

Chapter 01

**An outline of the Vedas & the Purāṇas
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गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः

गुरुः साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

“The preceptor is Creator. The preceptor is Protector. The preceptor is Destroyer. The preceptor himself is the Supreme Reality. Salutation to the preceptor.”

This world-famous verse of the *Gurugītā* proves the gradual growth of respect, honour and devotion of a student or a disciple in the preceptor who reached the position of a holy master. It also reveals the fact how an embodied person travelled from bodily existence to godhood and then the state of the Supreme Person in climax. This phenomenon is none but a picture of the greatness of Knowledge that leads to the gradual Liberation or Absolution ज्ञानादेव केवलान्मुक्तिः।

The humble effort is made here to show how Br̥haspati, a priest and a seer of the Vedic times has occupied the position of a heavenly or celestial priest, then celestial preceptor, friendly advisor of gods and lastly the holy master leading to the state of liberation.

Here below a brief outline of the Vedas, the Epics and the Puraṇa-texts is given in order to present Bḥaspati 's journey from a mortal priesthood to the Supreme Divinity.

Vedas

The earliest records of Indian literature are collected in the Vedic hymns starting from the R̥gveda (=RV) up to the *Sūtra* literature followed by the epics and Puraṇa-texts.

The word *Veda* primarily means knowledge. Then it means knowledge par excellence. The word *Veda* stands for one of the 04 literary texts concerning the Vedic collection of prayers called hymns.

The term *Samhitā* is employed for (01) Veda (hymns or prayers), (02) Brāhmaṇa-texts (or theological discussions about rituals) (03) Āraṇyak-texts (or the truth of the Vedic hymns realized during the forest-stay of the seers) and (04) Upaniṣads (or the text containing secret tenets and revelations of the Supreme Reality). There are 04 *Samhitās* and each of them includes its own *Veda*, *Brāhmaṇa*, *Āraṇyak* and *Upaniṣad* (though the latter 03 texts are sometimes more than one).¹

¹ The Vedas and their allied texts are discussed in details by the historians like M. Winternitz, H. R. Agarwal, etc. in their books on history of Indian literature.

Thus the *R̥gveda-Samhitā* stands for the *R̥gveda* (=RV) and its Brāhmaṇas, Āraṇyakas and Upaniṣadas. The *Yajurveda-Samhitā* stands for the Yajurveda with its 02 recension called Black Yajurveda (known as Taittirīya Samhitā, older version) as well as the White Yajurveda (newer version) their Brāhmaṇas, Āraṇyakas and Upaniṣadas. The *Sāmaveda-Samhitā* stands for the Sāmaveda and its Brāhmaṇas, Āraṇyakas and Upaniṣadas. The *Atharvaveda-Samhitā* stands for the Atharvaveda (also called Atharvāṅgiroveda) and its Brāhmaṇas, Āraṇyakas and Upaniṣadas.

RV contains 1028 hymns which are divided in 10 books (*Maṇḍalas*) and also in to *Aṣṭakas*. Among these 10 *Maṇḍalas*, *Maṇḍala* 2 to 8 are called Family Books (Gotra *Maṇḍalas*) because each *Maṇḍala* is ascribed to a particular Family of seers *viz.* Gr̥tsamada, Viśvāmitra, Vāmadeva, Atri, Bharadvāj, Vasiṣṭha and Kāṇva respectively. *Maṇḍala* 9 contains the hymns addressed to only one deity called Pavamāna or Soma. *Maṇḍalas* 01 and 10 contain the hymns of different seers and that too, of varied topics like hymns of Creation, philosophy, history, etc and again they belong to the later Vedic period.

There was a good happy family life at time of the RV. There was a patriarchal family. Both husband and wife would take part in social and religious activities. There was an important place for wife in the sacrificial activities. Children were also looked after very well. There

was no preference to a boy or a daughter. However most of the prayers express the wish for heroic sons (बृहद् वदेम विदथे सुवीराः). The girls were taking part in the social and religious activities. There were some lady seers who composed many hymns address to Indra, two Aśvins, etc. The fire played important part in their life. The fire was not only the lord of house but was considered to be a family member. The cattle (esp. cows)² were the wealth for them.

The first hymn of RV begins with the hymn in honour Agni and latter on there are hymns in honour of Indra, Brahmaṃspati or Bṛhaspati, Āditya, Parjanya, Mitra, Varuṇa, Viśvedevas, Soma, Sarasvatī, Maruts, Rudra, Dyāvā-Prthivī, Viṣṇu, Tvaṣṭā, two Aśvins, Pūṣā etc. The life was simple and religious, because the Vedic seers have praised the Elements of the Nature.

There are some Philosophical Hymns like Asyā vāmīyasūktaṃ (01/164), Bhagasūktaṃ (07/41), Puruṣasūktaṃ (10/90), Prajāpatisūktaṃ (10/121), Vāgāmbhṛīśūktaṃ (10/125), Nāsadīya sūktaṃ (10/129), etc. expressing deep thinking and the speculations about the Creation as well as the Deluge. The seers had the revelations of different deities yet it seems that they knew the fact that one and the same reality is called upon by different names (एकम् सद् विप्रा बहुधा वदन्ति).

² Bṛhaspati, the topic of the present theses is eulogised for acquiring or getting back the cows from the demons. Vide. Chs.04 & 05 below.

The mythology though in making, is very interesting. The gods like Agni, Surya, Uṣas, etc. appear before the seers. The powerful natural phenomena like blazing fire, Dawns, the rising as well as the setting sun, the Rain, the rivers, etc. are deified and invoked. These phenomena are transformed in to the mythological figures. Even the epithets are important have become gods' names.³

There are many Dialogue Hymns (Ākhyānasūktani) called 'ballads' by the western scholars. These hymns are the evidence of initial stage of plays and dramas there are more than 20 Dialogue Hymns and they are like Indra, Agastya & Maruts (01/165), Agastya & Lopāmudrā (01/179), Viśvāmitra & the Rivers (03/33), Indra & Varuṇa (04/42), Yama & Yamī (10/10), Purūravā & Urvaśī (10/95), Saramā & Paṇi (10/108)⁴ and so on.

Last but not least are the Secular or Didactic Hymns like 10/34 (Soliloquy of Gambler), 10/117 (Hymn of Charity), etc. which have their social and historical importance.

The kingship was prevalent yet the king was guided and sometimes instructed in certain matters of Politics and Public welfare by a group of

³ The Vedic epithets have been employed in the later literature as the synonyms of more than one god or goddess.

⁴ Brhaspati, the topic of the present theses is said to have played an important role in the event of this Dialogue Hymn.

scholars (*Sabhā*) or an Executive body (*Samiti*). The king had a priest to take care of the well-being and prosperity of the state.⁵

The society was though not founded on the Caste System yet they were known by their professions like priestly class, warriors, merchants or traders, service class, artisans, etc.

The Yajurveda (=YV) is known by two names depending on its compilation or editing *viz.* Old or Original (without being properly arranged), hence Black (कृष्ण) Yajurveda and New, Fresh, Later or Properly arranged, hence White (शुक्ल) Yajurveda. The White YV in its *Vājasaneyi-mādhyandinī* Branch is arranged in 40 chapters by Yājñavalkya⁶ who was one of the students of Vaiśampāyana the guardian teacher of the original YV known as the Black Yajurveda in its *Taittirīya* Branch.

Herein all the discussions the White YV is taken first and the Black YV is taken on the second position depending on the ground of their

⁵ Br̥haspati, the topic of the present theses is eulogised as the celestial priest who brought back the cows of gods & sages from the demons called *Paṇis*. Vide. App 01.

⁶ गुरुशापाच्च स मुनिर्हतविद्यो बभूव ह। तदा जगाम दुःखार्तो रविस्थानं सुपुण्यदम्॥ दे.भा. ०९/०५/०२॥

juniority as well as seniority and again they are recited in this order during the sessions of Vedic Recitations.⁷

There are 05 principal recensions (संहिता) of the YV (01) काण्वसंहिता (02) कापिष्ठलसंहिता (03) मैत्रायणीसंहिता (04) तैत्तिरीयसंहिता. These 04 recensions are closely related to each other and belong to the कृष्णयजुर्वेद, while the 5th called वाजसनेयीसंहिता or वाजसनेयिमाध्यन्दिनीसंहिता belongs to the शुक्लयजुर्वेद. The main difference between the White YV and the Black YV lies in the contents that the White YV contains mainly the sacrificial formulas called (यजूंषि) but the Black YV contains the descriptions and discussion on the rituals along with the sacrificial formulas. The YV is meant for the sacrificer priest known as the *Adhvaryus*.

It contains 40 chapters, but the last 15 are of the latter days. The first 25 chapters contain the prayers for the most important great sacrifices. The prayers for *Darśapūrṇamāsayāga* ritual in the 3rd section there are prayers for *Agnihotra* and *Cāturmāsya*. The prayers for the Soma sacrifices are found in the sections 04 to 08. In sections 09 & 10 there are the hymns for the sacrifices like *Vājapeya* and *Rājasūya* (which was performed by the great emperors). Section 11 to 18 contains the prayers

⁷ I owe this information of juniority (i.e. fresh) and seniority (i.e. old) to late Pt. L. G. Shukla (of Vadodara) who used to say, “New-comers have priority (नवागन्तुकानां प्राथम्यं सर्वत्र).”

and sacrificial formulae for *Agnicayana* (building the fire-altars). There are many sacrifices lasting for one year or more. The altar is built of 10800 bricks in the form of a large bird with outspread wings. Sections 19 to 21 give the prayers for *Sautrāmanī* ritual in which the wine is used and offer to two *Aśvins*, *Indra* and goddess *Sarasvatī*.

Sections 22 to 25 contain the prayers for the *Aśvamedha* performed by a powerful king. Sections 26 to 29 contain appending formulae to the prayers of the previous sections. Section 30 contains an enumeration of the people who are to be sacrificed at the *Puruṣamedha* ritual. Section 31 contains a little altered version of the *Puruṣasūkta* (of RV 10/90). The prayers of the sections 32 to 34 are employed at the *Sarvamedha* sacrificed in which a rich person or a king offers all his belonging to the priest and the noble people and then lives as a hermit in the forest. Section 35 contains a few funeral verses. Sections 36 to 39 contain the prayers for the *Pravargya* ritual. Section 40 is the famous *Īśāvāsyopaniṣad* or *Īsopaniṣad*. It is one of the 10 Principal Upaniṣads.⁸

The hymns here are addressed to *Agni*, *Sun-god*, *Indra*, *Br̥haspati*, *Varuṇ*, *Earth*, etc. Even the sacrificial utensils and sacrificial acts are also brought in relation to deities. There are some riddle hymns. There is the enumeration of more than 100 names of *Rudra* (YV 16).

⁸ ईश-केन-कठ-प्रश्न-मुण्ड-माण्डूक्य-तित्तिरि।

ऐतरेयं च छान्दाग्यं बृहदारण्यकं तथा॥ मुक्तिकोपनिषद् ०१/३०॥

The Sāmveda (=SV) is the most ancient Veda on music in the whole world. It is the main source of Indian music. So it is important from the point of the view of the study of Indian music. It is divided in 02 Parts: *Pūrvārcika* and *Uttarārcika*. In all there are 1549 verses. Most of them are borrowed from RV. These verses are mostly composed in Gāyatrī metre. The purpose of both the Parts is to teach the melodies. The first part of the SV contains 585 verses, to which various melodies used at the sacrifices. The second Part contains about 400 verses arranged according to the metres as well as gods and according to the order of the principal sacrifices. The priest of SV is called a singer (उद्गाता).

Atharveda or Atharvāngiroveda (=AV) belongs to the family of two sages Atharvā and Angirā. Atharvā (न थर्वा हिंसा यत्र) means these sages were engaged in holy magic not injuring any person i.e. curing diseases, bringing happiness in the family and so on, while Angirā (अङ्गिरानां रसं गिरति निष्कासयति) means these sages engaged themselves in black magic, like cursing or harming other persons esp. enemies. AV contains 731 hymns divided into 20 Books. The 17th part is taken from the RV. There is some definite arrangement of the hymns.

The first 7 Books contain short hymns. The Books 08 to 18 contain long hymns. The Book 14 contains the marriage hymns and the book 18

contains funeral hymn. AV is latter then the RV on account of the following reasons.

The language and the meter of the AV and RV are quite different from those of the RV. In the AV we get more popular forms of the language and the meter. The geographical and cultural conditions are also different.

There is only one reference to the 04 castes in RV (10/90) while the highest importance is given to the Brahmin class in AV.

The deities of RV are invoked many a times for killing the demons, while the same deities are said to destroy or remove not only the demons but also to enemies, evil spirits, etc.

Brāhmaṇa-texts

The term *Brāhmaṇam* means explanation of a learned priest about the sacrificial ritual. Secondly it means collection of such latter utterances or explanation about the science of sacrifices or sacrificial ritual. The main subject matter of the *Brāhmaṇa*-texts is almost all the details like the time, the people, the utensils necessary for the ritual etc. They deal with the sacrificial ritual in all its aspects. Therefore it is said that the *Brāhmaṇamas* are the text which deal with the science of sacrifice. And hence it deals with the theological discussions. Many references are

available about Kurukṣetra region lying between the rivers Sarasvatī and Dr̥sadvatī.⁹ The deities appearing in the Vedas do find place in these texts. The deities like Viṣṇu, Rudra and Prajāpati are glorified.

Sacrifice was not only a means to achieve something but it was a definite goal to be reached by every man. The sacrifice is identified with Viṣṇu and Prajāpati. Every sacrificial act is described in details along with its importance. The priestly class attained highest importance during this period. It also describes the importance of sacrificial gifts called Dakṣinā.

The *Brāhmaṇa*-texts deal mainly with 04 topics. (01) Injunction (विधिः) means the method of performing different sacrificial rituals along with the time as well as place suitable for the same. (02) Explanatory Passages (अर्थवादः) means the statements of glorification or censure about particular ritual. (03) Historical evidence (पुराकल्पः) means the sacrificial rituals performed in the past so as to justify the present ritual. (04) Former Performance (पुराविधिः) means the information about the kings or the rich people who performed such a ritual in the past. This is important from historical point of view because of the names of the people and the places where the ritual was performed.

⁹ सरस्वतीहृषद्वत्योर्देवनद्योर्यदन्तरम्। तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते॥ मनुस्मृति ०२/१७॥

They incorporate etymological derivations, legends and mythological stories.

Aitareyabrāhmaṇam as well as *Kauśītakibrāhmaṇam* belongs to RV, *Taittirīyabrāhmaṇam* to Black YV, *Śatapathabrāhmaṇam* to White YV, *Pañcaviṃśabrāhmaṇam* as well as *Tāṇḍyamahābrāhmaṇam* to SV and *Gopathabrāhmaṇam* belongs to AV.

Āraṇyaka-texts

The Āraṇyakas (Forest-text) are the part of the Vedic literature. They are like the composit form of Brāhmans or Upaniṣads. They contain the discussan like Brāhmans coloured with the speculations and suppositions similar to the principals and theories of the Upaniṣads. In short the Āraṇyaka-texts contain philosophical thoughts on the theological discussions of the Brāhmaṇa rituals.

Upaniṣads

Upaniṣads are the texts on the secret doctrines dealing with Indian philosophy. They are also called *Vedānta* (the End-portion of the Vedic Literature or the Highest Knowledge) or *Brahmavidyā* (Knowledge about the Supreme Reality). There are more than 108 Upaniṣads but the following 10 are called Principal Upaniṣads.

ईश-केन-कठ-प्रश्न-मुण्ड-माण्डूक्य-तित्तिरी।

ऐतरेयं च छान्दाग्यं बृहदारण्यकं तथा॥ मुक्तिकोपनिषद् ०१/३०॥

RV has Aitareyopaniṣad (08).

The Black YV has (=TS) Kathopaniṣad (03) and Taittirīyopaniṣad (07). The White YV has Īsopaniṣad (01) and Bṛhadāraṇyakopaniṣad (10).

SV has Kenopaniṣad (02) and Chāndogyopaniṣad (09).

AV has Māṇḍūkyaopaniṣad (05), Praśnopaniṣad (04) and Māṇḍūkyaopaniṣad (06).

The Upaniṣads mainly deal with trinity of the Supreme Reality - Self (जीवात्मा), Non-self (जगत्) and Supreme-self (परमात्मा).

The Supreme Reality called *Brahman* is said to be omnipotent, omniscient and omnipresent. It pervades the entire universe (सर्वं खल्विदं ब्रह्म). The universe is created, preserved and finally destroyed by the *Brahman* which is Existence, Consciousness and Bliss (सच्चिदानंदम्) or Existence, Knowledge and Infinite (सत्यं ज्ञानं अनंतं ब्रह्म). It is eternal enhance non-transmigratory.

The Upaniṣads lay stress on the individual Self practicing the method of becoming one with *Brahman* and attaining freedom from the transmigratory world of births and deaths. This state is called Liberation (मोक्षः) where there is no worldly pains or miseries. The different methods of attaining Liberation are presented (later on) as the three Paths of Knowledge, Action and Devotion. The Path of Knowledge puts stress on 04 Great Utterances (महावाक्यानि) viz. तत्त्वमसि (Chāndogya 06/08/07) अहं ब्रह्मास्मि (Bṛhadāraṇyaka 01/04/10) प्रज्ञानमानन्दं ब्रह्म (Aitareya 05/03) अयमात्मा ब्रह्म (Māṇḍūkya 01/02).

Vedāṅga literature

The term *Vedāṅgam* means auxiliary or helping text that is an aid to understand the meaning and the purport of the Vedic texts. That means that they are complimentary to the Vedic literature. There are six *Vedāṅgas*. They are 06 in number¹⁰ viz. (01) *Śikṣā* (Science of Pronunciation), (02) *Kalpa* (Science of Ritual), (03) *Vyākaraṇam* (Grammar), (04) *Niruktam* (Science of Etymology), (05) *Chandaḥśāstram* (Prosody) and (06) *Jyotiṣam* (Astronomy & Astrology).

¹⁰ शिक्षा कल्पो व्याकरणं निरुक्तं छंदसामं चयः। ज्योतिषामयनं चैव वेदाङ्गानि षडेव तु॥ पाणिनीयशिक्षा॥

Śikṣā-texts deal mainly with the correct recitation of the Vedic formulas. The Vedas are preserved intact without any change or modification because of the compulsory study of these texts.

Kalpa-texts deal mainly with the different aspects of the sacrificial ritual. There are 03 types of *Sūtras*: (01) *Śrautasūtras* dealing with Vedic sacrificial rituals like *Agnihotra*, *Darśapūrṇamāsa*, etc., (02) *Gr̥hyasūtras* dealing with the domestic rites and rituals like Purificatory rites and (03) *Dharmasūtras* dealing with the religious as well as personal rites and duties of the twice-born ones and their stages of life.

The *Gr̥hyasūtras* connecting to the Sacred thread Ceremony (उपनयन संस्कारः) refer to *Bṛaspati* in the following manner. During the 18 offerings to the deities like Agni, Indra, Yama, Vāyu, etc., *Bṛaspati* is also counted on the seventh number with the other name *Brahmaṇaspati* as under:

ॐ बृहस्पतिर्ब्रह्मणोऽधिपतिः समावत्वस्मिन् ब्रह्मण्यस्मिन् क्षत्रेस्यामाशिष्यस्यां पुरोधाया-
मस्मिन् कर्मण्यस्यां देवहूत्यां स्वाहा॥ इदं बृहस्पतये ब्रह्मणोऽधिपतये न मम।¹¹

¹¹ This Vedic formula is for the Brahmins, while for others not qualified with the Sacred Thread called Yajñopavīta, the formula is as under:

बृहस्पतये ब्रह्माधिपतये स्वाहा। इदं बृहस्पतये ब्रह्मणोऽधिपताये न मम।

Moreover there are the *Śulbasūtras* which are directly connected with the *Śrautasūtras*. They contain the rules and regulations about the exact measurement and the building an alter (वेदिः) of the sacrifice.

Vyākaranam stands for the exposition of a word. It supplies the technique of deriving a word or a verb from its crude or a root from. There are some grammatical discussions in the *Brāhmnān*-texts and *Āraṇyaka*-texts but not as a separate grammatical text. Some of the roots of grammar are preserved in the *Prātiśākhya*-texts which have their sole purpose in the pronunciation of the accented nouns of the Vedic hymns. Pāṇini (500 BC) is the oldest grammarian who wrote his work called *Aṣṭādhyāyī* which contains aphorisms exposing the words and the usages of the Vedas as well as Classical Sanskrit.

Niruktam deals with etymology of the Vedic words and the text of Yāska furnishes full details. Yāska (700-800 BC)¹² has provided the list of the Vedic words called *Nighaṇṭu* in which the similar words and the synonyms are enumerated. *Niruktam* is recognized as the appendix of the grammar. The enumeration of the Vedic words is classified under 03 categories titled *Naighaṇṭuka-kāṇḍa*, *Naigama-kāṇḍa*, *Daivata-kāṇḍa*.

¹² The date of Yāska is taken from S. K. Belvelkar: Systems Of Sanskrit Grammar, P 07.

Chandaḥśāstram deals with the Vedic meters with their number of syllables mainly and their constitution in brief. The oldest text on Prosody is ascribed to Pingala who furnishes 20 Vedic meters like Gāyatrī, etc.¹³ and some of the meters of the Classical Literatur.

Jyotiṣam is a small text book dealing with astronomy. It is composed in verses in the YV recension. It mainly discusses the position of the sun and moon and others stars along with the movement.

Epics

Here below a brief outline of the Epics is given to get a comprehensive idea of Bṛhaspati's greatness and importance.

Vālmīki's *Rāmāyanam*

The summary of sage Vālmīki's Rāmāyana is given here.

The Bālakāṇḍa (in 77 Cantos) begins with celestial sage Nārada narrating Śrī Rāma story to sage Vālmīki. When a hunter kills one of the pair of curlew (क्रौञ्च), Lord Brahmā visits and asks sage Vālmīki to compose Śrī Rāma Story. There is the description of Śrī Rāma ascending to the throne; Kuśa and Lava singing Śrī Rāma Story, Ayodhyā with its

¹³ Vid. R̥gveda-samhitā, p.768.

inhabitants and prosperity during the reign of king Daśaratha. King Daśaratha performs the Horse-sacrifice.

Episode of R̥ṣyaśṛṅga, King Daśaratha's son-in-law is narrated. King Daśaratha performs the sacrifice for four blessed sons under the supervision of R̥ṣyaśṛṅga. The gods approach lord Brahmā for the destruction of Rāvaṇa. Lord Brahmā implores lord Viṣṇu to descend in the house of king Daśaratha for the said purpose. Lord Viṣṇu accepts the proposal and appears from the alter with a sacrificial milk-rice (पायसम्). Other gods take birth as monkey chief and monkeys. Birth of Śrī Rāma, Bharata, Lakṣmaṇa and Śatrughna is follow by the description of festivity. After their religious ceremonies of Initiation, sage Viśvāmitra arrives and asks Daśaratha to send Śrī Rāma for the protection of the sacrifice.

Daśaratha denies. Sage Viśvāmitra gets enraged. Sage Viśvāmitra persuades the king to send Śrī Rāma and Lakṣmaṇa. Sage Viśvāmitra instructs 02 mystic spells *Balā* and *Atibalā*. They stay night long in a holy hermitage at the confluence of Gaṅgā and Sarayū. The sage narrates the life account of demoness Tāṭakā whom Śrī Rāma kills. The sage being pleased imparts the knowledge of various missiles as well as the method of calling them back and narrates the story of the *Siddhāśrama*. Śrī Rāma and Lakṣmaṇa protect the sacrifice by defeating the demons.

Sage Viśvāmitra along with Śrī Rāma and Lakṣmaṇa proceeds to Mithilā to witness the bow-sacrifice of king Janaka. An account of Kuśanābha is narrated. Sage Viśvāmitra and the party reach the bank of Gaṅgā where the sage narrates the story of Gaṅgā's descent on the earth. The milky-ocean is churned by gods and demons from which come out 14 Jewels¹⁴ one by one the deadly poison, god Dhanvantarī, heavenly damsels, the wine known as *Vāruṇī*, the horse *Uccaiśravā*, the Kaustubha gem and nectar. King Sumati, the ruler of Viśālā receives sage Viśvāmitra and his party. On the way from Viśālā to Mithilā, they come across a deserted hermitage of sage Gautama. The sage narrates the account of Ahalyā (sage Gautama's wife). Ahalyā gets released from the curse of sage Gautama by the touch of the dust of Śrī Rāma's holy feet.

Śrī Rāma and others reach Mithilā, king Janaka headed by his family priest Śatānanda welcomes them and the sage introduces two princes as well as tells the episode of Ahalyā's release. Śatānanda narrates the life history of sage Viśvāmitra. The war for cow Śabalā and sage Vāṣiṣṭha along with his Brahminical staff renders ineffectual all the mystic missiles discharged by sage Viśvāmitra. Viśvāmitra practices severe austerities to attain Brahmin-hood. The episode of Triśaṅku is described.

¹⁴ लक्ष्मीः कौस्तुभपारिजातकसुरा धन्वन्तरिश्चन्द्रमा गावः कामदुग्धा सुरेश्वरगजो रंभादिदेवाङ्गनाः ।

अश्वः सप्तमुखः सुधा हरिधनुः शंखो विषं चाऽम्बुधे रत्नानीति चतुर्दश प्रतिदिनं कुर्यात् सदा मङ्गलः ।

Viśvāmitra proceeds to create a new heaven for Triśaṅku. Viśvāmitra rescues Śunaḥśepa from Varuṇa's bondage and the king gets the reward of the sacrifice without sacrificing him.

Lord Brahmā rewards him at Puṣkara with the status of a seer. The sage enjoys life with celestial nymph Menakā for ten years and thence retires to Mt. Himālayas, when he is rewarded with the status of *Maharṣi*. Viśvāmitra resolves upon a further course of austerities. Ultimately he is conferred the title of a *Brahmarṣi* by lord Brahmā. They come to the court and Janaka reveals his pledge regarding the bow. Śrī Rāma breaks the bow and the king sends his counselors to Ayodhyā to invite Daśaratha for wedding. Daśaratha along with sage Vasiṣṭha and his retinue reach Mithilā. Janaka offers the hand of the two daughters Sītā and Urmilā to Śrī Rāma and Lakṣmaṇa as well as Kuśadhvaja offers the hand of his two daughters Śrutakīrti and Mādhvī to Bharata and Śatrughna. On the way to Ayodhyā, Paraśurāma appears before them. He challenges Śrī Rāma to string the bow of lord Viṣṇu, Śrī Rāma does so and puts an end to the worlds earned by Paraśurāma through austerity. Recognizing Śrī Rāma as the Lord he departs. They return to Ayodhyā, Yuddhājit (Bharata's maternal uncle) takes away Bharata and Śatrughna to his father's capital.

The Ayodhyākāṇḍa (in 111 Cantos) begins with the king of Ayodhyā, Daśaratha, his wives Kausalyā, Kaikeyī and Sumitrā, and the

four princes: Rāma, son of Kausalyā, Bharata, son of Kaikeyī, and Lakṣmaṇa as well as Śatrughna, sons of Sumitrā. Daśaratha determines install Rāma as the crown prince, but Kaikeyī urged by her maid-servant Mantharā, contrives to have him supplemented by Bharata and banished to the forest for 14 years. Daśaratha is forced to fulfill 02 boons, he has previously granted to her. His grief is so strong that he dies shortly after Rāma's departure from Ayodhyā, attributing his death, separated from his son, to retribution for having accidentally killed an ascetic.

King Daśaratha's distress is shared by almost all the inhabitants of the town, but not by Rāma himself, who accepts the decree with absolute submission and with the calm self-control that regularly characterizes him. He suggests sending messengers to recall Bharata. He is innocent and ignorant of his mother's play, Rāma then makes preparations for his departure with no protest whatsoever, accompanied by his wife Sītā and his brother Lakṣmaṇa. Daśaratha feels intense pain of separation, scolds Kaikeyī. Kauśalyā persuades him and begins to lament, Sumitrā consoling her.

Śrī Rāma and party stay on the river Tamasā. The mourning citizens helplessly return to Ayodhyā. In the mean time Śrī Rāma having crossed the rivers Vedaśruti, Gomatī and Syandikā, reaches the bank of river Gaṅgā and make their way, first by chariot, then on foot, to Mt. Citrakūṭa, visiting the Niṣāda chief Guha and the ascetic Bharadwāja.

On Citrakūṭa they construct a hermitage where they live happily for a while, enjoying the beauties of nature, Minister Sumantra returns to Ayodhyā. Kauśalyā and Daśaratha lament for Śrī Rāma, Daśaratha narrates the episode of Śravaṇa and the curse given by his parents. The king dies.

Meanwhile, to avert the evils of a kingless state, Bharata has been recalled to Ayodhyā, where he rejects the kingdom. Accompanied by the 03 queens and huge retinue, he starts to fetch Rāma back. They too meet Guha, start for Prayāga and are entertained to banquet by Bharadvāja. Crossing the river Yamunā Bharata and party reach Rāmāśrama. Rāma greets Bharata. Rāma along with His brothers performs the ancestral rite and enquires calmly about his conduct of public affairs, but he insists on carrying out his father's express wish, by Jābāli, and by the defending of orthodox traditional values put forward by the family preceptor, Vasiṣṭha, followed by the glory of Solar dynasty.

Eventually Bharata and his retinue return to Ayodhyā, taking with them Rāma's wooden sandals as a symbol of his authority. Bharata resides nearby *Nandigrāma*, from where he administers the country as Rāma's regent. Meanwhile Rāma and his companions decide to leave Citrakūṭa for a remote part of the forest, by way of the hermitage of Atri and Anasūyā, who listen to their story and present them with handsome gifts of clothing and ornaments.

The Aranyakāṇḍa (in 70 Cantos) narrates the exile life amongst the hospitable, respectful sages and the hostile demons of the Daṇḍaka forest. Though Rāma has resolved to live like an ascetic, his role comes to be a perfect warrior. The brothers have to rescue Sītā from the clutches of demon called Virādha, meet sage Śarabhaṅga who then ascends to heaven and the sages extract a pledge from Rāma to protect them against the robbery by the demons. Sītā feels that it would be a type of aggression, Rāma appeal that it is his duty to protect the ascetics. Rāma, Sītā and Lakṣmaṇa wander for ten years among the sages with specific accounts of their visits to Śarabhaṅga, Sutikṣṇa, and Agastya, who gives him divine weapons and advises him to build a hermitage in nearby Pañcavaṭī, on their way they meet the vulture called Jaṭāyu who narrates his lineage and offers them his protection.

While they are living in the hut in Pañcavaṭī, they enjoy the autumn season, the malformed yet amorous demoness Śūrpaṅkhā approaches the brothers who refuse to accept, so she is enraged and attacks Sītā, but Lakṣmaṇa cuts off her nose and ears as a punishment. Her brother Khara decides to take revenge, first by sending some demons to kill the brothers, and then by leading an army of fourteen thousand to attack, Rāma alone defeats them all, killing the generals Dūmā as well as Triśirā, and finally Khara. Śūrpaṅkhā then speaks to another brother

Rāvaṇa, king of Laṅkā, whom she incites to abduct Sītā. He compels the aid of the unwilling and timid Mārīca, whose disguise as a golden deer induces Sītā. The tricky call makes Sītā to send both brothers after it. Rāvaṇa, disguises as a mendicant in order to seize her. Jaṭāyu is fatally wounded while attempting to intervene, yet Sītā is taken to Laṅkā. She rejects Rāvaṇa's flattery. She is confined in a grove of *Aśoka* trees.

Meanwhile Rāma and Lakṣmaṇa are in great distress, the dying Jaṭāyu tells them what has happened, and the monster Kabhandha advises them to join hands with the Vānara leader Sugrīva, for help to recover Sītā. On their way they meet an ascetic-woman called Śabarī.

The Kiṣkindhākāṇḍa (in 66 Cantos) deals with the events related to the Vānara capital Kiṣkindhā. The beautiful lake *Pampā* evokes Rāma's longing for His wife. There Rāma and Lakṣmaṇa come in contact with Hanumān, the minister of exiled Sugrīva. He takes them to Sugrīva. Rāma and Sugrīva make a solemn pledge of alliance. Rāma is encouraged by the sight of some of Sītā's clothes and ornaments (thrown down by her). Sugrīva next seeks Rāma's help to kill his brother Vālī and recounts the history of their quarrel. Encouraged by Rāma, Sugrīva challenges Vālī to a single combat. Rāma kills Vālī, who dies reproaching Rāma. He justifies his action. His wife Tārā and his son Aṅgada mourn. Vālī is cremated with elaborate ceremonial. Sugrīva is

installed as king, taking over Vālī's harem, including Tārā and his own former wife Rumā, with Aṅgada as his heir.

The starting of the rainy season prevents any further search for Sītā. Afterwards Hanumān and then Lakṣmaṇa approaching Sugrīva remind him of his promise to help. A vast army of Vānaras is sent divided into four with instructions to search for Sītā in every direction. Rāma places most faith in the troupe led by Hanumān and Aṅgada. Rāma entrusts his ring to Hanumān as a token for Sītā.

The monkey-chiefs set forth towards the quarters assigned to them by Sugrīva. The other three troupes return without success. It is sure that Hanumān alone will be able to discover Sītā, but after much searching the troupe things of suicidal despair. Aṅgada and Hanumān's troop meet Saṃpāti, Jaṭāyu's brother. Aṅgada narrates him the whole story from the entry of Śrī Rāma into the Daṇḍaka forest to his own fasting. From him they learn that Sītā is on the island Laṅkā. Saṃpāti narrates his past life and the incident how he lost his wings. Hanumān resolves to leap over the sea to find her.

The Sundarakāṇḍa (in 66 Cantos) opens with a long account of Hanumān's fantastic leap over the sea and alights unnoticed in Laṅkā. He wanders about the city and is dazzled by its splendours. Entering

Rāvaṇa's magnificent palace, he searches in vain for Sītā. Having fail to find Sītā even on searching for her all round, Hanumān enters to the grove and eventually discovers her in the *Aśoka* grove. His eyes are filled with joy on beholding Sītā. On seeing Rāvaṇa coming surrounded by hundreds of young women and approaching Sītā, he hides himself under the creepers and overhears her strong refusal of Rāvaṇa's entreaties and even threats.

The lady-guards also try to persuade her to accept Rāvaṇa, though Trijaṭā cheers her by recounting an auspicious dream. Sītā experiences good omens. Hanumān gently reveals himself to Sītā and proves his identity by showing Rāma's ring. Sītā refuses to escape with Hanumān, preferring to be liberated by Rāma himself and then she gives a jewel from the braid to Hanumān as a token. Hanumān consoles Sītā and hands over Śrī Rāma's ring. Instead of hurrying back secretly, Hanumān destroys the trees, kills a number of demons and finally, curious to see Rāvaṇa, allows himself to be captured by Rāvaṇa's son Indrajit.

Rāvaṇa commands Prahasta to inquire of Hanumān why he has ruined the grow and killed the demons. Hanumān warns Rāvaṇa if he longed to survive, he should restore Sītā to Śrī Rāma. Enraged Rāvaṇa is dissuaded from killing Hanumān by his virtuous brother Vibhīṣaṇa who reminds of the inviolability of envoys. So he merely sets fire to the Hanumān's tail which does not have the desired effect. Hanumān uses it

to burn Laṅkā, reassuring himself of Sītā's safety. He recrosses the sea and reports to his eager companions. Overjoyed Hanumān returns to Kiṣkindhā with the news of the success of their mission.

The Yuddhakāṇḍa (in 116 Cantos) concerns with the final battle between the armies of Rāma and Rāvaṇa. Hearing the descriptive report of Laṅkā from Hanumān, Rāma and the Vānaras march southwards. Śrī Rāma remembers Sītā and laments. The demons prepare for war. Vibhīṣaṇa is dejected, when his advice is rejected. After some debate, he is welcomed into Rāma's camp, and is consecrated as the king of Laṅkā. When the sea does not allow a way, Śrī Rāma discharges fierce arrows. Nala solves the problem of crossing the sea by constructing a bridge.

Rāvaṇa receives information from his spies about the size of the surrounding army and tries to frighten Sītā by showing the illusion of Rāma's cut head. Mālyavān persuades Rāvaṇa. On reaching Laṅkā Vibhīṣaṇa informs about arrangement at 04 gates for the defence of Laṅkā. Rāvaṇa rejects Rāma's ultimatum delivered by Aṅgada. He joins the battle. Indrajit faints Rāma and Lakṣmaṇa and the Vānaras as well as Sītā are in despair. But eventually the brothers are restored to consciousness by the divine intervention of the bird Garuḍ. Then there is a long series of duels resulting in the deaths of all the fearsome demon champions at the hands of Rāma, Lakṣmaṇa and the monkey-chiefs.

During this time Rāma overcomes but spares his life. Rāvaṇa's brother Kumbhakarṇa (who is under a curse of deep sleep) is wakened after the elaborate efforts. Kumbhakarṇa rebukes Rāvaṇa for all his misdeeds but then rushes to battlefield. After causing initial havoc, the Vānaras even he is slain by Rāma.

Hanumān, Aṅgada, Nīla, Kumbha and Lakṣmaṇa slay Devāntaka, Trīśirā, Narāntaka, Mahodara and Mahāpārśwa respectively. Indrajit's Brahma missile makes Śrī Rāma, Lakṣmaṇa as well as the monkey army unconscious. Hanumān procures the herbs. Aṅgada, Dwivida, Mainda, Sugrīva and Hanumān kill Śonitākṣa, Yupākṣa, Kumbha and Nikumbha respectively. Indrajit resorts to magic to evoke terror in the Vānaras. He also performs upon a sacrifice to ensure victory. Vibhīṣaṇa asks Rāma to send Lakṣmaṇa with army to march against Indrajit who is prevented from completing it by Lakṣmaṇa. Indrajit is killed. Rāvaṇa is enraged due to his son's death and proceeds to kill Sītā but is stopped by Supārśwa.

Only Rāvaṇa is left. Rāvaṇa along with the demon army marches to the field. Sugrīva destroys the army and kills chief Virupākṣa. Aṅgada kills Mahāpārśwa. The war is between Śrī Rāma and Rāvaṇa. His duel with Rāma is protracted, but finally, after Rāma receives divines help in

the form of Indra's chariot and driver, Rāvaṇa too is killed. Vibhīṣaṇa performs funeral rites and then he is installed as the king.

Though the question about Sītā's virtue makes Rāma overhear initially, he says that he has got victory to destroy his own and his family's honour. He asks her to seek shelter elsewhere. Sītā then undergoes a fire ordeal. The gods appear to Rāma and reveal that he is in fact an incarnation of Viṣṇu and Agni hands over Sītā back to her husband. Daśaratha appears, blesses his sons and tells Rāma to return to Ayodhyā to resume his reign. At Rāma's request, the dead Vānaras are restored to life by Indra. Then Rāma, Lakṣmaṇa and Sītā as well as all the Vānaras and Vibhīṣaṇa along with his counselors climb into Rāvaṇa's chariot called *Puṣpaka* and they go surveying the scenes of their previous experiences. On their way to Ayodhyā, after greeting Bharadvāja, Rāma sends Hanumān to find Bharata who is living the life of an ascetic. Bharata is delighted by the news of Rāma's return and restores the kingdom. Rāma then reigns for ten-thousand-year.

The Uttarakāṇḍa (00 cantoes) begins with the arrival of the great seers Agastya who narrates the origin of Viśravā, the race of demons and the origin of Rāvaṇa etc. The marriages of Śūrpaṇakhā, Rāvaṇa and his brothers as well as the birth of Meghanāda take place. Rāvaṇa's exploits are described. He takes away Kubera's chariot *Puṣpaka*. Lord Śiva curses Rāvaṇa. Vedavatī being insulted by Rāvaṇa, curses him and

enters into fire. Rāvaṇa kills Anaraṇya and receives curse from him. Rāvaṇa invades and wins over Yama, the god of death. He forcibly carries off the celestial damsels and other ladies who curse him. He accompanied by Madhu invades the of gods.

Rāvaṇa violates Rambhā and receives a curse from Nalakūbera. He invades the kingdom of Indra, the fight takes place between demons and gods. Vasu kills Sumālī. A combat takes place between Meghanāda and Indra's son Jayanta as well as god Indra and Rāvaṇa. Meghanāda captures Indra and returns to Laṅkā. Brahmā grants him boons against the release of captured Indra. There is the encounter of Rāvaṇa with Sahasrārjuna who captures him and takes away to his city Māhiṣmatī. After Rāvaṇa's humiliation at the hands of Vālī, he makes friendship with him.

Hanumān's descent, past life and his heroic deeds are narrated. Due to a curse of some sages, he remains unconscious of his might. On the requests of Śrī Rāma to Agastya and other sages, he remains present in the sacrifice. King Janaka, Yudhājita, Pratardana and others proceed to their respective kingdom. Śrī Rāma accepts the presents, distributes them to His friends, the monkeys, the bears as well as the demons are sent back to their respective places. Bharata describes the glory of Śrī Rāma's rule. Sītā wishes to visit penance groves and Śrī Rāma gives His consent. Bhadra reports evil remarks made by citizens about Sītā. Śrī

Rāma orders Lakṣmaṇa to take Sītā away in the forest and to leave her in the vicinity of sage Vālmīki's hermitage. Lakṣmaṇa does so. He laments and talks with a heavy heart. Sītā utters sorrowful words and sends her message to Śrī Rāma. Lakṣmaṇa departs.

On hearing Sītā's lamentation, sage Vālmīki approaches her and takes her to his hermitage. In Ayodhyā Sumantra talking with Lakṣmaṇa, consoles him by narrating Bhṛgu's account. Lakṣmaṇa meets Śrī Rāma who persuades Lakṣmaṇa by narrating king Nṛga's story and to perform the duty towards the people. King Nimi's curse to sage Vasiṣṭha who reincarnates. Sukrācārya curses king Yayāti but he borrows youth from his son Purū in exchange for his old age. Yayati consecrates Purū. On the request of the sages Śrī Rāma commands Śatrughna and dispatches him with a view to killing Lavaṇa.

Sage Vālmīki narrates the story of king Sudās' son Kalamāda to Śatrughna. Sage Cyavana informs him about the power of Lavaṇa's lance. Śatrughna kills Lavaṇa. He establishes the city Madhupurī. After twelve years he proceeds to Ayodhyā and meets Śrī Rāma. On the way he hears Śrī Rāma's glory (being sung) and gets surprised. He meets sage Vālmīki and then Śrī Rāma. A Brahmin with his son's dead body comes to Śrī Rāma and laments blaming Him for the death. Nārada tells the reason that it is because of an unauthorized practice of penance of a

Śūdra called Śambūka. Śrī Rāma goes there and kills him for which gods praise Him.

Sage Agastya welcomes Him, presents celestial ornaments and narrates the story of king Śveta. After listening to the story of king Daṇḍa, Śrī Rāma returns to Ayodhyā. Śrī Rāma denies performing the Rājasūya sacrifice and performs the Horse-sacrifice. Śrī Rāma narrates to Lakṣmaṇa the story of king Ilā. The preparation of the sacrifice is describe. Sage Vālmīki arrives with Lava and Kuśa who sing the Rāmāyaṇam. Śrī Rāma hears them and dispatches an envoy to bring Sītā who is not prepared for purification to which the sage supports. Earth offers the ground in which Sītā enters and Śrī Rāma laments. Bharata defeats Gandharvas and installs his son Takṣa on Takṣaśilā as well as Puṣkara on Puṣkarāvati. Aṅgada and Candraketu are coroneted by Bharata. Durvāsa in the form of an ascetic approaches Śrī Rāma, conveys the message of Lord Brahmā who wishes to meet Śrī Rāma. Lakṣmaṇa is abandoned by Śrī Rāma. Śrī Rāma ascends to heaven with the citizens.

Mahābhārata

The Mahābhārata (=MBh) is the earliest example available of the Historical Literature (इतिहासः) which is defined as it happened thus or thus it happened (इति ह आस) and hence it means a Legend or a historical

tale. Therefore the Books (पर्वणि) of the MBh contain various narratives (अख्यानानि). It describes the great battle between the rival descendants of Duśyanta's son Bhārata, the emperor of the Ancient India. It deals with a variety of topics and contains a lakh of verses. It is the largest poem known to be in the literary history.

It contains 2109 chapters divided into 18 Books called *Parvas* several of them are further divided into subordinate Books called *Avāntaraparvas*. The supplement called Harivamsam gives the account of the life and exploits of Śrī Kṛṣṇa.

The whole epic is in the form of the narrative told to Janamejaya by Vaiśampāyana who had learnt it from Veda Vyāsa, the author of the MBh.

The summary of all the 18 Parvas of the MBh is as under:

The 1st Ādiparva begins with account of Bharata's Genealogy consisting of the history of Lunar dynasty and elaborately describes the origin of the Pāṇḍavas and the Kauravas. The *Kuru*-ancestor 'Śantanu' married Gangā and their son is Bhīṣma. Śantanu take Satya vati as his second wife who gives him two sons Chitrāṅgada and Vichitravīrya. Both die without children. Satyavati asks Veda Vyās to beget in Vichitravīrya's queens Ambikā and Ambālikā who beget Dhṛtarāṣṭra

(born blind) and Pāṇḍu (born pale). Dhṛtarāṣṭra married to Gāndhārī who begets one hundred sons named Suyodhana, Suśāsan, Sumarśana (all were defamed Duryodhan, Duṣśāsan, Durmarśana) and so on, while Pāṇḍu's two wives Kuntī who (had a son Kāra born in her virginity and) gives birth to 03 sons Yudhiṣṭhira, Bhīmasena as well as Arjuna and Mādri who gives birth to twin-brothers Nakula and Sahadeva.

The 2nd Sabhāparva describes the gambling. Duryodhana full of envy and hatred invites Yudhiṣṭhira for the game of gambling. Śakuni (Duryodhana's maternal uncle) being expert in gambling, cheats Yudhiṣṭhira who loses everything. At last, he puts his wife Draupadī on stake. She faces unworthy treatment in the presence of not only her husbands, but Bhīṣma, Droṇa, etc. also. The 3rd Vanaparva describes the exile of Pāṇḍavas. The defeated Pāṇḍavas leave for the forest where Lord Śrī Kṛṣṇa visits them and insists them to fight. Draupadī and Bhīma support Him.

The 4th Virāṭaparva gives the description of unrecognized stay (during their last 13th year of the exile) of the Pāṇḍavas for one year in the Kingdom of Viṛāt. They spend their time in Virāṭanagar under different guise: Yudhiṣṭhira as Kanka (the expert gambler), Bhīmasena as Balava (a cook), Arjuna as Brhannalā (a dance teacher), Nakula and Sahadeva as the supervisors of the stable and the cowpen as well as Draupadī as Sairandhrī (maid servant of queen Sudāmanā). When queen

Sudeṣṇā's brother called Kichaka tries to molest Draupadī, Bhīmasena kills him. At the end of 13th year, the Pāṇḍavas reveal their identity.

The 5th Udyogaparva narrates Lord Śrī Kṛṣṇa's serious efforts for reconciliation between the Kauravas and Pāṇḍavas. Duryodhana refuses. Lord Śrī Kṛṣṇa tries to persuade Karṇa to take the side of the Pāṇḍavas, but Karṇa refuses, too. The armies of both the sides gather together in the battle field of Kurukṣetra.

The 6th Bhiṣmaparva describes the long preparation of the war of the MBh. The world famous Śrīmadbhagvadgītā occurs here. Bhiṣma refrains from fighting when Śikhaṇḍ stands in front of him. Arjuna pierces Bhiṣma with arrows. The 7th Droṇaparva narrates the killing of Abhīmanyu and Droṇācārya. (The 15th day of the battle is over). The 8th Karṇaparva describes the killing of Duṣāśana by Bhīma followed by a terrible fight between Karṇa and Arjuna in which Karṇa is killed. The 9th Śalyaparva deals with the war and killing of Śalya by Yudhiṣṭhira. Sahadeva kills Śakuni. Duryodhana is alone and he takes refuge in a lake where through magical power he hides himself under water.

The 10th Sautikaparva has the main story of Aśvathāmā slaughtering of the five sons of Pāṇḍavas. The 11th Striparva narrates the visit on battle field by Kaurava-ladies, Gāndhārī and her daughter-in-law Bhānumatī (Balarāma's daughter) who all lament near the corpses of

their husbands. The 12th Śāntiparva narrates the birth-story of Kārṇa whose ancestral rite is performed by Yudhiṣṭhira who is then installed on the throne. The 13th Anuśāsanaparva describes the events of Bhīma's expiry, in the presence of all and he ascends to the heaven.

The 14th Āśvamedhikaparva describes that Yudhiṣṭhira is advised to perform the Āśvamedha sacrifice. Abhīmanyu's wife Uttarā gives birth to Parīkṣit. The 15th Āśramavasikaparva gives the description of Vānaprasthāśrama of Dhṛtarāṣṭra and his wife Gāndhārī living in the forest. The 16th Mausalaparva describes fight with the help of Musala, taking place among the Yādavas (as Gāndhārī cursed Lord Śrī Kṛṣṇa in the Striparva blames for not having prevented the slaughter of her sons). Balarāma is killed in a club fight. As a hunter unknowingly pierces Lord Śrī Kṛṣṇa foot-sole with an arrow, He ascends to His abode. The 17th Mahāprāsthānikaparva describes the Pāṇḍavas going to heaven. The last 18th Parva is Svrgārohaṇaparva which narrates Yudhiṣṭhira's refusal to enter into the heaven without his brothers and even his dog.

It is a Heroic Poem describing a famous battle between Kauravas and Pāṇḍavas. The ethical and philosophical side of the work in as much as it includes a vast mass of ancient legends pointing out the four human goals.

Veda Vyāsa announces the number of 8800 verses must be taken to prove the three stages of evolution of the text. It is (01) Jayākhya Samhitā¹⁵ (02) Bhāratam¹⁶ and (03) Mahābhāratam¹⁷ which is also referred to in the colophons of the Viṣṇusaheśranāma addition like इति श्रीमन्महाभारते शतसाहस्र्यां संहितायां वैयासिक्यामानुशासनिके पर्वणि. . . १.॥ which can be related to three recensions of the MBh, the first one composed by Veda Vyāsa who then narrated to Vaiśampāyan who narrated it to Janamejaya (2nd recension called Bhāratam) and finally Sūta Purāṇ Ugraśravā narrated to the sages in the Naimiṣāranya (the 3rd recension called MBh).

The original epic was probably in its nature a history and not a didactic work. It is specially called a History (इतिहासः). The MBh shows evidence of having grown over a considerable span of time. The statement in the poem that it was written by Vyāsa, recited by its pupil Vaiśmpāyana and retold, as it stands now, by Ugraśravas it is (as mentioned above) found in the opening chapter of the Ādi Parva.

¹⁵ अष्टौ श्लोकसहस्राणि अष्टौ श्लोकशतानि च।
अहं वेद्य शुको वेत्ति संजयो वेत्ति वा न वा॥ म.भा.आ. ०१/८१॥

¹⁶ चतुर्विंशतिसाहस्रीं चक्रे भारतसंहिताम्।
उपाख्यानैर्विना तावद्भारतं प्रोच्यते बुधैः॥ म.भा.आ. ०१/१०२॥

¹⁷ इदं शतसहस्रं तु श्लोकानां पुण्यकर्मणाम्।
उपाख्यानैः सह ज्ञेयमाद्यं भारतमुत्तमम्॥ म.भा.आ. ०१/१०१॥

The extent of Vaiśampāyana's Bhāratam appears to have been 24,000 verses for there is a sloka in the MBh that Vyāsa composed Bhārata Samhitā. Vaiśampāyan would naturally begin his version with an account of Janmejaya and his *sarpasatra*, where he recited this poem.

The present MBh in fact contains about a thousand less sholkas than the number given by Sūta Purāṇī. It is mentioned in the MBh that the industrious Kṛṣṇadvaipāyana or Veda Vyāsa composed his poem in 3 years working day & night.

The date of MBh is now fixed by the scholars that Veda Vyāsa composed the first version in 3100 BC, followed by the 2nd version by Vaśampāyan probably within 50 years i.e. 3050 BC and the final version by Sūta Purāṇī must have come up after a period of 100 -200 years i.e. 3000-2900, though modern scholars (influenced strongly by the western scholars) opine that an extension of the original epic must have taken place after 300 BC and by the beginning of our era. Mirashi V. V. has discussed at length the probable date of MBh war 3140 BC - 2500 BC.¹⁸

As the Indian Astrological Calendars give the Yudhisir Era 601 3 and the Kali Era 5015 (in 2014 AD), the historical fact that the famous MBh war was fought at the end of the juncture of the *Dvāpara* era and

¹⁸ Journal of the Oriental Institute, Vol.XXV, September 1975 (No.i) pp.286-292.

the beginning of the Kali era. After the war ended, Yudhiṣṭhira was coroneted and then Veda Vyāsa wrote the historical account of the war.

Purāṇas

The Purāṇas are 18 in number and they are mentioned in the following verse:

म-द्वयं भ-द्वयं चैव ब्र-त्रयं व-चतुष्टयम्।
अ-ना-प-लिं-ग-कू-स्कानि पुराणानि पृथक् पृथक्॥ दे.भा.०१/०३/०२॥

The outline of the Purāṇa -texts is furnished here bellow as per the order mentioned in the verse just above.

(01) Matsyapurāṇam (=MP) It consists 291 chapters with more than 15,000 verses. It deals with lineages of the ancestors as well as of the sages in the context of the Ancestral Rites (Śrāddha). It describes the Genealogies of the Kings of the Solār and the Lunar dynasties. It also as the name suggest describes Lord Viṣṇu's Fish Incarnation (मत्स्यावतारः) and in the context of Lord Śiva burning the Three cities (त्रिपुरदाहः), there are narrations about the greatness of Sanctity of Vārāṇasī (also called Kāśī), Prayāga, Narmadā and so on with their Geographical data. Moreover the topics like duties of a king, the Iconography of various gods and goddesses are given here.

(02) Mārkaṇḍeyapuāṇam: It consists of 137 chapters with 9,000 verses narrating Mārkaṇḍya's Vision of the Deluge exhibited by Lord Viṣṇu in the child-form (Bāla - Mukunda) followed by the description of the life after death, narrative of Madālasā and famous *Durgāsaptasati* otherwise called *Caṇḍīsaptasati* or *Caṇḍīpāṭha* narrating the exploits of the Mother goddess destroying Madhu & Kaitabha, Mahisāsura and Caṇḍa-Muṇḍa, Raktabīja, Śumbha-Niṣubha and other demons.

(03) Bhaviṣyapurāṇam: It consists of 14,000 Verses in 04 Books. The 1st Book (Parva) called Brāma contains 201 chapters, the 2nd Book called Madhya Parva divided into 03 parts contain 18+20+19=57 chapters, the 3rd Book called Pratisarga Parva divided into 04 parts contains 07+33+31+29=100 chapters. The 4th Book called Uttaraparva contains 130 chapters.

The 1st book deals with the origin of 04 casts, the purificatory rites, their duties along with the duties of women, description of various *Kalpas*, Science of Marks of the body, kings, women, Maga brāhmins and so on. Account of the Sun-god, Bhojaka-kings, Lord Śrī Kṛṣṇa accruing the Discus, Garuḍa and his brother Arjuna. The greatness of Rathayātrā, fasting, the sun-worship, worship of different gods on particular constellations, the vows like Nāgapāñcami, Kārtikas .aṣṭhī, 07 days of the week as well as the different dates (of the months of Indian calendar), ancestral as well as expiatory rites.

The 1st Part of the 2nd Book deals with Creation of the universe, greatness of constructing gardens, wells, etc. details about different sacrifices. The 2nd Part details with family lineage, science of Vāstu and rites of Idol installation. The 3rd Part discusses the method of constructing gardens, ponds, etc. and the worship of different holy trees. The 1st Part of the 3rd Book narrates accounts of kings begging from the Tretā, Dwāpara and Kali Eras. The 2nd Part narrates stories of Padmāvatī, Trilokasundarī, etc., Satyanārāyaṇ and Patañjali. The 3rd Part deals with the account of King like Vikramāditya, Śailvāhana, Bhoja, and so on. The 4th Part narrates the account of Madhvācārya, Dhanvatri, Kṛṣṇacaitanya (Mahāprabhu), Ānadaḡiri and so on.

The 4th Book contains dialogue between Lord Śrī Kṛṣṇa and Yudhiṣṡhira. It deals with various vows and fasting on days and dates of Indian calendar of all months begging from Mārgaśīrṣa.

(04) Śrīmadbhāḡvatapurāṇam¹⁹: It consists of 12 Book (Skandhah) containing 335 chapters with 18,000 Verses. The 1st Book introduces the origin of this Purāṇa that it was originated to pacify the inner agony of Sage Veda Vyāsa. Divine Sage Nārada tells his own account to show the

¹⁹ Scholars are not unanimous in accepting this purāṇa against Śrīmaddevībhāḡavatamahāpurāṇam even Nilakanṡha, the commentator of the Śrīmaddevībhāḡavatamahāpurāṇam proves it to be taken in the list of 18 Major Purāṇas supporting with the argument that all the purāṇas have 05 characteristics, but Śrīmadbhāḡavatamahāpurāṇam has 10 characteristics.

greatness of Lord Viṣṇu. It further gives the accounts of Aśvathāmā killing the sons of Pāṇḍavas, birth of Parikṣit and the curse from a Brahmin, Gāndhārī and Dhr̥ṣṭara resorting to Himālayas and the Śukadeva visiting Parikṣit on the bank of river Gangā.

The 2nd Book deals with Parikṣit's questions to Śukadeva about the Creation and Lord Viṣṇu's devotion. The 3rd Book deals with Vidura meeting Uddhava and their dialogue about Lord Śrī Kṛṣṇa's childhood sports, exploits in Mathurā and Dwārīkā. Vidura meeting Maitreya for mental relief. Maitreya narrates the different creations and happiness as well as miseries of the souls, followed by Lord Viṣṇu's Boar Incarnation and then the account of Sage Kardama his wife Devahūti and their son sage Kapila who instructed the Knowledge of the Sāṃkhya System to his mother Devahūti.

The 4th Book narrates the lineage of Svāyambhuva Manu followed by the account of Dakṣ Prajāpati's sacrifice and its destruction by Virabhadra, the accounts of Dhruva, king Vena and his son Pṛthu, the ascetics called Prachetas and then king Puraṇjaya. The 5th Book discusses the lineage of King Priyavrata followed by the accounts of R̥ṣabhadeva and Bharata (who preached king Rahugaṇa). It also describes the spread of king Bharata's 107 sons indifferent continents, the people over there, beginning with the Jambudvīpa, the Solar Transition as well

as the planets and their effects on the people along with the description of Nether worlds and different hells.

The 6th Book narrates the accounts of Ajāmila, DākṣViśvarūpa, sage Dadhīci and demon Vṛttāsura . The 7th Book narrates the account of great Vaiśaṃva devotee Prahalāda followed by the discussion on the general duties of the twice-born followed by those of the house-holders and the monks. The 8th Book narrates the accounts of 04 Manus named Svāyambhūva, Svārociṣa, Uttama and Tāmas, followed by the famous narrative of Gajendramokṣa, 02 Manus named Raivata and Cākṣuṣa followed by the famous ocean churning event, followed by other Manus and their duties and Lord Viṣṇu's Dwarf Incarnation (with a cursory reference of Manu Satyavarata of the Fish Incarnation).

The 9th Book deals with the account of Vaivaśvata Manu's lineage narrating the accounts of king Sudyumna, king Ambariṣa, sage Saubhari, king Hariśchandra and the event of river Ganga's descent on the earth, Lord Śrī Rāma, king Nimi and the kings of the Lunar dynasty like Budha, Puraravā, etc., king Sahasrārjuna and his fight with Parśurāma, king Nahuṣa and his son Yayāti, king Rantideva followed by a brief accounts of Pāṇḍavas.

The 10th Book with 49 chapters in (the First Part) and 41 (in the Second Part) is totally devoted to Lord Śrī Kṛṣṇa's ancestors, His birth and exploits from His childhood to the demise.

The 11th Book deals with a curse to the Yādavas, Lord Śrī Kṛṣṇa's return to His abode followed by the discussions on the duties, the path of devotion, Knowledge and Yoga (with the account of Dattātreya and His 24 Holy Master), followed by the duties of Celibates, house-holders, forester-dwellers and the monks.

The 12th Book deals with the accounts of the lineage of the Mādhava kings followed by the secrets of the Śrīmad Bhāgavatamahāpurāṇa and the concluding narration of completion of the Serpent-sacrifice started by king Parikṣit.

(05) Brahmapurāṇam: It is also known as Ādi Brahmapurāṇam consisting 245 chapters with 14,000 Verses. It deals with the accounts of the kings of the solar and the lunar dynasties along with the narratives of Mother Goddess Pārvatī and sage Mārkaṇḍeya, description of the ancient holy places and Lord Śrī Kṛṣṇa's account. It describes the greatness of the Sun-god, the philosophies of Sāṃkhya and Yoga.

(06) Brahmavaivartapurāṇam: It is divided into 04 Parts consisting of 18,000 Verses. The 1st Part titled Brahmakhaṇḍa contains 30 chapters,

the 2nd Prakrutikhaṇḍa 67 chapters, the 3rd Gaṇapatikhaṇḍa 46 chapters and the 4th Kṛṣṇakhaṇḍa contains 133 chapters. It deals with the complete account of Lord Śrī Kṛṣṇa's life and exploits.

(07) Brahmāṇḍpurāṇam: It is divided into 04 Parts containing 12,000 Verses. The 04 Parts are Prakriyā, Anusanga, Upodghāta and Upasmahāra. It deals with the Creation of the Universe along with the Cosmology, Astronomy and Geography of the world with its 07 continents and the narration of the lineage of the Kṣatriya kings.

(08) Varāhapuraṇam: It consists of 218 chapters with 24,000 Verses (in the Gaudīya recension). It deals with Lord Viṣṇu's Boar Incarnation and again it presents the vow of Twelfth day presided over by different Incarnations of Lord Viṣṇu. It describes different areas of Mathurā city, followed by the description of hells in context of the account of Naciketā.

(09) Vāmanapurāṇam: It consists of 95 chapters with 10,000 Verses. It deals with the account of Lord Viṣṇu's Dwarf Incarnation called (*Vāmanāvatāra*). Further it narrates Lord Śiva and His greatness along with His marriage with Pārvati and the births of Gaṇeśa as well as Kārtikeya. It also narrates the famous account of Gajendramokṣa.

(10) Vāyupurāṇam: It consists of 02 Parts containing 35 & 41 respectively (76 chapters). It deals with the narrations, discussions and descriptions of rites and rituals, modes of worship and devotion, etc. The topics have much similarity with the 7th Book called Vāyavīya Samhitā of Śivamahāpurāṇam.²⁰

(10A) Śivamahāpurāṇam: It consists of 07 Books (Samhitā) divided into 457 chapters with 24,000 verses. The 1st Vidyeśwara Samhitā (25 chapters) discusses the greatness of Lord Śiva's worship supported by various accounts, the mode of making and worshipping the Śiva Phallus and the duties of a twice-born house holders. It also discusses the importance of *Bilva*-leaves and the Ashes (Bhasma). The 2nd Rudra Samhitā consists of 05 Parts called *Khaṇḍa*. The 1st Part (20 chapters) describes the Creation of the beings along with the modes of Lord Śiva's worship and devotion. The 2nd Part (43 chapters) narrates the account of Satī, the daughter of Dakṣha Prajāpti, as well as Her penance, marriage with Lord Śiva after Her self-immolation (Dehatyāga) in the Dakṣa's sacrifice that was destroyed by Vīrabhadra. The 3rd Part (55 chapters) narrates Pārvatī's account starting with Her birth, penance upto Her marriage with Lord Śiva. The 4th Part (20 chapters) is fully devoted to Kumāra Kārttikeya, his birth and exploits. It also narrates the account of

²⁰ On the basis of striking similarity of the topics of both the purāṇas, the name Śivamahāpurāṇam may not have been included in the enumerations of the 18 purāṇas.

Gaṇeśa. The 5th and the (last) Part (59 chapters) deal with various battles fought by Lord Śiva against different demons like Tripura, Jalandhara, Śankhacūḍa and so on.

The 3rd Book called Śatarudra (42 chapters) deals with 100 incarnations of Lord Śiva. The 4th Book called Kṛtirudra Samhitā (43 chapters) looks like the continuation of the previous Book as it commences with narrations of 12 *Jyotirlingas* followed by the greatness of Lord Śiva's incarnation as Nandikeśvara, Mallikārjuna, Tryambakeśvara, Vaidyanātha, Nāgeśvara, Ghuṣmeśvara, etc.

The 5th Book called Umā Samhitā (51 chapters) begins with Sage Uapamanu approached by Lord Śrī Kṣṇa for Lord Śiva's grace to get a son. But the major part gives the description of the Creation, different hells, the Prajāpati's, the duties of the people and the importance of reciting Lord Śiva's five-syllabled Name-formula.

The 6th Book called Kailāsa Samhitā (23 chapters) discusses Attributive as well as Non-attributive forms of Lord Śiva and the concept of Non-dualistic form of the Supreme Reality called Lord Śiva.

The last i.e. the 7th Book called Vāyavīya Samhitā (76 chapters) is considered to be the Vāyupurāṇam, because most of the topics have much similarity with the topics dealt with this Purāṇam.

(11) Viṣṇupurāṇam: It consists of 06 Parts called *Aṃśa* divided in to 126 chapters with 23,000 verses. The 1st Part deals with the Creation of the worlds and the human beings. The 2nd Part described the Geography of the world divided into Continents called *Dvīpa* with special description of the *Jambūdvīpa* and India (*Bhāratavarṣa*). The 3rd Part discusses the religious duties of the twice-born and the stages of life. The 4th Part deals with the Genealogies of the Kings of Solar and Lunar dynasties. The 5th describes Lord Viṣṇu's incarnations with quite a long description of Incarnation of Lord Śrī Kṛṣṇa and the last i.e. the 6th Part described the Deluge, the dissolution called *Pralaya*. It also discusses the path of Devotion.

(12) Agnipurāṇam: It is a type of encyclopedia of Sanskrit Literature. It consists of 383 chapters with 15,400 Verses. It gives a brief outline of almost all the Scriptures and texts like the four Vedas, six *Vedāṅgas*, *Prātisākyas*, *Rhetorics*, Grammar, Prosody, Polity, Astronomy & Astrology, Yoga, Āyurveda and so on.

(13) Nārada mahāpurāṇam: It is also well known by the name Nārada purāṇam, Nāradiyapurāṇam, ~~hBm~~ nāradiyapurāṇam or Nāradasamhitā. It is also a kind of encyclopedia. It consists of 25,000 Verses divided into 125 chapters in the First Part and 82 in the Second Part. The 1st Part deals with various topics of the Science of Piety and the stages of life followed by ancestral rites as well as the discussions on

Grammar, Etymology, Astrology, Prosody, etc. and even the complete mode of reciting the formulas of Lord Viṣṇu, Śrī Rāma, Haumān, Lord Śrī Kṛṣṇa, the Mother Goddess Kālī as well as Lord Śiva. The 2nd Part is divided mainly to the account of king Rukmāṅgada.

(14) Padmapurāṇam: It consists of 55,000 Verses divided into 07 Parts. The 1st Part called *Śṛṣṭi ikhṇḍa* contains 30 chapters, the 2nd *Bhumikhṇḍa* 10 chapters, the 3rd *Svargakhṇḍa* 13 chapters, the 4th *Brahmakhṇḍa* 07 chapters, the 5th *Pātālakhṇḍa* 12 chapters, the 6th *Uttarakhṇḍa* 16 chapters and the 7th *Kriyāyogasāra* contains 10 chapters.

(15) Lingapurāṇam: It consists of 02 Parts divided in to 163 chapters with 11,000 Verses. The 1st Part contains 108 chapters and the 2nd Part contains 55 chapters. It deals mainly with the Information about the worship of Lord Śiva's Phallus-image. It also narrates accounts of Lord Śiva's 28 Incarnations along with the theory of Creation as well as Śiva vows and the holy places of Lord Śiva. The 2nd Part deals with the philosophy of *Pāśupatayoga*.

(16) Garuḍapurāṇam: It consists 18, 000 Verses is divided into 02 Parts. It deals with the greatness of Lord Viṣṇu's Incarnations and a variety of topics like Gemology, Polity, Treatment as well as remedy of the Āyurveda, Prosody and the Philosophies of Sāṃkhya, Yoga, etc. The 2nd Part well known by the names *Rituals for the deceased souls* deals

with the description of stages of the child in the embryo, hells, the abode of the deceased souls, nature and the form of deceased soul, release from the specie of a ghosts, goblins etc., life-span of the human beings, etc.

(17) Kūmapurāṇam: It is divided into two Parts (भागः), the *Pūrvabhāga* and *Uttarabhāga*. The Former Part consists of 52 chapters and Latter Part consists of 44 chapters with total of about 6000 verses. Traditionally it was comprised of 04 *Samhitās viz. Brāhmi, Bhāgavatī, Saurī,* and *Vaiṣṇavī* out of which the first one i.e. Brāhmi is available and is known by the name Kūmapurāṇam.

This purāṇa is the best example of the Vedic Amplification (उपबृंहणम्), because it deals with the unity not only of the Trinity of gods Brahamā, Viṣṇu, and Śiva but also of other gods and the created beings. Hence it looks like the illustrious elaboration of एकं सद् विप्रा बहुधा वदन्ति or सर्वं खल्विदं ब्रह्म। The text covers it's major portion in the narrations of greatness as well as importance of lord Śiva. It also depicts the Goddess Worship in all details.

(18) Skandapurāṇam: It consists of 81,000 Verses divided into 07 Parts called *Khaṇḍas viz. Maheśvara* (chs. 1-12). Kedāra deals with Lord Śiva's greatness with reference to the destruction of Daśa's Sacrifice, details and type of worshipping the Phallus, king Balī defeating the

gods, the birth and worship of Gaṇeśa (Heramba), churning of Ocean, Indra killing demon Vṛtra, Incarnation of Vāmana, Lord Śiva marries Pārvatī, birth of Skanda who kills demon Tāraka and Lord Śiva living Kailāsa. The 2nd Part called Kaumārikā (chs. 66) dealing with the dialogue between Arjuna and Nārada who narrates the greatness of the holy places like Mahisāgara, Kumāranāthamahātmya, Barbarī and others on the bank of river Narmadā, Brahmeśvara and Kedāreśvara. The 3rd Part called Aruṇācala consists of two sections.

The 1st section (पूर्वार्ध) narrates the story of Lord Śiva revealing from the Phallus in between Brahmā and Lord Viṣṇu, followed by the greatness of Aruṇācalaleśvara and Pārvatī killing demon Mahiṣāsura. The 2nd section (उत्तरार्ध) depicts different vows in the dialogue of Mārkaṇḍeya and Nandikeśvara.

The 4th Part Vaiṣṇava consisting of (chs. 189) narrate the greatness of the holy places: Venkṛācala, Jagannātha Puri, Badrikāśrama and the Months of the Indian Calanedar like Kārtika, Mārgaśīrṣa and Vaiśākha followed by the greatness of Ayodhyā city. The 5th Part called Brāham consisting of (chs 114) is divided into 03 sections. The 1st section called Setu bandha narrates the entire story of Śrī Rāma Story along with the Jyotirlinga names Rāmeśvara, the 2nd section called Dharmāranya narrates the story of Indra receiving the share in the sacrifice, the duties of a

house-holder, greatness of Dharmāraja, Sūryakṣūhetra, worship of goddess Mātangī, Yudhiṣṭhira visiting Dharmāraja, greatness of Govatsalinga, brief account of Śrī Rāma's life. The 3rd section called Brahmottara deals with the greatness of vows like Śivarātri of Māgha month, Pradṛṣṭa, Monday. Umā -Maheśvara and the greatness of Gokarṇeśvara, the stories of Pingalā, Rābhdeva and his disciple Bharāyu, greatness of Ashes as well as Rudrākṣa along with the account of Sage Vāmadeva. Kāśī, Revā, Tāpī and Prabhās (chs. 491).

The 6th Part called Nāgara (chs. 269) deals with the origin and greatness of Pātāla Gangā, the narrative of Vasiṣṭha, Viśvā mitra, Triśanku, Sage Agastya²¹ drinking away the Ocean and Indra killing demon Kālanemi, Vasiṣṭha's curse to Mitrasaha, Yayāti and Śarmisthā, Nala and Damayanti, fight between Paraśurāma and Sahsrārjuna, Kāśī's queen Ambā protecting the children from poison, Vāyā and Maitreyī, previous life account of Vidura's birth, Brāhmin Puspāditya and Māhikā, Pippalāda, origin of the Nāgara brāhmins, Gāyatri formulas for all gods. The holy places named Śanku, Pitrukupikā, Bālasakhya, Saraswati, Mahākāla, Hātakeśvara, Rāmeśavara, Śukalatiṭha, Amareśa - vara, Cakrapāni, Kumārikā and Kapāleśavara as well as the duties of a chaste woman, the ancestral rites, different vows and so on.

²¹ The Nāgara Khaṇḍa of the Skandapurāṇam seems to be improperly arranged, because there are repeated accounts of many holy places, narratives and vows.

The 7th Part called Prabhāsa Kṣhan consists of 04 sections describing the greatness of Prabhāsa (chs. 365), Vastrāpṭhaksetra 9 chapters, Arbudācala (chs. 63) and Darakā (chs. 44) which deal with the various accounts of the places under their titles respectively.

Conclusion

The above given out line of the Vedic as well as Puranic Literature aims at the proper justification to the impact of Bṛhaspati's personality that traveled through the ages and reached the height of the spirituality.

It is quite clear that the Purāṇas reflect the amplification (उपबृंहणम्) on the basis of the Social, Political and Religious observations. Bṛhaspati's position (in the Purāṇas) is not untainted and hence the royal political management has given Bṛhaspati the position of a priest or an advisory priest (राजपुरोहितः) and hence in the Purāṇas he is presented as the heavenly or divine priest of the gods (देवगुरुः).

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