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have been elaborately depicted in the Nāgarakhaṇḍa of the Skandapurāṇa (chaps. 243-260). It appears that this person was referred to in the afore-quoted passage of the Viśnuśtharma and the change in the name is not without reason.

While narrating the life of Paijavana the Nāgarakhaṇḍa states at the beginning:

शूर्द: वैज्ञानिको नाम गाहृस्वयमात्र शूर्दभाषायवाद ,
धर्मानुसरिते नितिव्रोध महामयौः। (243.1)

This shows that Paijavana the Śūdra, was a well-known person on account of his virtuousness. Śuddhi here means cītātuddhi which is the indispensable means for acquiring self-knowledge and perfection. Some statements in these chapters show the noble character of Paijavana. It is also stated that the sage Gālava came to Paijavana and he instructed him in dharma, including the worship of Ṣaḷagrāma and the vow named Cātur-māsya and the like. He is said to have lived in the Tretāyuga (243.2) which indicates that he flourished in the hoary past.

Paijavana has been mentioned in Śaṅtiparvan 60. 39 which reads: शूर: वैज्ञानिको नाम सहलाणां सांस्कृत:। एवेत्र विवाहन दक्षिणां न च हस्तम्।।

This shows that Paijavana usually performed such sacrificial acts as were enjoined to him. It is to be noted in this connection that the critical edition of the Mahābhārata shows a few variants of the name of Paijavana namely पोलवन, पोलवन etc. (60. 38). These tend to show that the names Paijavana, Pelavaka and Paiylavaka belong to one and the same person though it is difficult to ascertain the original name.

A conjecture may however be hazarded about the original form of the name. Most probably Paijavana is the original name. Since this name has apparently no meaning later redactors of the


2. ख्यातस्वरूपः (243.2); ख्यातस्वरूपः, विवेकस्वरूपः (243.3); ख्यातस्वरूपः, विवेकस्वरूपः (243.17).

3. Regarding a Śūdra's fitness (adhikāra) for performing sacrifices, see the comments of Nilakaṇṭha on Śaṅti-p. 60, 39, 40, 41, 42 and 44. CP स्वात्तरायनाथमुक्तादिर्मण: चूंते न विषयते। तत्साधुप्रयोगः पाक्यावस्यात्मातवन्ति स्वयम् (60.31).
Purāṇas thought to change this name into a significant one. Thus the name was changed into Pelavaka (or Pailavaka) as it is an appropriate name of a Śūdra.4

For ascertaining the original form of the name Manuscript evidences of both the Viṣṇudharma and the Jyotnā commentary are indispensable. Unfortunately such evidences are wanting at present.

REVIEWS AND SHORT NOTICES


Gregory M. Baily has given us a solid study of the Hindu deity Brahmā. In this reworking of his doctoral dissertation from the University of Melbourne, the author's intent is to provide a coherent study of the unique place of Brahmā in Hindu mythology and to suggest the meaning of the various roles that which god assumes. His indebtedness to Madeleine Piard in this task is clearly acknowledged. In fact, the focal theme of the volume derives from an observation made by Piard in her “Etudes de Mythologie Hindoue” in which she states that Brahmā “is always the god of praṣṭi, of activity directed towards outward ventures (particularly sacrificial acts)” (trans. by Bailey, p. xiv). (In contrast, the Vaishnava and Śaiva myths bear both praṣṭi and niṣṭi values.) It is this distinction which Bailey convincingly employs to give unity to the body of Brahmā myths—a body which certainly is variegated and at times even seems internally contradictory. Additionally, he persuasively illustrates “the importance of underlying ‘ideologies’ and value systems as interpretative keys in the study of Indian mythology” (p. xv).

The volume is divided into four major parts. Bailey argues in the first section, based on a variety of evidence, that the worship of Brahmā was more widely spread and that the god’s status was much more important than has been formerly recognized. The second section contains chapters dealing with “Value systems in Hindu mythology” and “Brahmā’s functional antecedents in the Vedas.” Part three is given over to a discussion of Brahmā’s role in cosmogony. It includes analysis of his functions in praṅtāsarga and pratisarga, in creation by meditation and by offspring, and on the relationship of Brahmā to sajas and praṇātī values. The last portion of the book treats the deity’s activities in the avatāra myths. Throughout the book the author has drawn upon a number of texts for the sake of compiling his corpus of the major myths about Brahmā. In order of citation frequency they are: the Mahābhārata,