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sense of the house of an ordinary Buddhist. It refers to a Buddhist monastery. A follower of the Brahmanical faith did not have any serious apprehension of being infected with anti-Vedicism at the house of a Buddhist householder, but he definitely ran the risk of exposing himself to anti-Vedic influences if he entered a Buddhist monastery.

We know that corruptions gradually crept into Buddhist monasteries in the post-Gupta period. This was mostly due to the prosperity of the monasteries and the increasing influence of Tantric rites and practices. But, possibly by the time of the composition of the verses in question this aspect of the life in Buddhist monasteries had not become so pronounced as to be a reason for stopping common people from entering them.

Thus, we can suggest that the present provision was formulated parallel to the injunction against entering a Jain temple and belongs to a period when resentment against the anti-Vedic stance of Buddhism had gathered momentum and when the earlier association of the term प्रकृतिलय with the corporate activities of the Buddhist संघ had been forgotten; but it was before the Buddhist monasteries had become disreputable for their immoral activities.

A date between A.D. 700 and 850 will serve the requirements of the case.

PRAKRITILAYA IN THE PURANAS

By
RAM SHANKAR BHATACHARYA

While commenting on the 13th mantra of the 13th mantra of the शाकराकराया remarks: युक्तम् अवस्थाम् प्रविक्षितम् हि (12th mantra) प्रकृतिलय हि च प्राप्तिगृहादानस्यते""

It is remarkable to note here that though प्रकृतिलयa is one of the important topics discussed in the Yoga as well as in the साम्क्षयas philosophy, छ. शाकराकराया thought it necessary to refer to the Paurāṇikas (i.e. authors of the पुराणas) while mentioning the authority for प्रकृतिलयa.

It would be wrong to suppose that शाकरार referred to the Purāṇa as he did not consider the Yoga-asūtra authoritative, for he quoted its sūtras twice in his bhāṣya on the Brahmasūtra; YS.2.24 and 1.6 are found to have been quoted in the bhāṣya on Br. Sū. 1.3.13 and 2.4.12 respectively.

From शाकरार’s remarks it appears that the Purāṇas (in which the Mahābhārata is also included) contain elaborate descriptions of प्रकृतिलयa and these descriptions were considered by him highly authoritative.

It is necessary to say here something about the nature of प्रकृतिलयa. It is a ‘state’ which is acquired by those yogins who

1. Cf. महाभाष्यो विदेहस्तुलिन्यानाम् (Yogasūtra 1. 19). The Vyāsabhasya speaks of the प्रकृतिलयas on YS. 3.26 (विदेहस्तुलिन्यानाम्...).
2. प्रकृतिलयम्: साम्क्षयकारिकाः 45; न कारणस्तवः कृत्तिकस्तवं अस्मवं उत्पत्तिः (Sāmkhya-sūtra 3.54). Though this śūtra of the Sāmkhya-sūtra does not mention प्रकृतिलयa by name, yet there is not the slightest doubt that it alludes to the state of प्रकृतिलयa. Devala, who was a follower of Sāmkhya, spoke of प्रकृतिलयa as one of the four प्रायाजनास (विदे मोक्षादाता, p. 8).
rigorously practise acute vairāgya but fail to acquire discriminative discernment (vivekajñāna). On account of their ignorance about the nature of the constituent principles, especially of the puruṣa principle, these yogins merge after their death into one or other of the eight prakṛtis.²

The word prakṛtilaya is found to have been used in two different senses in śāstric works. Usually it is analysed as प्रकृती (or प्रकृतियु) लय: and the word means ‘that yogin whose mind has merged into one or other of the eight prakṛtis.’ (The word prakṛtilina is also used in this sense). It may also be analysed as प्रकृत्त (or प्रकृतियु) लय: and the word would refer to the state in which the citta of a yogin as described above remains.

Following passages about prakṛtilaya are found in the Purāṇas.

(A) Prakṛtilaya is mentioned in those Purānic passages that speak of five goals (gatis) of beings. In several Purāṇas the passages are more or less identical—a fact which tends to prove that they existed in older Purānic texts also.

(i) The Brahmāṇḍa-p. (1.30.44-45a) reads:

यजने देवानान्त: बैराज तपसा पुनः।
ब्रह्म तु समसंस्काराद्वा बैरायत् प्रकृती लय: ॥

शास्त्राः प्राप्तान्त: कैत्वं पर: चतुरता: स्मृता: ॥°

(ii) A similar passage is found in Agni-p.379.1-2a (with the readings प्राजी, तपसा पदम: प्रकृती: कमः).°

(iii) An elaborate description of these five gatis is found in the Anuśāsana-parvan. (16.60-65a) of the Mahābhārata. The verse (63) on prakṛtilaya reads as follows:

अनुपरमकामानां बैराम वर्ततां च या
प्रकृतिः लयनां च सा गलित्स्व सनातन ॥°

6. Maskarin in his bhāsya on G. Dh. Sūtra 3.1 quotes the following verse without mentioning its source. Most probably the verse belongs to some Purāṇa (यजने देवानान्त: बैराज तपसा पुनः। संस्कारासः प्राजी: स्माने बैरायत् प्रकृती लय: ॥).

7. Since traditional commentators take the word prakṛti in prakṛtilaya in the sense of प्रकृती (or प्रकृतियु), one expects प्रकृत्तियु लयाः in the place of प्रकृतिः लयाः. It appears that the laya of the citta in prakṛtilaya is regarded as the laya of prakṛti itself in a secondary sense.

8. The critical edition however reads the verse as: अनुपरमकामानां बैराम वर्ततां परं विकृतिः। लयाः। च सा गलित्स्व सनातन ॥ (16.63). Following points are to be considered in connection with this reading:

(i) Though the word apunarmāra is grammatically correct, yet it is hardly used in the works on philosophy of Vedic tradition.

(ii) The word मा is to be taken in the sense of death or passion and the like. In this sense apunarmāra-kāma are inferior to apunarbhaṇavākāma.

(iii) Prakṛtilayas do not possess para-vaairāgya as defined in Yogasūtra 1.16 and as such the reading प्रकृती लय: च cannot be accepted as valid. Para-vaairāgya is intimately connected with vivekajñāna which invariably leads to isolation. The Śāṅkhya-yoga school asserts that prakṛtilayas do not attain isolation; see the comm. on Sām. Ka 45. According to the commentator Gauḍapāda the vaairāgya in prakṛtilayas is वस्मसुभुम: Māthara remarks that prakṛtilayas possess vaairāgya without vivekajñāna. The Yuktidipikā observes: वेगोत्तरं यदष्ठ वैध तुष्टिकारणद्विति प्रकृतिसः परास्मिक: तस्य एव प्रकृतिः.
It is to be noted here that though this verse uses the expression *apunarbhavakāma* (possessing the desire for not coming again in this transmigratory existence) yet the *prakṛtílayas* are said not to attain isolation or emancipation directly (see footnote 8). That is why the observations of the commentator Nilaṅkṣaḥ (प्रकृतीस्य वै स्वयम्भूषितः द्वारा किष्ठलकारणं ब्रह्मसङ्कलम् अपूर्वकृतिश्च एवं गतिशङ्कुष्य) are against the Sāṃkhyā-yoga view.

(B) In some Purāṇic passages *prakṛtílaya* is mentioned in connection with *vairāgya* (dispassion). As for example we find the following verse in Vāyu p. 102.93b-94:

श्लोको विषये दोपिकस्य पपालकः ||
अप्रदेशोऽभिबिध्युवः प्रकृतिपूर्वकविन्यमः ||
वैराग्यकारणं हृदयः प्रकृतीं यथ्य च ||

The expression *prakṛtínaḥ layasya* undoubtedly refers to the state of *prakṛtílaya*.

(C) The particular form of bondage (bandha) found in the *prakṛtílayas* is called *prakṛta*. This bondage is also mentioned in some Purāṇic passages; vide Vāyu-p. 101.59; Brāhmaṇḍa-p. 3.3.37b-38. An enumeration of *bandhas* (which are eight in number since there are eight *prakṛtíis*, according to Sāṅkhya; cp. वैद्य प्रकृतयाः.

Tattvāsamasa-sūtra-1). For प्रकृतधन्यम्, see Śiva-p. I. 18. 2-4.10

(iv) In the eight entities in which the *citta* of a yogin gets dissolved, seven are called *prakṛtisikrtis* and one is called *prakṛti* proper. As the word *prakṛti* is used in the names of all the eight entities in which the mind of a Yogin gets dissolved, the word *prakṛtílaya* seems to be more justified than the word *vikrtílaya*. This is why the reading *prakṛtínaṁ* is preferable to बिक्रतीयां लयनिनां.

9. प्रक्कृतेऽनि व वाच्ये तथा बैसिकरिणेऽनि व
द्वितीयामिवं बलान्धान्तरं विविधं न
इस्यते ई वस्त्रस्य प्रक्तासभां भावान्हेतरः।
(Brahmaṇḍa-p. 3.3.37b-38; Vāyu-p. 102. 59-60a).

10. प्रकृतिवार्षिकम् बहो जीवः स उच्चते।
प्रकृतिवार्षिकम् मुखो जीवः स उच्चते।
प्रकृतिवार्षिकारो युक्त हुम्बुम्बे स्वतः।
बलिजीवं निन्मो मुखजीवः स कथ्यते।

(D) The period for remaining immersed in each of these eight *prakṛtíis* has not been mentioned in the works on philosophy. It is the Vāyu-puraṇa which contains a passage that specifies the period as follows:

दशा मन्त्यारागीतः
तीस्थितिश्रद्धाविचारः।
भोविकारः शान्ति पूर्णः
सहस्रं त्यास्मातः।

ौषधा दशा सहस्राणि
तिमिर्तिः विनायकः।

पूर्णः शतसहस्रः
तु तिमिर्तिविचारः।

पुरुषः निन्मेऽपः
प्रायः कलासन्तः न विद्ये।\(^{11}\)

Here the bhautikas are those beings whose minds are immersed in the five bhūtas, i.e. the *tanmātrīs*, which are regarded as *prakṛtíis*. *Abhimānikas* are those whose minds are immersed in the ahākaśā principle—one of the eight *prakṛtíis*. *Buddhas* are those whose minds are immersed in the mahat principle—one of the eight *prakṛtíis*. *Aṣṭaka* is the *prakṛti* in its equilibrium state. It is to be noted in this connection that the *indriyācintikas* do not fall under the field of *prakṛtílaya*, for the *indriyas* are not regarded as *prakṛtíyas* ततो बुद्दर्थकारो गुणानां


dvātadvaśāभिविषयं प्रकृतवाच्यः
\(^{14}\)

(Śiva-p. 1. 18. 2-4). Mention of eight *prakṛtíis* is found in many places in Itūhā-Puraṇa literature. While commenting on प्रकृतिः परं भूतसङ्कर्तिप्रेषियम् तत्त्वः (Bhāṣā-p. 5. 12) Devabodha takes *prakṛti* in the sense of eight *prakṛtíis* (प्रकृतेऽस्त्रयः प्रकृतिभक्षितप्रेषियम् तत्त्वः).

11. These verses are found neither in the extant Vāyu purāṇa nor in the Vayaviya section of the Śiva-puraṇa. It is quite possible that these verses were left by the later redactors of the older Purāṇic texts in which they occurred. There is a Vayaviya-upapuraṇa (vide Studies in the Upapurāṇas, I, p. 489). As it has not been published, it cannot be said whether these verses belong to this Upapurāṇa or not. That these verses belonged to some Purānic work was known to ancient teachers. Medhātithi (on Manu 1.78) quoted these verses (with slight variations) with the remarks “उक्तसं हि पुराणार्थाः”.

12. *Tanmātrīs* are sometimes called by the name bhūta as has been stated by the comm. Yuktidipikā: भूतसंहि तत्त्वानां अष्टकाः (22).
likely that a large number of Purānic passages on this state occurring in the older forms of the extant Purāṇas were left in later times by the authors of the extant Purāṇas, as these authors, whose chief purpose was to preach sectarian religions in various ways, felt no interest in the tasteless theme of prakṛtilaya.

Prakṛtilaya falls under the field of nirbija form of concentration (samādhi). It is gratifying to note that the nirbija samādhi has been described in the Purāṇas in a considerable number of passages.

15. It is remarkable to note that after describing the five gatis (in which prakṛtilaya is included) the Anuśasana-p. says वेदार्थप्रमाणमभावतः: पृथ्वी गतय स्मृता: (16.65a). That prakṛtilaya was described in the Vedic as well as in the Purānic works is undoubtedly proved by this statement. Most probably the Purānic works referred to in this verse are older than the extant Purāṇas in which prakṛtilaya has been described.