प्रकाशित राज्यं शिवलिङ्गसम्बन्धित: ||
स राजा पूर्वले पुष्पे स्थायियो नाथं संख्या: || ৮৯ ||
तत: प्रभुति राज्यं मानसाथ्यसरोवर: ||
कृष्णामयो युगमयोभुद्दिरिकाजितोपर: (रि?)|| ৮২ ||
मान्यतुल्यचरित राजन् व: श्रुण्यति समाहित: ||
प्राप्त्राति विष्णुवने यावदाहृतस्पर्शं || ৮৩ ||

dit śrīśca pañcāraṇe mānasāvadāna māntavatulacaritāṁ nām daksināvēya: || ১০ ||
IS ŚĀNKARA'S ASSERTION OF THE PURĀNIC VIEW ABOUT NARAKA VALID?

By
RAMLANKAR BHATTACHARYA

While commenting on the Brahmasūtra अधि च सर (3.1.15) Śāṅkara (Śaṅkara) observes: अधि च सर नरका रोक्षकमुख दुर्गुपत्तिके महापूर्वनी ज्ञातो नामस्य गो चारियेष्ठिने.1

This statement shows two points:

(i) The subject of hells has not been dealt with in the Vedānta or Upaniṣads (i.e. in the Brāhmaṇas) as may be known from the use of the word Paurāṇika (which may include the Itihāsas also).

(ii) The Purāṇas contain lists of hells which mention seven names beginning with Raurava. Since Śāṅkara does not show any alternative view it may be supposed that this view is held by all the Purāṇas.

Here we are to say nothing about the first point.2 We are going to examine here the validity of the second point by showing the views of the Purāṇas. A perusal of the current Purāṇas shows that the statement of Śāṅkara is not absolutely correct—a fact which must be considered in determining the nature of the composition of the current Purāṇas.3

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1. This sūtra has been explained in the same way by Rāmānuja, Śrīkaṇṭha and Nimbārka. The Madhva school is of the opinion that there are two kinds of hells namely nitya and anītya, and they are two and five in number respectively. In the list of the five anītya narakas Raurava is read in the first place.

2. For the views of the Vedic Sāṁhitas and Brahmaṇas (including Arāṇyakas and Upaniṣads) about the nature, number and names of narakas. see Hist. of Dharmasūtra IV., pp. 154-156.

3. Since Śāṅkara expressly used the word Paurāṇika we are not concerned here with the views of Smṛtiś like the Manu and Yājñavalkya. It may be noted that both Manu and Yājñavalkya recognized 21 (ekavimśa) hells, beginning with Tāmira—the former mentions Raurava in the 4th place (4. 87-90), while the latter mentions Raurava in the 5th place (3. 222-224).

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JULY, 1984] ŚĀNKARA'S ASSERTION ABOUT THE NARAKA

(1) Brahma-p.4—It says that there are 22 hells (214.14) and mentions Raurava in the first place (214.15-17). In ch. 215 it describes many hells beginning with Mahāvīci and says that the hells are tatasahāstrasā lakṣajōśītatāni (215.137).

(2) Padma-p.—In 6.116.2-24 it names 7 hells beginning with Taptabāṣu (Raurava is not mentioned). Each hell is said to have six subdivisions and each subdivision is of two kinds (dry, āśva and wet, ādāra). Thus the total number of hells comes to 84. It further informs us that the seven hells are associated with seven kinds of sins, namely pratiṣṭha, apākātya, malinikaraṇa etc. respectively.

In 6.227.66-72 the number of hells is given as 28 cōres (koṭi seems to mean here pratiṣṭha, kind; cp धरावाक्य प्रति कोटि, 67). Twenty-eight names (Ghora, Sughora, Atighora etc.) are given here.

(3) Viṣṇu-p.—In 1.6.41 it incidentally names seven hells beginning with Tāmisa (mentioning Raurava in the 4th place) though there is no assertion that hells are 7 in number. In 2.6.2-5 it names 28 hells beginning with Raurava and further remarks that there are many others (हरितविदय).

(4A) Śiva-p.—In 5.8.17-23 it names a few hells (beginning with Ghora) which are 28 in number. It further states वेश पाषाण नावस, शर्स्थिवातस्वम् (verses 24-25). (The verses are not quite intelligible).

(4B) Vāyu-p.—In 101.146-149 it names 28 hells and remarks नरका एकविनायक (149). Again in 101.176-177 it says that there are seven hells beginning with Andhatāmisara, though at the time of enumerating them it names Raurava in the first place.

(5A) Bhāgavata-p.—It says that according to some authorities hells are 21 in number (beginning with Tāmisa; Raurava 4. Since the chronology of the Purāṇas is highly controversial, we have thought it proper to mention the Purāṇas in the order in which they are mentioned in the Viṣṇu-p (3. 6. 20-24). We have however added the Vāyu and the Devībhāgavata in the list of the Purāṇas as they are sometimes regarded as the Purāṇas (often called Mahāpurāṇas).
read in the 2nd place) and that if seven more hells are added the number will be twenty-eight. (5.26.7). It further remarks एवं ब्रह्माविवर्ताः प्रायः सदौ ब्रह्माराजः सहस्र: सयुक्त: (37).

(5B) Devibhāgavatap—In 8.21.21 it says that hells are 21 in number though according to some they are 28; it mentions Tāmisra in the first place (Raurava being read in the 3rd place). It further remarks एवं ब्रह्माराजः सत्ताः सति सहस्रोपरिः (8.21.27-28).

(6) Naradiya-p.—It names many hells beginning with Tapan (Raurava read in the 4th place) though the number of hells is not given.

(7) Marakaṇḍeya-p.—It describes (ch. 12) seven hells beginning with Raurava though it does not say that the hells are seven in number.

(8) Agni-p.—In 120.5 it simply says that there are many (naike) hells below the earth. In ch. 203 more than thirty hells are mentioned beginning with Mahāvīci; there is no assertion about the number of hells here. In 371.13 it speaks of 28 hells beginning with Ghora (kāti means class or group; चोराकार प्रवास कोटिः; 371.14) and names 28 hells. After stating अष्टविवलकोषोजाना वधु च नामकाः: एवं ब्रह्माराजः सदौ (371.19) it names about 20 hells in verses 20-21 beginning with Tāmisra. (The passage is however not quite intelligible).

(9) Bhavisya-p.—It simply says that hells are situated below the ātala; they are many crores in number beginning with Raurava (Madhyama: 1.3.22).

(10) Brahmavaivarta-p.—In 2.29 it speaks of 86 narakakundas beginning with Vahni-kunda. Though it mentions Kumbhi-pāka, Kālasutra etc. yet it is silent on Raurava.

(11) Līlā-p.—In 1.53.44-46a it says that there are 28 hells beginning with Raurava and ending with Avici. There seem to be a few corrupt readings here and as such the passage is not quite intelligible.

(12) Varāha-p.—In 198.1-2 it states that there are eight hells and mentions Tapat in the first place (Raurava being mentioned in the 4th place).

JULY, 1984] SĀNDRA’S ASSERTION ABOUT THE NARAKA

(13) Skanda-p—(i) In Kumārikākhaṇḍa (39.10) it is said that there are 21 principal (rajanah) hells; they are named beginning with Raurava (11-14). It is further remarked that hells are 55 crores in number. (ii) Kārttikāmāsamāhātyam 29.22-29 state that seven hells are connected with seven kinds of pātaka, namely prakīrya, apādīkṣya, malinkarāga, etc. Pātakas are either dry or wet and they are 84 in number. (iii) Setumāhātyama 30.3-8 name 28 hells beginning with Tāmisra mentioning Raurava in the fourth place. (iv) Vēṅkaṭaśalāmāhātyam 12.3-7 are the same as Setumāhātyam 30.3-8. (v) Kāsinākhaṇḍa 28.75-77 name 19 hells (beginning with Raurava) without mentioning their number. (vi) Revākhaṇḍa 159.101 simply says that hells are 28 crores in number (द्वाष्टरिकक्षम). (vii) Avantiṣṭeramāhātyam ch. 29 names many hells beginning with Raurava without saying anything about the number of hells. (viii) Nāgarakhaṇḍa 26.18-21 say that hells are innumerable and remark that there are 21 principal hells beginning with Raurava. (ix) Nāgarakhaṇḍa 226.19 simply says that there are 21 hells.

(14) Vāmanap—It speaks of 21 hells beginning with Raurava (11.50-58).

(15) Kūrmap—It simply says that below the pātala there are hells beginning with Kāla. (1.43.24).

(16) Matsyap—No enumeration of hells.

(17) Garudap—In 1.57.4-7 it speaks of 28 hells without mentioning their number (beginning with Raurava). (These are said to be situated in the Puṣkara dvipa). In 1.105 more than 12 names of hells are mentioned beginning with Mahāraurava, though the number of hells is not given.

(18) Brahmāṇḍap—It says सति नरका अत्वात्वाकास्य: but at the time of enumerating the seven hells it reads Raurava in the first place. In the names of hells there is no mention of Andhatairmasra (3.2.179-180). In 3.2.146-150 it names 28 hells and remarks नरका हृदयाचार्यः.

Since we are not of the opinion that the Upapurānas are inferior in character to the Purāṇas, we think it justified to give here the views of some of the Upapurānas about the number of hells.
(19) Narasimha—It simply says that the hell is situated below the pāţālas (pāţālatale naraKE, 30. 11).

(20) Bṛhannāradiya—It names a few hells beginning with Tapani; Raurava is mentioned in the fourth place (14. 2 ff.).

(21) Viṣṇudharmottara—It names a few hells beginning with Tāmisra, mentioning Raurava in the 4th place (2.119. 2-4). The Śrīmūrtikāṣṭhapha quotes a passage from the V. Dhi. U. which says that there are 28 crores of awful (ghora) hells (p. 859).

(22) Devi-p.—In ch. 12 it says that hells are 50 crores; among these 140 hells are principal (विनासितः बन सेवण प्राप्ताः) (Avici being read in the first place). Of these, three hells are the highest, namely Avici, Raurava and Kumbhikāpā.

(23-25) There is no account of hell in the Bṛhadāranyaka, Kalki and Saura.

(26) It is interesting to note that the Mahābhārata contains no statement about the number of hells. The southern recension of the MBH. (Anuśāsana-p.) however mentions five hells beginning with Raurava (वर्तते नरकाश्चया, प्रथम रोव्रयां नाम) and further remarks that there are other hells beginning with Avici (Cr. ed. App. I. 15, p. 984; Gitā Press edition pp. 5963-84; vide ch. 145).

A comparison of Śaṅkara’s statement with the aforesaid Purānic accounts of hells reveals the following facts:

(1) Śaṅkara was unaware of the view of the Purāṇas that the number of hells is 21, 28 etc.

(2) Śaṅkara was unaware of the view that in some enumerations of hells Avici etc. were read in the first place.

(3) Only a few Purāṇas speak of seven hells, though each of them does not mention Raurava in the first place.

(4) It is noteworthy that the Mārkaṇḍeya-p. speaks of seven hells beginning with Raurava. Since it does not say that the number of hells is seven it is doubtful whether Śaṅkara has based his view on this Purāṇa.

5. It is to be noted that the word pramukha in रोव्रयां प्रमुख must be taken in the sense of aṣṭi (read in the first place in the enumeration of hells) and not in the sense of chief (pradhāna), for Raurava is not regarded as the chief of hells in the Purāṇas.

(5) It is quite clear that Śaṅkara’s view is not based on the Viṣṇu-p. which is usually regarded as one of the oldest Purāṇas.

(6) The two Purāṇas namely Vāyu and Brahmāṇḍa state that the number of hells is seven and mention Raurava in the first place. śaṅkara’s view is undoubtedly based on these passages. It is well known that a few verses quoted by Śaṅkara in his bhāṣyas are found in these two Purāṇas.

(7) A comparative study of the Vāyu and Brahmāṇḍa passages reveals that the names of the seven hells are: Raurava, Tapas, Kālasūtra, Apratīṣṭha, Avici, Loha and Avidheya. The Purānic passages afford reasons for these names (Vāyu-p. 101.180-183; Brahmāṇḍa-p. 3.2.183-186). It may also be observed that Maha-raurava is not the name of a distinct hell; it seems to be a developed form of Raurava.

6. Since the Vāyu and Brahmāṇḍa passages of hells seem to be the oldest as well as highly authoritative they are quoted here:

भूमीर्वजसात: सतीवन नरका: संग्रेश्वरिताः। १७९ द्र अवग्रविवेगवते सुप्रसीतंकावयः।

रोव्रया: प्रशमस्तीं महारोवर एव च २१८०

अस्माय: पुंर्वधम: श्यामस्य इति स्मृत:।

तुतीय: कालानु: स्वाद: महाविविन्दिक: स्मृत:। २८१

अभिनवालेवः स्वाद: महोऽवः पद्म: स्मृत:।

लोहयु: पद्म: स्मृतेश्वरानिश्चेष्वस्तु सातम:। २८२

(वायु-प. ३२१६-२८२)

भूमीर्वजसात: तस्य नरका: परिकीर्तिताः। २८३ द्र अवग्रविवेगवते सुप्रसीतंकावयः।

रोव्रया: प्रशमस्तीं महारोवर एव च २८३

अस्माय: पुंर्वधम: श्यामस्य इति स्मृत:।

तुतीय: कालानु: स्वाद: महाविविन्दिक: स्मृत:। २८४

अभिनवालेवः स्वाद: महोऽवः पद्म: स्मृत:।

लोहयु: पद्म: स्मृतेश्वरानिश्चेष्वस्तु सातम:। २८५

(वायु-प. १०१४६-२८५)

After these lines the precise character of each of these hells has been shown in Brahmacara-p. 8. 2. 183-186 and Vāyu-p. 101. 180-183.
The line 'बयमान्त्वयः (or बयमान्त्वयः) ते ह्यर्मुक्तिः विकादः' presents some difficulty, for the name Andhatāmisra or Andhatāmisraka is not found in the list of the seven hells. Can it be surmised that there was another list of seven hells in which Andhatāmisra was read in the first place, and that since the list became obsolete it was not reproduced by the authors of these two Purāṇas? These authors seem to refer to this list unconsciously as it was known to them. This is however a conjecture only and the significance of the aforesaid line requires to be determined. The readings in these two Purānic passages are corrupt in a few places.

(8) It may be surmised that Śaṅkara used the word Paurāṇika (authors of the Purāṇas) deliberately as he knew that the Mahābhārata did not contain any passage on the number of hells. It appears that the passage in the southern recension of the Mahābhārata was unknown to Śaṅkara.

7. A hell called Andhatāmisra has been mentioned not only in some of the Purāṇas but also in other works; cp. Vyāsabhāṣya: तत्तत्त्वेतेन विनिविष्ट: यथा महानवाभिन्नयो...महानवाभिन्नयो... (3. 26).

8. It is to be carefully noted that the term Purāṇa signifies a particular class of literature, while the term Śmrī (used by Śaṅkara while quoting authoritative passages) includes not only the Śmrī texts but the Purāṇas, and the Itihāsas also. In most of the places Śmrī seems to have been used in the sense of 'works other than the Vedas'.

9. It is remarkable to note that Vijñānavihāsa dos not explain the aforesaid Brahmasūtra as referring to the seven hells but to the seven pātalas (सपतलोष्पि) समासिन्य सोऽया. All the Purāṇas unanimously agree that the pātalas are seven in number. It appears that Vijñānavihāsa (who was well-versed in the Purāṇas) was aware of the fact that hells were not unanimously regarded as seven in number by the Purāṇas; that is why he explained the sūtra in the aforesaid manner.

THE MAGIAN PRIESTS AND THEIR IMPACT ON SUN-WORSHIP*

By
C. D. Pandey

There is controversy among the scholars regarding the homeland of Magian priests. Generally it is accepted that the Magas of Purāṇas were the Sun-worshipping Magi priests of Iran. Originally they were a priestly tribe of Medea who worshiped the Fire-god and under the name of Mithra. The faith of these Sun worshippers of Medea was highly mixed up with Chaldean and Babylonian elements and before coming to India their ritual might have been influenced by Iranian belief and rituals.

There are references regarding the coming of the Magas in India from the Śakadvīpa with a view to accepting and performing the priesthood of Sun-temples. Magas are mentioned as one of the four castes of the Śakadvīpa in the Mahābhārata and the Viṣṇu Purāṇa. The Samba Purāṇa mentions Magas as their four castes—Maga, Mamago, Manas and Mandaga which is certainly the outcome of the influence of four varṇas of Indian origin. Again the Samba Purāṇa refers that Magian priests were brought to Jambudvīpa from Śakadvīpa. In Indian litera-

* Paper presented at the 44th Session of Indian History Congress, Burdwan University, W. B.

2. Samba Purāṇa, 26/30-31: गोगामसामाकाश्च मातसामसामातसाम समाकाश्च मातसामसामातसाम समाकाश्च मातसामसामातसाम
3. Samba Purāṇa, 26/28-29: मह न्यूनपरस्पर न्यूनपरस्पर समाकाश्च मातसामसामातसाम समाकाश्च मातसामसामातसाम