 'ānanda', and Who is untainted.¹⁷² (III.32). All this presents to us the aspects of God as Apara Brahman or Īśvara.

Trinity :

Brahmā, Viṣṇu and Śiva is the Trinity of the Hindu. Viṣṇu assumes the function of a protector; Brahmā, of a creator; and Śiva, of a destroyer (IV.38-39). Virtually, Viṣṇu, Śiva and Brahmā are three forms of one God. (XIV.9). Viṣṇu is imbued with sāttvic quality; Śiva, with tāmasic quality; and Brahmā, with rājasic quality. (III.57).

Concept of Soul

"The R̥gveda and the Vedic literature of the period of the Saṁhitā and the Brāhmanas present us with no clear proof of the belief in the transmigration of the

¹⁷². In the Upaniṣads Brahman is also described as sat, cit and ānanda.

death."¹⁷³ This implies that one cannot say definitely about the concept of the fate of the soul after death in the Vedic period. The soul is conceived in the Upaniṣadic period as free from sin, from old age, from death and grief, from hunger and thirst. It is the subject which persists throughout the changes.¹⁷⁴ The DP. asserts that "atman" is free from death. It is changeless and eternal¹⁷⁵ but the body which is nurtured by food (annodbhava) and consists of matter (mr̥dmaya) perishes every moment (XII.32). The soul will leave the old body and take up a new body just as a man discards the old clothes and puts on a new one. (XII.33).¹⁷⁶ "At the end of the kalpa the individual souls remain within the Īśvara. They are not aware of the Puruṣa, just as the substance, being kept in a water-tight pot remains unaffected by water"(III.50-51). This seems to suggest that the DP. maintains that the individual souls are the parts of the Īśvara. Vallabhācārya hold this view.¹⁷⁷

¹⁷³•Keith A.B., Op. cit., p. 415.

¹⁷⁴•Vide Radhakrishnan S., Op. cit., Vol.I, pp.151 ff.

¹⁷⁵•Cf. B.G. II. 20.

¹⁷⁶•Cf. B.G.II.22.

¹⁷⁷•Vide Dasgupta S.N., A History of Indian Philosophy, Vol.IV, pp.331 ff., Shah J.G.; Op. cit., p.125.

Philosophy of Fate

The belief in fate is common among Indian people. Even gods, it is believed, cannot escape the power of fate. As for example, Viṣṇu consoled gods, who were repenting of their action that caused the severance of his head which was subsequently replaced by the head of a horse, that the happening was not due to them but fate which is very powerful (XIV.67). He believes that the whole world depends on fate; what is destined to happen will happen irresistably; the wise, therefore, should not feel distressed about it. (XIV.68). This, in a way, teaches a man to reduce or shed his strong attachment to something. The time of one's death is believed to be dictated by fate whose course cannot be diverted by anybody.(XXXIV.33). In spite of all this, there is an effort to inculcate that one should not desparately depend solely on fate so much that one does not seek to do anything. The wise considers that at times the effort and fate have equal strength; the effort will produce success if fate favours (LIII.42).

Ethics

The DP. teaches the following ethics :-

Doing the obligatories belonging to each āśrama is superior to a mechanical visit to holy places. (XIII.2). The holy place, for the person who is free from a desire of other's wife and wealth, is everywhere (XIII.3). The person, residing in Prayāga, who is disposed to injure the other and whose mind is full of cravings, is not different from an insect residing there (XIII.4). Kāśī, Gayā, Gomatī, Revā, and Dvārkā do not have the efficacy of destroying sins, in the case of the person whose mind is defiled with sins. (XIII.5). The person with impure mind, though dying in Vārānasī, will go to thousand of bad existence.(XIII.6). However, the person whose mind is pure and who performs the duty due to him will go the world of Brahmā.(XIII.7). The person who does the other's work at the expense of his own work is highest; the person who does work in his own interest alone occupies the middle position; and the person, who does his own work but at the same time spoils the other's work, is the lowest. (XIV. 24-26). Some points of ethics have already been discussed under "dharma" and "tīrthayātrā". Hence, they are not repeated here.