THE GLORY THAT WAS GUJARĀTA
Edited by Shri K. M. MUNSHI, President, Bharatiya Vidya Bhawan.

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 Mulvaji 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 Gujaratadesha, comprising modern Gujarat, Raipurana 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

Pre- and Proto-History: Dr. H. D. Sankalia, M.A., LL.B., Ph.D., Deccan College Research Institute, Poona.
Asthana and Vedic Aryans: Shri K. M. Munshi, President, Bharatiya Vidya Bhavan.
The Yaddvas: Dr. A. D. Puralkar, M.A., LL.B., Ph.D., Bharatiya Vidya Bhavan.
Ancient Divisions: Shri Dhanaprasad Munshi, Bombay.
The Buddhist Settlements on the West Coast: Shri Mororeshwar G. Dixit, M.A., I.H.R. Institute, Bombay.
Gujarat under the Mauryas: Dr. Radhakumud Mukerjee, M.A., Ph.D., M.L.C., Lucknow University.
The Khatrapas: Shri Yashwant P. Shukla, M.A., Bharatiya Vidya Bhavan.
The Mauryas of Valabhi: Shrimati Krishna J. Vrij, B.A., Indian Historical Research Institute, Bombay.
Periplus of the Erythraean Sea: Shri Dhanaprasad Munshi, Bombay.

Part Two: Social & Cultural History

Ethnological origin of the Solankis: Shri Popat G. Shah, M.A., B.Sc., Accountant-General, Bombay.
Economic Conditions: Prof. K. H. Kamdar, M.A., Daroda College.
Maritime Activities: Dhanaprasad Munshi, Bombay.


Drama: Shri G. V. Joshi, Acharya, Bharatiya Vidya Bhavan.

Narrative Literature: Prof. A. S. Gopani, M.A., 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.

Price Rs. 12/- per copy on all orders booked before the 31st March 1943.

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3. To foster the cultural unity of all communities speaking Gujarati.
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BHĀRATĪYA VIDDYA
Vol. IV, Part II
May 1943

CONTENTS

ARTICLES:

SETH MEGHJIBHAI—A TRIBUTE .......................... K. M. MUNSHI
SOME ANCIENT CIVILIZATIONS OF THE WORLD B. J. WADIA
EARLY HOME OF THE ARYANS ................. K. M. MUNSHI
THE ALLEGORICAL DRAMA IN SANSKRIT ............. S. K. DE
INDUS CIVILIZATION ................................ A. D. PUSALKER
DATE OF YOGARATNĀKARA .......................... P. K. GODE
VESYA: SYNONYMS AND APHORISMS STERNBACH LUDWIK
SATYASAMHITA—A FURTHER STUDY .......... A. S. GOPANI
HINDU CULTURE IN MODERN LIFE ......... H. V. DIVATIA
VIKRAMADITYA: OUR PILLAR OF FIRE .......... K. M. MUNSHI
THE SERPENT AND THE BIRD ................. MARYLA FALK

MISCELLANEA:

THE THREE MOST PROMINENT PLACES OF SUN-WORSHIP IN ANCIENT INDIA ................. R. C. HAZRA
"A NOTE ON THE AJWĪKA SECT" .......... A. S. GOPANI
AIKŚVAKU DYNASTY .............................. S. P. L. NARASIMHAWAMI
THE DANDĀNAYAKAS SAIJANA AND BOSARI ........ DASHARATHA SHARMA

APABHĀRAMŚA GLEANINGS .................. HARIVALLABH BHAYANI

REVIEWS:

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

NOTES OF THE BHAVAN ........................... 231

EDITORIAL NOTES ................................. 242

AN APPEAL FOR A COLLEGE TO BE FOUNDED AFTER SHETH MEGHJI MATHURADAS ......... 218
"A NOTE ON THE ĀJĪVĪKA SECT"

In my previous articles on the "Ājīvīka Sect—a New Interpretation"¹ I had observed to the effect that the Ājīvīka 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-Pāṇijnian Ekadaśins 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 Buddhā 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 Honekle³ who failed, I humbly think, to understand the real meaning of the commentaries of Abhayadeva on the Bhagavati and Silākā on the Śūratāntā.⁴ The Jaina Church of Pārśvanātha's times suffered, no doubt, from lack of discipline as compared with that of Mahāvīra's times.⁵ The Ṛṣīkānā's word 'pāsavuccijja'⁶ which is used to denote the six 'disācas' that 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 Ājīvīka was only a new name given by Gośālaka to the comparatively corrupt Jaina school of Pārśvanātha. What is simply and correctly meant by Ājīvīka's word is that six followers of Pārśvanātha had proved infidels and joined Gośālaka. It means nothing more than that. The Ājīvīka 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 Śūratānta's commentary.⁷ 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 ordinal intellect, the identification of the Ājīvīka 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 Bhāratīya Vidyā (English), Vol. II, 2; Vol. III, 1.
² Bhāratīya Vidyā (English), Vol. III, 1; p. 59.
⁵ Bhāratīya Vidyā, Vol. III, 1; p. 57.
⁷ Bhagavatī Sūtra, loc. cit.

See fn. 5, above.

The statement of Śilānaka, 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 Śilānaka, 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 Ājīvīka school and the Digambara school.

A. S. GOPANI

AIKSVĀKU DYNASTY

My brother, P. V. Ramanujaswami, M.A., Director, Sri Venkateswara Oriental Institute, Tirupati, has recently drawn my attention to a paper on the Pre-Mahābharata Solar Dynasty written by Prof. D. R. MANKAD, M.A., and published in the "Bhāratīya Vidyā", Bombay, for May 1942. As I was interested in the subject, being engaged in the study of the Purāṇas 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 Purāṇas 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 Purāṇas since 1910. For arriving at satisfactory results, I had often to take up the study of the Vedas and the Avesta and later the Pali and the Mañjuśrī 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 Bhāratīya Itihasa Manḍali, Benares, is sheer waste of time, energy and money.

In the first place, it may be asserted that the Purāṇas and the Upaniard (eighteen each) are not mainly concerned with History or 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 Pāṇidhara, the holy Vyāsa. The early Purāṇas are greatly enlarged editions of that ancient work, the nucleus of highly critical value by the holy Vyāsa, which was ⁸

⁸ Which accounts for the fact that all the Purāṇas are attributed to the holy Vyāsa. An authentic account of the Purāṇas is found in two Purāṇas. It consists of only a few stanzas, I re-produce it here for the benefit of the readers.

Sūtra ๑๑—‘‘अतिशयस्य यथा व्यासः परशुरामायान’’

Dravya paryanā vā lomāthā: sūkṣmaḥ: pārśurāmāyaṇa: ๑๑

Bhramārāṇī śvarā: gandharvāyaṇa: pārśurāma: ๑๑

Abhivyayān s varṇāyaṇā: kādūryā vādāraṇāyaṇa: ๑๑

* * * *
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 Bhāsyāvadānīkathā. This is Mr. Pariter’s Dynasties of the Kali Age.

The Purāṇa-saṃhitā 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 36 years my attempt has been crowned with success, and that I have been able to recover the lost Purāṇa-saṃhitā. It is no exaggeration if I say that in the Saṃhitā, 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-saṃhitā 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 Saṃhitā itself have no material effect on the contents thereof. Comparison with the Saṃhitā itself is genuine and based on actual facts.

In the light of the Purāṇa-saṃhitā, the value of the different Purāṇas has to be assessed differently. Some Purāṇas, like the Agni, the Garuḍa, the Bhaviṣya and the Brahmaṇa-vairāgya, have no historical matter in them and are only Purāṇas in name. They are a slurr on the Purāṇas. Others like the Viṣṇu, the Bhāgavata, the Markandeya, and the Vāmanas are cognizant of the Saṃhitā and incorporate it partly in them. The rest which are very old, like the Viṣṇu, the Brahmaṇa, and the Matsya contain the Saṃhitā in them, either wholly or partially. It is these Purāṇas that helped me in the task of recovering the Saṃhitā. Of these the Vāyu-Purāṇa is the oldest and most valuable. The study of the Mahābhārata and the Harivāncha is essential for a student of the Purāṇas.

The Purāṇa-saṃhitā records various Rāja 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 Saṃhitā to the time of the Great Bhārata Battle extended to 56 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 dynamic list is made out in the place of several short ones, parallel to each other. I may cite the Pāṇcilā 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 Pāṇcilā (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 Aṅkṣvāku (Salar) dynasty is not free from it. But it is very difficult to discover the joints in this dynasty, as the materials are 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 Aṅkṣvāku dynasty from Śrī Rāma onwards with the help of two stories. They are the story of Māṇḍūka-kanyā in the Mahābhārata (Vanaprastha) and that of Hirananyābhā in the Praśnopaniṣat. I closed Kuśa’s dynasty with Hirananyābhā and considered the remaining portion of the dynasty as Lava’s. From the paper of Prof. MANIKKAD I learn that Dr. S. N. PRADHAN also reconstructed the dynasties in an identical way. Dr. PRADHAN records the names of two generations after Hirananyābhā and introduces three generations between Viṣrutavanta and Bhṛhadāla. This I hesitated to do. According to me Bhṛhadāla is the 47th in descent and the Great Bhārata Battle took place during the time of the 50th gene-

These stanzas supply us with a vivid description of the Purāṇa-saṃhitā it is divided into four pādas and extends to 4,000 ślokas. Elsewhere we find the names of the ślokas recorded. They are: 1. Prakriyāpāda 2. Anugāṇḍapāda 3. Upesāntapāda and 4. Upanvaṇḍapāda. The first of these, 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 1,000 ślokas, narrates the history of the dynasties of the kings and rājas 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 elaborately descriptive description of the ancient Indian tribes and the complicated genealogies of the dynasties of kings and rājas. 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 Saṃhitā, 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 Śrīdhāmapiṣṭika-saṃhitā.

The holy Vṛṣa composed his Purāṇa-saṃhitā at the time of the Great Bhārata Battle (c. 1945 B.C.). Sūta Lonaharāsya narrated his recension of it to the sādāsya sitting at the sātra (a kind of sacrifice) performed at the time when Adhīśmaṅkaṇa, the great-grandson of Janamejaya, was reigning at Hastināpura.
ration. Three generations are really wanting before Brāhadbala and the Bhāga-
vata supplies them. But in the absence of further corroboration, I hesitated to ac-
cept the authenticity of a single Purāṇa and that too the Bhāga-
vata.

I shall briefly explain the way in which I reconstructed the Aikṣvākū dynasty
or the so called ‘Solar’ dynasty (see Table). My study of the Purāṇas
convinces me that the dynasty consists of four branches which were inadver-
tently linked at three places into an unjustifiably long dynasty. I locate the joints
in the following places. The dynasty commences with Vivassvān. His son is Kṣu-
vata, who is commonly known as Manu Vaivassvata.1 This Kṣuvata is 11th in
descent or belongs to the 11th generation. The dynasty continues to 35 genera-
tions without interruption, i.e., up to Caṅcū’s eldest son, Vijaya who belongs to
the 45th generation (according to Vīrū and Brahmaṇda). 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 be-
longs to the 24th generation. From him the branch continues without break for
22 generations. The last Idāvīda, therefore, belongs to the 45th generation. The
second joint occurs here. Kṛṣṇārma, who is represented as the son of Idāvīda,
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 55th generation. In Kuśa’s
dynasty, again, there is a joint (according to Vīrū and Brahmaṇda). 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 Rivana, who, in his turn, was killed by Śrī Rāma.

2. Siśa of the Maithila dynasty was a contemporary of Śrī Rāma who mar-
ried her.

3. Satyavratya or Trāśākṣa and his son, Hariścandra, were the contempo-
raries of Viśvāmitra and Vasishtha and the latter’s son, Sakti, who were, in their
turn, the contemporaries of Sudāsa, his son, Asakha, and his grandson, Kalmāśpāda
or Mitrāsūla.

4. Mūlaka or Nārikavaca was a contemporary of Rāma Jāmadagnya (Parā-
sūrāma).

5. Sāla, Dala and Bala, the sons of Pārīyātra or Pārīṣat, were the contempo-
raries of Vāmadeva who was a contemporary of King Sahadeva and his son,
Somaka, of the IV Pāñcāla dynasty.

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

7. Hiranyanābha was a Sāmaṃgācarya of the Eastern school of Sāmanveda
and was a disciple of Pauṣyaṇījī.

8. Sunahlepá Ajigarta of the Bhārgava dynasty was a contemporary of
Hariścandra.

It is remarkable that Viśvāmitra and Rāma Jāmadagnya were not the con-
temporaries of Śrī Rāma (Dāsarathi) as set forth in the Bālakandapā of the Rāmā-
yya. I have given above a brief account of my conception of the Purāṇas and
the Aikṣvākū dynasty. A fuller discussion demands more space and time.

S. P. L. Narasimhaswami

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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.
<table>
<thead>
<tr>
<th>10. Vivasvan = Suren = Mārtrājña (8th Prajāpati)</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. Kṣaṇava (Manu Vaivasvata)</td>
</tr>
<tr>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>12. Bṛhadāva</td>
</tr>
<tr>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>(A) 13. Vīruṣa (Śāätā)</td>
</tr>
<tr>
<td>14. Puruṣājaya (Kakutatha, Hero of 6th Devāsura battle, Ādiśaka)</td>
</tr>
<tr>
<td>15. Anenas</td>
</tr>
<tr>
<td>16. Prīhu</td>
</tr>
<tr>
<td>17. Prāśaśa</td>
</tr>
<tr>
<td>18. Andhra</td>
</tr>
<tr>
<td>19. Yuvanāśa</td>
</tr>
<tr>
<td>20. Śravasta (Founder of Śravasthi)</td>
</tr>
<tr>
<td>21. Bṛhadāśa</td>
</tr>
<tr>
<td>22. Kuvāśa (Dhundhumān)</td>
</tr>
<tr>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>(B) 23. Kapilāśa</td>
</tr>
<tr>
<td>24. Ṛuraka</td>
</tr>
<tr>
<td>25. Viṣṇa (Dhūtsaka)</td>
</tr>
<tr>
<td>26. Bāhu = Yādavi</td>
</tr>
<tr>
<td>27. Sagara = Keśīni and Sumati</td>
</tr>
<tr>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>28. Ananājas (Paśća-raṇa)</td>
</tr>
<tr>
<td>29. Aśūmaṇi</td>
</tr>
<tr>
<td>30. Dīlπa</td>
</tr>
<tr>
<td>31. Bhagiratha</td>
</tr>
<tr>
<td>32. Śūta</td>
</tr>
<tr>
<td>33. Nābhdaga</td>
</tr>
<tr>
<td>34. Ambariṣa</td>
</tr>
<tr>
<td>35. Sīnuvāpi</td>
</tr>
<tr>
<td>36. Ayuṣyā</td>
</tr>
<tr>
<td>37. Rūpapāna</td>
</tr>
<tr>
<td>38. Sarvākāma</td>
</tr>
<tr>
<td>39. Śuddha</td>
</tr>
<tr>
<td>40. Aśāka (Keśtraja)</td>
</tr>
<tr>
<td>41. Mitramahā (Kalahasipāda)</td>
</tr>
<tr>
<td>42. Urukāma</td>
</tr>
<tr>
<td>43. Mīśaka (Nārīkavaccha)</td>
</tr>
<tr>
<td>44. Sataraṇa</td>
</tr>
<tr>
<td>45. Īdvaṇa</td>
</tr>
<tr>
<td>23. Drṛhasa</td>
</tr>
<tr>
<td>24. Harṣaśa</td>
</tr>
<tr>
<td>25. Nīkumbara</td>
</tr>
<tr>
<td>26. Sānhatāśa</td>
</tr>
<tr>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>27. Keśīni</td>
</tr>
<tr>
<td>28. Pṛṣenajit</td>
</tr>
<tr>
<td>29. Yuvanāśa = Gauri</td>
</tr>
<tr>
<td>30. Māṃduli = Bindumati</td>
</tr>
<tr>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>31. Purukṣa Ambaraśa Mukukunda</td>
</tr>
<tr>
<td>32. Trādasāya Yuvanāśa</td>
</tr>
<tr>
<td>33. Sanshottva Harita (Haritas)</td>
</tr>
<tr>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>34. Anarauya (killed by Rāvaṇa) Vagguvṛddha (-vṛddhas)</td>
</tr>
<tr>
<td>35. Trādasāya</td>
</tr>
<tr>
<td>36. Harṣaśa = Drśadvatī</td>
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<tr>
<td>37. Sumati (Vasumata)</td>
</tr>
<tr>
<td>38. Trīkṣaṇavan</td>
</tr>
<tr>
<td>39. Trīṣṇaruṣa</td>
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<tr>
<td>40. Sutryavat (Triśākṣa) (Triśākṣa)</td>
</tr>
<tr>
<td>41. Harṣakandra</td>
</tr>
<tr>
<td>42. Rohita</td>
</tr>
<tr>
<td>43. Harita</td>
</tr>
<tr>
<td>44. Cācutu</td>
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<tr>
<td>45. Vijaya Sudēva</td>
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**Genealogical Table of the Ikṣvāku Dynasty**

<table>
<thead>
<tr>
<th>(C) 28. Bāhikṣetu Sakti Dharm</th>
<th>29. Kṛṣṇarman</th>
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<tbody>
<tr>
<td>30. Vāvanāha = Yāsoda</td>
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<tr>
<td>31. Dīlπa (Khaṭvāṅga) = Sudakṣiṇa</td>
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<tr>
<td>32. Rāghva (Dīrgubāhu)</td>
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<tr>
<td>33. Āga = Indumati</td>
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<tr>
<td>34. Dārātha = Kaushalyā, Kaikēyī &amp; Sumitṛī</td>
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<td>---------------------------------</td>
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<tr>
<td>35. Rāma = Sītā Bhūrata Lalguṇa</td>
<td>Satrugna (Killed Rāvaṇa)</td>
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<tr>
<td>36. Kusṭa (Founder of Kuśāvatī)</td>
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<td>37. Atithi</td>
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<td>38. Nieśtha</td>
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<td>42. Kṣemadhavan</td>
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<td>43. Deśvāika</td>
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<td>44. Atripa</td>
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<td>45. Pārśva (Pariṣṭhit)</td>
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<td>46. Candravāla (Salu) Dala Bala</td>
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<td>47. Tānḍāpāna (Vajraāha)</td>
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<tr>
<td>49. Bhāṭaṇa</td>
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<tr>
<td>50. Śrītavya (killed in the Great Bhūrata Battle)</td>
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<td>51. Viśvasāhā</td>
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| 52. Hīraṇyavāhā (Eastern Sāmāghicī)}
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<td>Mithi (Janaka)</td>
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<td>Igavīḍā (Daughter)</td>
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<td>Vira (Founder of Vaisāki)</td>
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**Note:**

Kings of Ayodhyā

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<tr>
<td>B</td>
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<tr>
<td>C</td>
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<td>D</td>
<td>36 - 45</td>
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<td>E</td>
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Kings of Śrīvatsa

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<td>D</td>
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Kings of Kusasthali

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