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Volume No. 1.

Meghji Mathuradas Number

THE GLORY THAT WAS GUJARĀTA

Edited by Shri K. M. MUNSHI, President, Bharatiya Vidya Bhavan.

We have pleasure in announcing our forthcoming publication dealing with the early history of Gujarat, which is to be issued in connection with the millennial celebrations of Mulraja Solanki, the founder of modern Gujarat. It is a comprehensive and detailed study of Gujarat from the early stages of Proto-history to circa 1300 A. D. It is not restricted to the boundaries of geographical Gujarat, but deals with the larger Gurjaradesha, comprising modern Gujarat, Rajputana and Malwa, which once dominated the history of India. It is not a mere record of past politics; but economic, social, literary and artistic achievements also are studied in their historical setting.

CONTENTS & CONTRIBUTORS

Part One: Political History

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The Buddhist Settlements on the West Coast: Shri Moreswar G. Dixit, M. A., *I. H. R. Institute, Bombay.*
Gujarata under the Mauryas: Dr. Radhakumud Mookerjee, M. A., Ph. D., M. L. C., *Lucknow University.*
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Periplus & Ptolemy: Shri Dhanaprasad Munshi, *Bombay.*
The Imperial Gujjaras: Shri K. M. Munshi, *Bharatiya Vidya Bhavan.*
Their Decline and Fall: Shri Durgashanker K. Shastri, *Bharatiya Vidya Bhavan.*
Coinage in Ancient Gujarat: Shri R. G. Gyani, M. A., *Prince of Wales Museum, Bombay.*

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Social Conditions: Shri Durgashanker K. Shastri, *Bharatiya Vidya Bhavan.*
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Due to the extreme scarcity of paper only a limited number of copies are being printed and it is requested that orders be booked early to avoid disappointment. The work, which is expected to run to about 650 pages of Demy 8vo size and 20 plates on art paper, is expected to be ready early in May. Due to the present abnormal conditions the cost of the publication is extremely high, and we invite donations from the sympathetic public.

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WORLI : : : BOMBAY-18

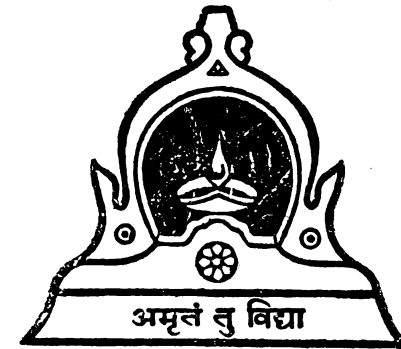
BHĀRATĪYA VIDYĀ

Journal of the Bharatiya Vidya Bhavan, Bombay

[Published Twice a Year]

Vol. IV, Part II

May 1943



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PUBLISHED BY

SECRETARIES, BHARATIYA VIDYA BHAVAN
BOMBAY

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- (3) To foster the cultural unity of all communities speaking Gujarati.
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Editorial communications, and books for reviews should be sent to the Editor, Journal of the Gujarat Research Society, School of Economics and Sociology, University of Bombay, Bombay 1.

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BHĀRATĪYA VIDYĀ

Vol. IV, Part II

May 1943



CONTENTS

ARTICLES :

	PAGE
SETH MEGHJIBHAI—A TRIBUTE K. M. MUNSHI	i-iv
SOME ANCIENT CIVILIZATIONS OF THE WORLD B. J. WADIA	127
EARLY HOME OF THE ARYANS K. M. MUNSHI	133
THE ALLEGORICAL DRAMA IN SANSKRIT S. K. DE	137
INDUS CIVILIZATION A. D. PUSALKER	143
DATE OF YOGARATNĀKARA P. K. GODE	154
VEŚYĀ : SYNONYMS AND APHORISMS STERNBACH LUDWIK	157
SATYASAMHITĀ—A FURTHER STUDY A. S. GOPANI	169
HINDU CULTURE IN MODERN LIFE H. V. DIVATIA	184
VIKRAMĀDITYA : OUR PILLAR OF FIRE K. M. MUNSHI	192
THE SERPENT AND THE BIRD MARYLA FALK	201

MISCELLANEA :

THE THREE MOST PROMINENT PLACES OF SUN-WORSHIP IN ANCIENT INDIA R. C. HAZRA	212
"A NOTE ON THE AJIVĪKA SECT" A. S. GOPANI	216
AIKṢVĀKU DYNASTY S. P. L. NARASIMHASWAMI	217
THE DAṆḌANĀYAKAS SAJJANA AND BOSARI DASHARATHA SHARMA	221
APABHRAMŚA GLEANINGS HARIVALLABH BHAYANI	222

REVIEWS :

A. S. GOPANI, A. D. PUSALKER, P. C. SHAH, HARIVALLABH BHAYANI	225
---	-----

NOTES OF THE BHAVAN	231
-----------------------------	-----

EDITORIAL NOTES	242
-------------------------	-----

AN APPEAL FOR A COLLEGE TO BE FOUNDED AFTER SHETH MEGHJI MATHURADAS	248
---	-----

sthānāni trīṇi devasya dvīpe'smin bhāskarasya tu |
pūrvam mitravanarṇi nāma tathā muṇḍiram ucyaite |
kālapriyaṃ tṛtīyaṃ tu trīṣu lokeṣu viśrutam ||

from chap. 3 and distorted those original verses of the *Sāmba-p.* which contained, or referred to, the names of these prominent places of Sun-worship, in order that Mitravana in Orissa might be regarded as the only sacred place of the Sun.

R. C. HAZRA

"A NOTE ON THE ĀJĪVĪKA SECT"

In my previous articles on the "Ājīvika Sect—a New Interpretation"¹ I had observed to the effect that the Ājīvika school was an independent school of thought like any other contemporary indigenous school. It did not burst into existence all of a sudden, though it received recognition only through Gośālaka. In the articles above-referred to I had tried to prove that the pre-Pāṇḍinian Ekadaṇḍins were the prototypes of these Ājīvikas.²

The principles of this school were borrowed by them from other systems as they suited their purpose and satisfied their needs. Any old tenet was given up and any new was introduced according as it served their central object of eating, drinking and making merry. Thus there was nothing like a permanent element which could be identified with this school. As the school found an able exponent in the person of Gośālaka, it achieved a little importance of a somewhat rival school in the days of Buddha and Mahāvīra.

The origin of the mistakes connecting this school with the old Jaina school of Pārśvanātha's times or with the Digambara Jaina school is to be found in the well-known statement of HOERNLE³ who failed, I humbly think, to understand the real meaning of the commentaries of Abhayadeva on the *Bhagavati*⁴ and Śilāṅka on the *Sūtrakṛtāṅga*.⁵ The Jaina Church of Pārśvanātha's times suffered, no doubt, from lack of discipline as compared with that of Mahāvīra's times.⁶ The Cūṃkāra's word 'pāsāvaccijja'⁷ which is used to denote the six 'disaccas' who joined Gośālaka does not even in its broadest sense indicate that Gośālaka had drawn all his followers from the degenerate Jaina school of Pārśvanātha's age or that the 'Ājīvika' was only a new name given by Gośālaka to the comparatively corrupt Jaina school of Pārśvanātha. What is simply and correctly meant by Cūṃkāra's word is that six followers of Pārśvanātha had proved infidels and joined Gośālaka. It means nothing more than that. The Ājīvika school provided shelter to such religious fugitives and they formed a major portion of it. The genesis of the second mistake is to be detected in the wrong interpretation of Śilāṅka's commentary.⁸ The commentators are usually the reliable custodians of traditions. It is unsafe, almost always, to try to invalidate their statements especially when tradition is concerned. So here we have to read between the lines. Even to a man of only ordinary intellect, the identification of the Ājīvika school with the Digambara school will not appeal, looking from a simple fact, that the Ājīvikas existed in the days of Mahāvīra while Digambaras did not, as the schism, we know, took place later. So the only course left open to us is to take

¹ *Bhāratiya Vidya* (English), Vol. II, 2; Vol. III, 1.

² *Bhāratiya Vidya* (English), Vol. III, 1; p. 59.

³ *ERE*, Vol. I, p. 259 ff.

⁴ *Bhagavati Sūtra* (Āgamodaya Samiti Edition), Third part, p. 659.

⁵ *Bhāratiya Vidya*, Vol. III, 1; p. 57.

⁶ Muni KALYANAVIJAYA, 'Apanān Prābhṛto,' *Jaina Yuga* (v.s. 1982, *Kārtika*).

⁷ *Bhagavati Sūtra*, loc. cit. ⁸ See fn. 5, above.

the statement of Śilāṅka, identifying the Ājīvikas with the Digambaras and vice versa, only in a figurative sense which is clearly this that they both were lower forms of asceticism according to orthodox Śilāṅka, because to an ordinary student of religious systems it is abundantly manifest that there is not the least common ground excepting one stated above between the Ājīvika school and the Digambara school.

A. S. GOPANI

AIKSVĀKU DYNASTY

My brother, P. V. RAMANUJASWAMI, M.A., Director, Sri Venkatesvara Oriental Institute, Tirupati, has recently drawn my attention to a paper on the *Pre-Mahābhārata Solar Dynasty* written by Prof. D. R. MANKAD, M.A., and published in the '*Bhāratiya Vidya*', Bombay, for May 1942. As I was interested in the subject, being engaged in the study of the *Purānas* for over 30 years, he was kind enough to write to the publisher and procure for me a reprint of the paper. The paper is an interesting one and the author seems to have been engaged in the study of the *Purānas* and allied literature like me. In his article he refers to a work, *Chronology of Ancient India*, by Dr. Sita Nath PRADHAN who seems to be a co-worker in the same field.

I have been studying and making researches in the *Purānas* since 1910. For arriving at satisfactory results, I had often to take up the study of the *Vedas* and the *Avesta* and later the *Pāli* and the *Māgadhi* literature. I found from my experience that the study of the original texts alone will help one in one's researches and not the commentaries or the translations. I strongly believe that the latter are more misleading than helpful. Although I take interest in them, both Epigraphy and Archaeology have been of no help to me since my labours were mainly confined to the period ending with 300 A.D. My aim has been to present a true History of Ancient India derived from Indian sources. I firmly believe that to write another History of India along the well-trodden lines, like the one projected by the Bhāratiya Itihāsa Maṇḍali, Benares, is sheer waste of time, energy and money.

In the first place, it may be asserted that the *Purānas* and the *Upa-Purānas* (eighteen each) are not mainly concerned with History and Geography. I have dealt at length about their evolution in my small book on *Bhūtas*. It shows that they were from the beginning intended as religious works. Their avowed object is to explain the merits of religious observances and ceremonies, such as *dānam*, *vratam*, *yātrās* to *kṣetras* and *tirthas*, etc. They are practically the manuals of the priestly class. This class was clever enough greatly to enhance the authority of these works by introducing into them an ancient work of historical nature by Kṛṣṇa Pārāśara, the holy Vyāsa. The early *Purānas* are greatly enlarged editions of that ancient work, the nucleus of highly historical value by the holy Vyāsa, which went by the name of the *Purāna-saṃhitā*. This accounts for the fact that all the *Purānas* are attributed to the holy Vyāsa. An authentic account of the *Purāna-saṃhitā* is found in two *Purānas*. As it consists of only a few stanzas, I re-produce it here for the benefit of the readers.

सूत उवाच—अस्मिन् युगे तदा व्यासः पाराशर्यः परन्तप ।

द्वैपायन इति ख्यातो विष्णोरंशः सनातनः ॥ ११ ॥

बह्वणा चोदितः सोऽस्मिन् वेदं व्यस्तुं प्रचक्रमे ।

अथ शिष्यान् स जग्राह चतुरो वेदकारणात् ॥ १२ ॥

* * * * *

इतिहासपुराणस्य कल्पवाक्यस्य चैव हि ।
मां चैव प्रतिजग्राह भगवानीश्वरः प्रभुः ॥ १६ ॥

आख्यानेश्चाप्युपाख्यानेर्गाथाभिः कल्पजोक्तिभिः ।

पुराणसंहितां चक्रे पुराणार्थविशारदः ॥ २१ ॥

(Vāyu P. I. lx. 11—21.)

Brahmāṇḍa P. I. xxxiv. 11—21.)

षट्शः कृत्वा मयाप्युक्तं पुराणमृषिसत्तमाः ।

आत्रेयः सुमतिर्धामान् काश्यपो ह्यकृतव्रणः ॥ ५५ ॥

भारद्वाजोऽग्निवर्चाश्च वासिष्ठो मित्रयुश्च यः ।

सावर्णिः सोमदत्तश्च सुशर्मा शांशपायनः ॥ ५६ ॥

एते शिष्या मम प्रोक्ताः पुराणेषु दृढव्रताः ।

त्रिभिस्तत्र कृतास्तिस्रः संहिताः पुनरेव हि ॥ ५७ ॥

काश्यपः संहिताकर्ता सावर्णिः शांशपायनः ।

मामिका च चतुर्थी स्याच्चतस्रो मूल (पूर्व)संहिताः ॥ ५८ ॥

सर्वास्ता हि चतुष्पादाः सर्वाश्चैकार्थवाचिकाः ।

पाठान्तरे पृथग्भूता वेदशाखा यथा तथा ॥ ५९ ॥

चतुःसाहस्रिकाः सर्वाः शांशपायनिकामृते ।

लौमहर्षणिका मूला ततः काश्यपिका परा ॥ ६० ॥

सावर्णिका तृतीया सा ऋजुवाक्यार्थमण्डिता ।

शांशपायनिका चान्या नोदनार्थविभूषिता ॥ ६१ ॥

(Vāyu P. I. lxi. 55—61.)

Brahmāṇḍa P. I. xxxv. 63—69.)

These stanzas supply us with a vivid description of the *Purāṇa-samhitā* it is divided into four pādas and extends to 4,000 ślokas. Elsewhere we find the names of the pādas recorded. They are: 1. *Prakriyāpāda* 2. *Anuṣaṅgapāda* 3. *Upodghātapāda* and 4. *Upasamhārapāda*. The first pāda, which consists of about 300 ślokas, supplies us with a description of the creation of the Universe. The second pāda, which is bigger and contains about 1,600 ślokas, narrates the history of the dynasties of the kings and ṛṣis of the early Manvantaras. The major portion of this pāda (about 1,000 ślokas) is concerned with a description of the world as known to the ancient people of our country. The third pāda, which extends to about 2,600 ślokas and which is the largest, records the history of the Vaivasvata-Manvantara with elaborate description of the ancient Indian tribes and of the complicated genealogies of the dynasties of kings and ṛṣis. An appendix to this pāda continues the dynasties down to 300 A.D., and it is very important to history. The last and fourth pāda, which is also the shortest consisting of only 125 ślokas, gives an account of the destruction of the Universe or *pralaya*. There were four recensions of the *Samhitā*, those of Sūta and his three disciples. Three of them were in the narrative form and the remaining one was in the form of a dialogue. The latter is the *Sārnśapāyanika-samhitā*.

The holy Vyāsa composed his *Purāṇa-samhitā* at the time of the Great Bhārata Battle (c. 1945 B.C.). Sūta Lomaharṣaṇa narrated his recension of it to the *sadasyas* assembled at the *sattra* (a kind of sacrifice) performed at the time when Adhisimakṣṇa, the great-grandson of Janamejaya, was reigning at Hastināpura.

Three of Sūta's disciples had their own recensions. An appendix was added later on bringing the chronology down to 300 A.D., which goes by the name of the *Bhaviṣyadrājānukathana*. This is Mr. PARGITER'S *Dynasties of the Kali Age*.

The *Purāṇa-samhitā* in any of its recensions is not in existence at present. My main object all these years has been to restore it from the *Purāṇas*. I am glad to announce that after a labour of 30 years my attempt has been crowned with success, and that I have been able to recover the lost *Purāṇa-samhitā*. It is no exaggeration if I say that in the *Samhitā*, our country possesses a chronological account of all the dynasties from the dawn of history down to 300 A.D. It is free from superhuman accounts and superstitious beliefs. The *Purāṇa-samhitā* is the end and aim of the textual criticism of the *Purāṇas* and its recovery puts a stop to further comparison of the different texts. The different recensions of the *Samhitā* itself have no material effect on the contents thereof. Comparison with the historical allusions in the Vedic, Kalpa and Avesta literature shows that the account of the *Purāṇa-samhitā* is genuine and based on actual facts.

In the light of the *Purāṇa-samhitā*, the value of the different *Purāṇas* has to be assessed differently. Some *Purāṇas*, like the *Agni*, the *Garuḍa*, the *Bhaviṣya* and the *Brahmavaivarta*, have no historical matter in them and are only *Purāṇas* in name. They are a slur on the *Purāṇas*. Others like the *Viṣṇu*, the *Bhāgavata*, the *Mārkaṇḍeya*, and the *Vāmana* are cognizant of the *Samhitā* and incorporate it partly in them. The rest which are very old, like the *Vāyu*, the *Brahmāṇḍa*, and the *Matsya* contain the *Samhitā* in them, either wholly or partially. It is these *Purāṇas* that helped me in the task of recovering the *Samhitā*. Of these the *Vāyu-purāṇa* is the oldest and most valuable. The study of the *Mahābhārata* and the *Harivaṃśa* is essential for a student of the *Purāṇas*.

The *Purāṇa-samhitā* records various Ṛṣi and royal dynasties and they are more than fifty in number. A careful scrutiny of these dynasties revealed to me that the period from the beginning of history recorded in the *Samhitā* to the time of the Great Bhārata Battle extended to 50 generations and nothing more.

The text of the *Purāṇas*, as it stands now, is hopelessly corrupt in some places. So in the case of some families we find that the different branches are linked to one another and a long dynastic list is made out in the place of several short ones, parallel to each other. I may cite the Pāñcāla dynasty as an instance. Here the five separate contemporary dynasties are linked together, one to another and that too, in the reverse order and the long genealogy thus arrived at is again linked to the Paurava dynasty with the result that the latter dynasty appears to extend to nearly 120 generations. In my book, *The History of the Pāñcāla (Vedic Period)*, I united the knots and exhibited the five contemporary dynasties separately. Similar confusion exists in the *Purāṇas* with regard to the other dynasties. The Aikṣvāku (Solar) dynasty is not free from it. But it is very difficult to discover the joints in this dynasty as the materials at our disposal in regard to it are very scanty. I have, however, worked at it patiently and fixed the dynasty in my own way.

I may draw the attention of the reader to a curious identity in this work of dynastic reconstruction. I reconstructed the later portion of the Aikṣvāku dynasty from Sri Rāma onwards with the help of two stories. They are the story of Maṇḍūkā-kanyā in the *Mahābhārata* (Vanaparvan) and that of Hiranyanābha in the *Praśnopaniṣat*. I closed Kuśa's dynasty with Hiranyanābha and considered the remaining portion of the dynasty as Lava's. From the paper of Prof. MANKAD I learn that Dr. S. N. PRADHAN also reconstructed the dynasties in an identical way. Dr. PRADHAN records the names of two generations after Hiranyanābha and introduces three generations between Viśrutavant and Bṛhadbala. This I hesitated to do. According to me Bṛhadbala is the 47th in descent and the Great Bhārata Battle took place during the time of the 50th gene-

ration. Three generations are really wanting before Brhadbala and the *Bhāgavata* supplies them. But in the absence of further corroboration, I hesitated to accept the authenticity of a single *Purāna* and that too the *Bhāgavata*.

I shall briefly explain the way in which I reconstructed the Aikṣvāku dynasty or the so called 'Solar' dynasty (see Table). My study of the *Purānas* convinces me that the dynasty consists of four branches which were inadvertently linked at three places into an unjustifiably long dynasty. I locate the joints in the following places. The dynasty commences with Vivasvān. His son is Kṣuvata, who is commonly known as Manu Vaivasvata.¹ This Kṣuvata is 11th in descent or belongs to the 11th generation. The dynasty continues to 35 generations without interruption, i. e., upto Cañcu's eldest son, Vijaya who belongs to the 45th generation (according to *Vāyu* and *Brahmāṇḍa*). Here appears the first joint. Ruruka, who is alleged to be the son of Vijaya, is in reality the progenitor of a new branch which starts from the 24th generation. Thus Ruruka really belongs to the 24th generation. From him the branch continues without break for 22 generations. The last Iḍaviḍa, therefore, belongs to the 45th generation. The second joint occurs here. Kṛtaśarman, who is represented as the son of Iḍaviḍa, really begins a new branch from the 29th generation to which he belongs. This branch continues on to the time of the Great Bhārata Battle or even after it. Śrī Rāma comes in this branch and he belongs to the 35th generation. In Kuśa's dynasty, again, there is a joint (according to *Vāyu* and *Brahmāṇḍa*). It should stop with Hiranyanābha of the 52nd generation. Puṣya, who is alleged to be his son, begins a new branch and belongs to the 37th generation. This branch may be that of Lava but I could gather no evidence to affirm it. The above results are arrived at from a consideration of the following points :—

1. Anaranya, the great-grandson of Purukutsa and grandson of Trasadasyu, was slain by Rāvaṇa, who, in his turn, was killed by Śrī Rāma.

2. Sitā of the Maithila dynasty was a contemporary of Śrī Rāma who married her.

3. Satyavrata or Triśaṅku and his son, Hariścandra, were the contemporaries of Viśvāmitra and Vasiṣṭha and the latter's son, Śakti, who were, in their turn, the contemporaries of Sudāsa, his son, Aśmaka, and his grandson, Kalmāṣapāda or Mitrasaha.

4. Mūlaka or Nārikavaca was a contemporary of Rāma Jāmadagnya (Parāśurāma).

5. Śala, Dala and Bala, the sons of Pāriyātra or Parikṣit, were the contemporaries of Vāmadeva who was a contemporary of King Sahadeva and his son, Somaka, of the IV Pāñcāla dynasty.

6. Śrutāya and Brhadbala were heroes of the Great Bhārata Battle in which they were killed.

7. Hiranyanābha was a Sāmagācārya of the Eastern school of *Sāmaveda* and was a disciple of Pausyañji.

8. Sunaḥṣepa Ājigarta of the Bhārgava dynasty was a contemporary of Hariścandra.

It is remarkable that Viśvāmitra and Rāma Jāmadagnya were not the contemporaries of Śrī Rāma (Dāśarathi) as set forth in the *Bālakāṇḍa* of the *Rāmāyana*. I have given above a brief account of my conception of the *Purānas* and the Aikṣvāku dynasty. A fuller discussion demands more space and time.

S. P. L. NARASIMHASWAMI

¹ The word Manu was not a proper name but only a title of a particular office in ancient days. Both the titles, Prajāpati and Manu, were later replaced by the title Rāja. I may note in this connection that the words Indra and Varuṇa were also similar titles older than Prajāpati and Manu.

	12. Nari
	13. Dam
13. Nimi (Videha)	14. Rāṣṭ
14. Mithi (Janaka) (Mithilā)	15. Sudh
15. Udāvasu	16. Nar
16. Nandivardhana	17. Kev
17. Suketu	18. Ban
18. Devarāta	19. Veg
19. Brhaduktha	20. Buc
20. Mahāvīrya	21. Tṛṇ
21. Dhṛtimant	
22. Sudhṛti	Iḍaviḍā (Daughter)

GENEALOGICAL TABLE OF THE IKṢVĀKU DYNASTY (Gen

10. Vivasvān = Sureṇu = Mārtāṇḍa (8th Prajāpat

11. Kṣuvata (Manu Vaivasvata)

Yama

Yami

Nāsatiya Dasra (Āśvinau)

12. Ikṣvāku

Saryāti

(A) 13. Vikukṣi (Śaśāda)

14. Purañjaya (Kakutstha, Hero of 6th Devāsura battle, Ādibaka).

15. Anenas

16. Pṛthu

17. Pṛṣadaśva

18. Āndhra

19. Yuvanāśva

20. Śravastha (Founder of Śrāvasthi)

21. Bṛhadaśva

22. Kuvālāśva (Dhundhumāra)

23. Dṛghāśva

Bhadraśva

(B) 23. Kapilāśva

24. Haryaśva

24. Ruruka

25. Nikumbha

25. Vṛka (Dhṛtaka)

26. Samhatāśva

26. Bāhu = Yādavi

27. Sagara = Keśini and Sumati

27. Kṛśāśva

Akṣayāśva

28. Prasenajit

28. Asamañjas (Pañcavāna) (C) 28. Barhiketu Suketu Dharr

29. Yuvanāśva = Gauri

29. Arisumant

29. Kṛtaśarman

30. Māndhātā = Bindumatī

30. Dilipa

30. Viśvamaha = Yaśodā

31. Purukutsa

Ambariṣa

Mucukunda

31. Bhagiratha

31. Dilipa (Khatvāṅga) = Sudakṣinā

32. Trasadasyu

Yuvanāśva

32. Śruta

32. Raghu (Dirghabāhu)

33. Sambhūta

Harita (Hāritas)

33. Nābhāga

33. Aja = Indumatī

34. Ambariṣa

34. Daśaratha = Kausalyā, Kaikeyī & Sumitrā

34. Anarānya (killed by Rāvaṇa)

Viṣṇuvṛddha (-vṛddhas)

35. Sindhuvīpa

35. Rāma = Sitā Bharata Lakṣmaṇa Śatrughna (Killed Rāvaṇa)

35. Trasadaśva

36. Ayutāyu

36. Haryaśva = Dṛṣadvati

37. Rṭuparṇa

36. Kuśa (Founder of Kuśāvati)

37. Sumati (Vasumata)

38. Sarvakāma

37. Atithi

38. Tridhanvan

39. Sudāsa

38. Niṣadha

39. Trayyāruṇa

40. Aśmaka (Kṣetraja)

39. Nala

40. Satyavrata (Triśaṅku)

Vasiṣtha Viśvāmitra Śakti

41. Mitrasaha (Kalmāṣapāda)

40. Nabha

41. Hariścandra

42. Urukāma

41. Puṇḍarika

42. Rohita

43. Mūlaka (Nārikavaca)

42. Kṣemadhanvan

43. Harita

44. Sataratha

43. Devānika

44. Cañcu

45. Iḍaviḍa

44. Ahinagu

45. Vijaya

Sudeva

(E) 45. Sahasrāśva 45. Pāriyātra (Parikṣit)

46. Candrāvaloka

46. Sala

Dala

46. Bala

47. Tārāpiḍa

47. Ulūka

48. Candragiri

48. Vajranābha

49. Bhānucitra

49. Śaṅkhaṇa

50. Śrutāyu (killed in the Great Bhārata Battle.)

50. Dhyuṣitāśva

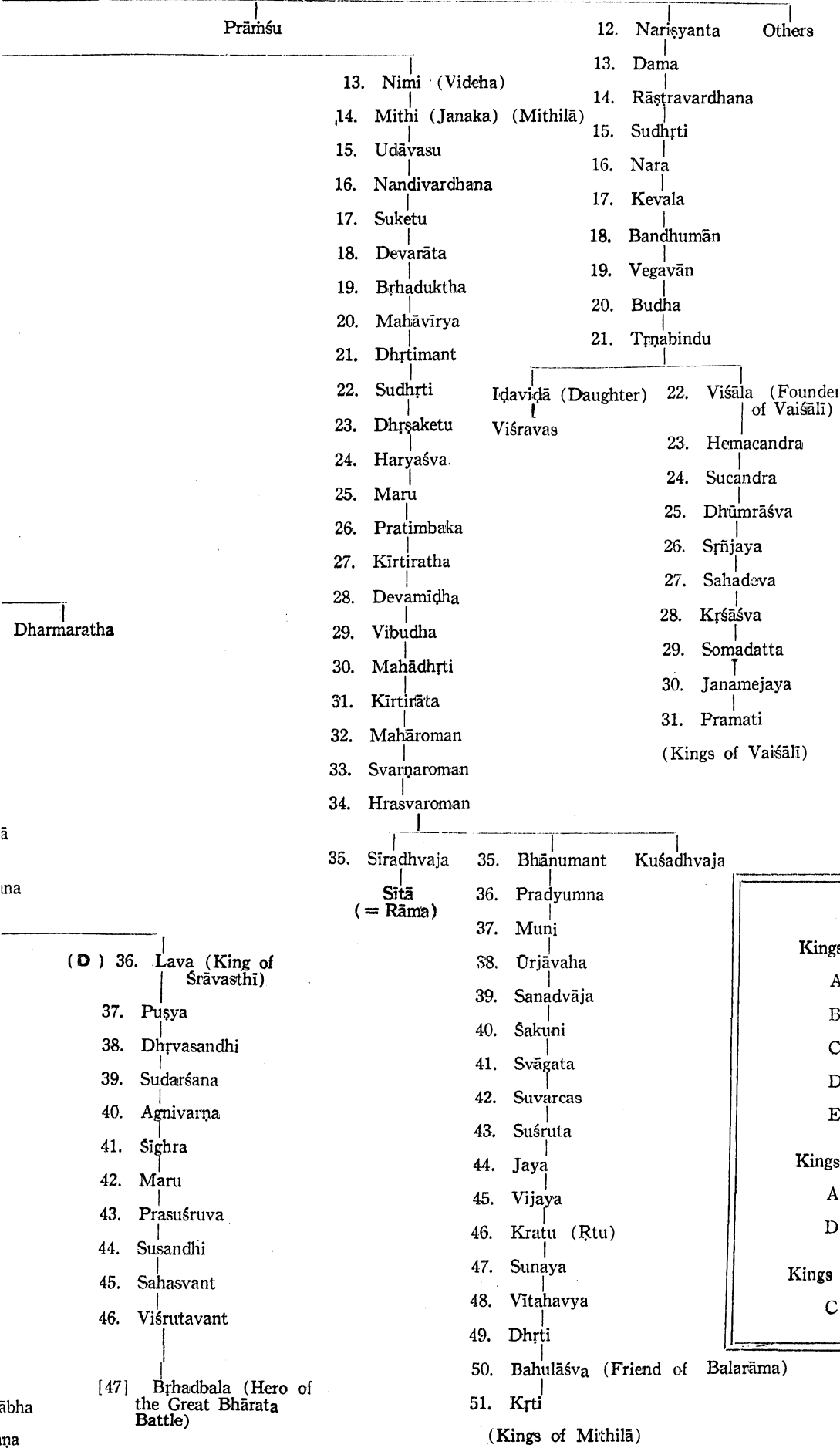
51. Viśvasaha

52. Hiraṇyanābha (Eastern Śāmagāci rya)

Y (Generations 10 to 52)

Prajāpati)

(Āśvinau)



Dharmaratha

ā

na

ābha

ṇa

itāśva

aha

anābha
magācā-

NOTE.

Kings of Ayodhyā

A 13 — 22

B 23 — 27

C 28 — 35

D 36 — 45

E 45 — 52

Kings of Śrāvasthī

A 23 — 35

D 36 — 47

Kings of Kuśasthālī

C 36 — 50