II. THE PURANAS.

The Purāṇas, or more strictly the Mahā-purāṇas, are eighteen in number. These are the recognized works of Purānic literature. Besides these there are some other works going by the name of Purāṇa, but their genuineness as such is open to doubt. Śīva-purāṇa Nilamata-purāṇa, Devibhāgavata, Garga-saṃhitā etc. belong to this class. But on this account, the historical value of these works should not be under-estimated, as they are the only sources throwing light on some points not explained in the recognized Purāṇas. Even in the recognised Purāṇas there are works which are of no value from the historical point of view. The eighteen Purāṇas¹ are:

1. Mahābhārata
2. Śāṅkara
3. Skandha
4. Bhāgavata
5. Bhāgavata
6. Vīmaśca
7. Sūrya
8. Gitā
9. Purāṇa
10. Padma
11. Mahābhārata
12. Gitā
13. Mahābhārata
14. Padma
15. Mahābhārata
16. Gitā
17. Mahābhārata
18. Gitā

The grantha-saṅhya (total number of verses) of these Purāṇas is noted in some of them. As a matter of fact, the correctness of these numbers is questionable. No existing Purāṇa (either in print or manuscript) possesses the mentioned extent. Perhaps the numbers include a vide margin for future additions. They therefore deserve no serious consideration.

The nature of these Purāṇas is such that from the time of their birth they served as religious manuals, though the word ‘Purāṇa’ originally meant an authenticated history (including geography). The chief function of the Purāṇas has come to be to explain elaborately the benefits of religious ceremonies, such as dāṇams, tratams, tīrtha-yātras, pīṭ-śrūddhas, etc. Nādi-māhātyams and kṣetra-māhātyams also formed part of them. Indeed they are the manuals of the purohit-class who have to instruct the people in religious ceremonies.

In spite of this, portions of the Purāṇas, or strictly the early Purāṇas, are still ‘Purāṇa’ in the original sense of the word. The priestly class was thus sensible in producing the present Purāṇas. It is the great fortune of India that the original function of the ‘Purāṇa’ is still preserved in these Purāṇas or at least in some of them. Indians thereby possess the recorded history of their

1. There is a mnemonic verse which helps us in remembering the names of the 18 Purāṇas.

    सदैव सहृदय शैव सबबुधयः
    अपनाति पुराणानि भ्रमणमात्रमेव च

    Here the initial letters of the names of the work are enumerated.

2. They are gifts to Brahmans.
3. Feeding Brahmans with a number of dishes.
4. In these and in the pīṭ-śrūddhas also, worship of Brahmans with gifts in cash and kind and feeding them form the principal theme.
country extending as far back as 4000 B.C. Thus the subject matter of the early Purāṇas divide itself into two parts, viz (1) the religious or the main part and (2) the historical or the secondary part. The historical material, though it occupies a subordinate position in the book, is more important to the scholar and the historian as it supplies him with matter for the construction of his country's past. From the stand point of this historical material, the Purāṇas fall into three groups. The first group, consisting of Vāyu, Brahmānaṇa and Matsya-Purāṇas contain nearly all the historical material — almost in verbatim terms — handed down through tradition from times immemorial. The second group comprising Vishnu, Bhāgavata and Vāmana Purāṇas, contain the material in a condensed form, without agreement among themselves or with those of the first group. Vishnu reproduces it mostly in prose and Bhāgavata in poetry. The peculiarity of Vāmana is that it supplies material different from the others. The third group embracing most of the remaining Purāṇas contains very little matter of historical value. The Agneya and the Gāruḍa form a separate and inferior group by themselves. The Agneya is a conglomerate of separate works on Grammar, Phonetics, Rhetoric, Medicine etc. Gāruḍa mostly treats of mantra-śāstra and its Uttarākhaṇḍa is filled with the description of the imaginary Preta and Naraka worlds.

The authorship of the eighteen Purāṇas is traditionally attributed to Vyāsa, Krishna Paṛāśara. The language, the style and the contents of the different Purāṇas are so dissimilar that they believe the tradition. It will be explained in the following section why such a tradition established itself.

III. THE PURĀNA-SAMHITA.

The Vāyu-purāṇa (as well as the Brahmāṇḍa-purāṇa) furnishes us with the information that Vyāsa, Krishna Paṛāśara wrote the Purāṇa-samhita. The school of Aitihāṣikas and the Purāṇa-samhita are described in a few stanzas which are found verbatim in the Brahmāṇḍa-purāṇa also. As they are only eleven in number. I reproduce them here for the information of the readers.

LX

The teachers of the Purānic school are called the Aitihāṣikas. The line of Aitihāṣikas is thus described:— Vyāsa Krishna Paṛāśara initiated Sūta Lomahāraṇa in the Jaya-samhita (the original of the Mahābhārata) and in the Purāṇa-samhita. Sūta Lomahāraṇa, in his turn, initiated his own son, Ugraśrava in the Ithāṣa (i.e., Jaya-samhita) and six other disciples in the Purāṇa (Purāṇa-samhita). The six disciples are (i) Sumati Atreyā (ii) Akṣāra Kaśyapa (iii) Agnivarcas Bharadāvājya (iv) Mitrayu Vāsiṣṭa (v) Somadatta Sāvarṣi and (vi) Sūtarāj Śāṃsāpāyana.

Vyāsa Krishna Paṛāśara wrote the Purāṇa-samhita with information derived from Akhyānas, Upākhyānas, Gāthas and Kaṇa-vākyas which were handed down from generation to generation by means of oral tradition. Some of these were in verse form. His study and proficiency in them enabled him to write the Purāṇa-samhita which he taught to Sūta Lomahāraṇa. On this account, the Samhita came to be known as Sūta's recension. Of the six disciples of Sūta, only three became promulgators of their own Samhitas. Kaśyapa and Sāvarṣi had their own different Samhitas while Śāṃsāpāyana had his own peculiar one. The original Purāṇa-samhita of Vyāsa Krishna Paṛāśara, thus developed into four recensions. Of these that of Śāṃsāpāyana was peculiar being in the form of a dialogue and differed in this respect from the other three which were in the form of a continuous narrative. These four recensions, however, differed very little from each other in subject matter. They are said to be in the form of mere variations of the same text like the śākhas of the Vedas and almost possess verbatim agreement with one another. Each Samhita consisted of four sections called pādas and each Samhita, excepting Śāṃsāpāyana's comprised 4000 ślokas or stanzas.
Elsewhere the Vāyu-purāṇa (also Brahmāṇḍa) records the names of the four pādas thus—

\[
\begin{array}{ll}
\text{प्रकरण यथा: पत्रः क्रियस्तु परिमाणः.}
\end{array}
\]

\[
\begin{array}{ll}
\text{अनुसार उपोद्धात उपसंहर एव न} & \| 12 \|.
\end{array}
\]

\[
\begin{array}{ll}
\text{एवं हि परायर्थः} & \text{**} \times 1
\end{array}
\]

(Vāyu-P. I. iv.)

They are (i) Prakriya-pāda (ii) Anuṣaṅga-pāda (iii) Upōdghāta-pāda and (iv) Upasanīhāra-pāda.

IV. Search for the Purana-samhitā.

The facts presented above regarding the Purāṇa-samhitā clearly show that the work relates genuine history constructed from pure historical tradition unadulterated with any sort of religious beliefs. Being the work of Vyāsa-Kriṣṇa Parāśara, it must have been composed about 1940 B.C., the date of the Great Bhārata Battle being 1945 B.C. It will be shown below that this date is arrived at from a computation of the data supplied by the Appendix-chapter to the Purāṇa-samhitā. This Samhitā is thus older than the Atharva-veda, the Brāhmaṇas and the Upaniṣads. Only the Rig-veda Samhitā is older than the Purāṇa-samhitā. The latter is necessary for understanding the allusions found in the Rig-veda Samhitā, which abounds with them. Hence it is said—

\[
\begin{array}{l}
\text{तत्साधुसृष्टियोऽथिवं सर्वप्रेग्येऽं}.
\end{array}
\]

The Purāṇa-samhitā is thus the oldest historical record of the world.

It is a pity that such a precious work should be lost to the world. The first and foremost business of every educationist of India must be to search for it and recover it. That monumental work of reference, the Catalogus Catalogorum of Ih Aufrecht, fails to record it. The various reports on the search for Sanskrit manuscripts by eminent scholars instituted by the Government fare no better. No list of public or private libraries contains the name of the work. It is needless to detail here the fruitless attempts made for its recovery not only in our country but also abroad. It may firmly be affirmed that no manuscript of the Purāṇa-samhitā exists in any country.

V. My Attempts to Restore the Purana-samhitā.

An attempt to recover and restore the Purāṇa-samhitā was suggested to me—though vaguely—by two things, and I entertained hopes of recovering it as early as 1915, the fifth year of my Purāṇic studies.

First, from my memory of the contents of the Purāṇas, in the study of which I spared no pains, I found that some stanzas are repeated verbatim from some other Purāṇas. This repetition, I thought, must have some significance.

Secondly, Mallinātha, in his Sañjīvini on the first stanza in the Rāghuvaṃśa, remarks—

\[
\begin{array}{l}
\text{दूरी शोभारुपराणःहन्त्यायं पापातीपरिवर्त्याकार्यं}.
\end{array}
\]

Here Mallinātha styles Vāyu-purāṇa as Samhitā and it struck me that this statement must have some significance. The Vāyu-purāṇa, perhaps, has some close relation to the Samhitā.

Keeping these facts in my mind, I began to examine the ślokās which were repeated in different Purāṇas. Staunch sectarian Purāṇas, like Padma, Kīrma, Līlīga, etc. do not contain these stanzas. Those like Vishṇu, Mārkandeya, etc. contain very few of them. Matsya and Harivaṃśa (although the latter is not a Purāṇa) contain hundreds of stanzas in common with Vāyu and Brahmāṇḍa, while these last Purāṇas have thousands of stanzas in common though they are not in a continuous line. A careful study of these scattered common passages reveals a continuity and sequence in the subject matter. This induced me to copy the common passages in the different Purāṇas in parallel columns on big sheets. I first treated in this manner the account of the Yādava dynasty in the Brahmāṇḍa, Vāyu, Matsya and the Harivaṃśa. In the common text I observed a closer resemblance between Brahmāṇḍa and Vāyu on the one hand and between Matsya and Harivaṃśa on the other. This arrangement in parallel columns revealed certain omissions here and there—which occasionally appeared to have been intentional. When I made sufficient progress in the formation of the parallel text, I was convinced that the common portion was the Purāṇa-samhitā.

But there was some difficulties which had to be got over before the thesis could be established.

(A.) The first difficulty was that the common portion to Vāyu and Brahmāṇḍa purāṇas numbered 7557 stanzas. The two lacucae in the Brahmāṇḍa purāṇa extended to 826 stanzas. So the total of the common stanzas come to 8383—a number slightly more than twice the expressly stated extent (4000 stanzas) of the Purāṇa Samhitā. This has come about in the following manner. The priestly caste deliberately incorporated in the Purāṇa Sanhitā, portions relating to subjects not coming strictly within the purview of the Sanhitā but to which they wanted the lay people to attach equal importance with it, such as the worship of the Gods like Vishṇu, Nilakaṇṭha etc., (like stotras, stava etc.) the offerings to the dead (śraddha), Astrology and so forth. The Sanhitā must be wholly Purāṇic or historical in content and anything not Purānic in nature must be considered as extraneous to it and scrupulously eschewed. Such portions have been carefully removed by me and the genuine Sanhitā restored. This work of separating Purānic (historical) matter from the non-Purānic is a very difficult one requiring minute study, vast experience, great discrimination and immense precaution in the worker. Dexterity in this work may be likened to the gift of the swan in separating milk and water.

(B.) The next difficulty was with regard to the conflicting synchronisms. Though alarming at first, this reduced itself to be only apparent on a thorough understanding of the correct order of the contents. The neglected condition of the Purāṇas led to veritable misunderstandings which in their turn led to wrong readings. As a result, for instance, the Pañcāla chronology,
which consisted of five contemporary dynasties is misrepresented as a single dynasty, tagging on one to the other. Similarly the Alksvåkava dynasties, which are really five different contemporary branches, are joined together into a single whole. How can synchronisms be established with such genealogies? The corrected chronologies wonderfully corroborate the synchronizations. The task of discovering the knots or joints and rearranging the parallel genealogies is no easy one. A thorough acquaintance with the deeds of the royal and rshi personages with their inter-relations is the only key to it; but this demands a wide study of the vast literature. In truth, the study of the Rg-veda for this purpose occupied eight years of my time. I find from experience that the critical student of the Rg-veda is at present helpless as the commentators and translations rather mislead than lead him along the right path, as the authors of these had themselves no historical knowledge of the times and of the personages whose stories they were interpreting. The same rik about the same person means one thing for them in one place and quite another thing in another place. They interpret proper nouns as common nouns. I could note down many names of towns, rivers, mountains and tribes in the Rg-veda which were not explained by Vedic scholars, Indian or foreign.

Next in importance to the Rg-veda in the Mahabharata, that treasure-house of innumerable episodes, a knowledge of which is of great help in deciding historical matters. But the difficulty with these stories is that they are not all reliable. Some of them are later additions, but on that account the value of the Mahabharata for the purpose cannot be neglected.

The Taithiriya and the Maitriya-samhitas, the Tandya, the Altareya and the Satapatha brahmaas, the Chandogya, the Purana and the Bhadraranya upanisads and some of the important Anuhramanis and Parasisas come next into consideration after the Mahabharata. One point with regard to the Taithiriya and the Maitriya-samhitas is worthy of note. The first three Puranas (or purapthkas) of the Maitriya-samhita corresponding to the first four prasnas of the Taithiriya samhita form the real Samhita portions for the Charakadhvanyus usually known as the Black Yajur-veda. This portion, I hold, is older than the Rg-veda.

(C.) The corroboration of allusions was another difficulty. It lay in distinguishing and discriminating names of personages with similar or identical spelling. The neglected Puranic texts mixed up such names and a world of confusion arose in consequence. For instance, Bharadvaja (G. 21), disciple of King Dhanvantari (G. 20) of Kasli, Bharadvaja (G. 33), the adopted son of the famous King Bharata (G. 32), and again Bharadvaja (G. 52), the contemporary of King Hiranyakashipu (G. 52) of Kosala are identified and treated as one and the same person. A deep, detailed and critical knowledge of the vast literature is essential in dealing with such complex matters.

1. See my "History of the Panchala (Vedic period.)"

(D.) Questions of metre and language also demanded attention. Irregularities in metre and language occur which help in the work of restoration of the Purana-samhita. With their help, the older material can be distinguished from the later. They also suggest the process of pratisaikaka. In ancient days, all popular literature was written in the dialect of the educated class. The two great medical treatises the Caraka-samhita and the Susruta-samhita lead to this conclusion. They are both pratisaikaka works. In the same manner the Purana-samhita also appears to have undergone the process of pratisaikaka. This explains the differences in the spelling of proper names in different texts, e.g. शाबंधरण गुरुगम्यत.

I have described above some of the main difficulties encountered in restoring the Purana-samhita and the methods adopted by me to overcome them. I am glad to announce that I was able to restore the Purana-samhita after thirty years of patient labour with an unbiased mind in acquiring an intimate knowledge of the vast literature. I started the work in 1915 which bore fruit in 1942.

VI. THE RESTORED PURANA-SAMHITA.

There can be no doubt that the Purana-samhita is worth the time and labour spent upon it when we see that its contents are genuine history. The study of the Purana-samhita opens up a new vista of knowledge and drives away superstition, credulity and belief in superhuman powers. Its contents are logical. I shall adduce some instances but refrain from giving reasons for want of space.

(i) The Purana-samhita omits fictitious episodes and relates only historical ones. The birth and parentage of Sakuntala or Sakuntalapakya, Videvamtrayagaraksha of the Ramayana, Kirtiirbihatha of the Brahmanas are fictitious episodes and are consequently omitted in the Samhita. They were invented to attribute superhuman powers to the Brhumans.

(ii) The Purana-samhita exhibits the basic facts upon which the superstitious stories of religious bigotry have been based attributing superhuman powers to some personage or deity. The metaphor of the lotus for instance, in the geography portion of the Samhita is developed into the story of Padmanabha, wherein a lotus creeper is conceived as issuing forth from the navel of God Vishnu with God Brahman seated in a lotus at the end of the creeper. The three worlds, Svarga, Martya and Patala located by the Purana-samhita on this earth — one beyond the other from North to South — are transferred outside the world and placed one below the other in a vertical manner, Svarga above and Patala below the Martya, both beyond the scope of human vision.

(iii) The Purana-samhita records the families, the lives and deeds of ancient heroes who are transformed into immortals in the Rg-Veda. About 25 to 30 generations (G.), i.e. 9 to 10 centuries intervene between the actual

1. Compare the statement of the Caraka-samhita with the Samhita-sutra. xxx 84; Cikitsasth. xxx 324.)
performances of the ancient heroes and their incorporation in the Rg-Veda. It is worthy of note that the earlier the mantra, the more heroic and less divine will be the deeds depicted. The human nature of the heroes gradually melted away and was replaced by the divine nature. Compare, for instance, the hymns of Gṛṣṇamada (G. 18) with those of Bharadvaja (G. 33) and the latter with those of Vāmadeva (G. 46).

(iv) In the Purāṇa-sahihita, the Rṣis are depicted as mortal human beings of mortal nature, and their lives and doings, as purely human. They are styled as the authors of their poetical and prose compositions. The Vedas are not revered texts and superhuman powers are not attributed to the Rṣis.

(v) The ten incarnations of God Vishnu are unknown to the Purāṇa-sahihita. The idea of incarnation itself is foreign to it. Varāha, Narasimha and Vāmana are three of the twelve Devāsura battles. The Samhita mentions Rāma Dāssarathī and Kṛṣṇa Vāmadeva as mere heroic kings without any special divine nature in them. The names Matsya and Kūrma are not found in the Samhita.

(vi) The Yuga division of time, so common in works on Astronomy, is not known to the Purāṇa-sahihita. The Samhita explains the Yuga as a period of five years, each year in it having a separate name for it. Lagadha also explains Yuga in a similar way. The Purāṇa-sahihita uses the words kṛta, treta, and dvāpara in its own peculiar way. The stages in the development of the civilization of the human race are termed siddhis. The different siddhis are distinguished by different names. The first stage is called the kṛta-siddhi. Next came tretamukha-siddhi, treta-madhyā-siddhi, and treta-anthya-siddhi in order. The last is dvāpara.

The term kali is not mentioned in the Purāṇa-sahihita. Thus for the Aitihāsiki, there is only one series of kṛta, treta, and dvāpara from the creation to the destruction of the world. The terms kalpa, manvantara and mahāyuga are unknown to the Aitihāsikas and the Purāṇa-sahihita. These terms are invented by Astronomers who have to deal with large periods of Years in their calculations from the beginning of the Universe.

These are a few of the notable points about the Purāṇa-sahihita. There are several others of equal interest but space forbids me from mentioning them here.

VII. THE CONTENTS OF THE PURĀNA-SAHIHITA.

The Purāṇa-sahihita, as restored by me, consists of all the four pādas, viz. (i) Prakriya-pāda, (ii) Anuṣaṅga-pāda, (iii) Upodgātha-pāda and (iv) Upasamhāra-pāda.

Prakriya-pāda is mere cosmogony as conceived by the Aitihāsikas. Though this is not real history in the modern sense, to the ancient Aitihāsikas, Purāṇa is not complete without a description of the creation and the destruction of the Universe. For them, history must begin with creation and end with the destruction of the Universe. The last or Upasamhāra-pāda describes the end of the Universe and history. These two pādas are small ones, consisting of five and three adhyayas respectively and comprise 300 and 125 stanzas in order.

Actual history begins with the second pāda. Here again, the childhood of the human race forms the preface. The first stage of the human race is that without shelter to live in and without prepared food to live on. Then comes the second stage in which the human beings learned to collect honey and wild grains to feed on and to build huts to live in. The evolution of the tribes takes place in the third stage. All this belongs to the prehistoric period. Then follows the history of the various dynasties. This is followed by the geography of the world as known to the Aitihāsikas. The three lokas, Svarga the (heaven) Martya (land of mortals) and Pātala (the nether world) are located only on the surface of the earth. The geography covers nearly two-thirds of the pāda. The pāda closes with the dynasties of Uttanapāda and Havirdhāna.

The third or Upodgātha-pāda begins with description of the Ancient Indian tribes which are nearly sixty in number. The tribes are grouped into four Prajā-sargas, viz. (i) Iṣvara-praja-sarga (ii) Dharm-praja-sarga (iii) Kasyapa-praja-sarga and (iv) Pulaha-praja-sarga. Then follows the description of the royal dynasties which fall into two great groups, (i) The Aikṣvākas and (ii) the Ailas. The latter is subdivided into (a) the Yādavas (b) the Turvasus (c) the Druhyus (d) the Anavas and (e) the Pauravas. These include the Kṣatriya-vādas a dynasties which Kṛṣṇa dynasty admitted into Brahmanism, such as the Hārātas, Vṛṣṇivātras, Mudgālas, Maitreya, Kāyas etc. The total number of dynasties recorded in the Purāṇa-sahihita come to nearly one hundred. The Purāṇa-sahihita records the history of 50 generations from the beginning to the time of the Great Bharata Battle (c. 3600 to 1900 B.C.). Subsequently an Appendix chapter, called the Bhavisyad-rajānukirtana, was added at the end of this pāda bringing the chronology down to 300 a.d. This Appendix, though it is a later addition, is very important as it immensely helps us in fixing the dates in the early period of our country's history. The Appendix records the duration of the reign of each king and the duration of each dynasty, as well as the dynastic totals.

The following is a concise synoptic exhibition of the contents of the Purāṇa-sahihita, chapter by chapter.

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X | 42 | Situation of the Jambu-dvīpa.
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XV-XVIII | 239 | The nine Vṛṣas.
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III. UPOGHATA-PADA.

Ancient Indian Tribes.

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Ch. | St. | Subject - matter |
--- | --- | ---
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APPENDIX-CHAPTER

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The Purāṇa-samhitā was written by Vyāsa, Krishṇa Pārāśara who wrote also the Jaya-samhitā, the kernel of the Mahābhārata. He was a contemporary of the Mahābhārata Battle. So the date of Vyāsa Krishṇa Pārāśara and his two Samhitas. The Appendix or Bhaviṣyadrājñānuhirtana, though it is not the work of Vyāsa, greatly helps us in fixing the exact date of the Great Bāhrathra Battle. The importance of the Appendix lies in this and in fixing the events that followed it. The Appendix furnishes the duration of each king's reign with the dynastic totals. There is no real discrepancy in the facts noted in it and the so-called discrepancy is only apparent due to scribal errors.

King Somadhi succeeded his father Sahadeva, (son of Emperor Jarāsandha of Magadha when the father was killed in the Great Bāhrathra Battle. This Magadha dynasty goes by the name of the Later Bāhradratha dynasty which comprises 22 kings who reigned for a period of 1000 years.

Who are the successors of the Later Barhadrathas of Girivṛaja? Some scholars (and I too for some time) believed that the Pradyotyata were their successors. This is a mistake. The Pradyotas ruled at Avanti in Malwa and they were the successors of the Vīthotra dynasty of Avanti. Munika (or Punika) killed his master, the last Vīthotra king and placed his son, Pradyota, on the throne of Avanti. The Pradyota dynasty was exterminated by the Magadha Emperor Mahapadmananda. So the Pradyotas did not come between the later Bāhradrathas and the Śaśiṇāgas who were originally kings of Vārāṇasi or Benares. The Śaśiṇāgas overthrew the power of the later Bāhradrathas at Girivṛaja and occupied the throne of Magadha.

That the Pradyotas never preceded the Śaśiṇāgas is clearly proved by the following synchronisms:

1. Buddha was the contemporary of King Vīvīśāra and his two sons, Darśaka and Ajātāśatru. 2. King Udayana of Kauśāmbe was born on the same day on which Buddha is said to have been born. 3. King Pradyota was the father-in-law of King Udayana of Kauśāmbe who also married the daughter of King Vīvīśāra of Magadha and sister of King Darśaka. 4. Buddha died in the
The eighth year of King Ājātaśatrū's reign, who, out of fear of invasion by King Pradyota of Avanti, had the walls of his fort repaired.

The above facts prove beyond all doubt that Buddha, King Pradyota of Avanti, King Udayana of Kanśāmbi and King Vivisāra and his two sons, Dāsaka and Ājātaśatrū of Girivraja were contemporaries. Thus the Pradyotas of Avanti were the contemporaries of the later Saiśuṅgas. The Saiśuṅgas were succeeded by the Mauryas; the latter by the Śāṅgas and these by the Kāņvas who were overthrown by the Andhras of Pratiśhṭhāna. The Andhras extended their empire to the east coast of India as far north as the Mahānadi-delta where they came in contact with Magadhā.

The Saka-Satrapas extended their conquests towards the south as far as Malwa where they came in contact with the kings of Ujāyinī, who they defeated and made Ujāyinī their capital. This brought the Saka-satrapas in direct conflict with the powerful Andhras of Pratiśhṭhāna. The most noteworthy feat of the Saka-satrapas is the defeat of the Andhra King, Hāla or Sālivāhana, at the very beginning of his reign which thus terminated in one year. The Saka kings commemorated their success by establishing an era, called the Saka-nṛpa-hāla or briefly the Saka era. This Saka-Andhra rivalry continued for some generations more. The point worthy of note is that the reign of King Hāla marks the beginning of the Saka era.

The following computation results from the above facts:

<table>
<thead>
<tr>
<th>Event</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>The late Bārhadrādhas</td>
<td>1000</td>
</tr>
<tr>
<td>The Saiśuṅgas</td>
<td>363</td>
</tr>
<tr>
<td>The Nandās</td>
<td>100</td>
</tr>
<tr>
<td>The Mauryas</td>
<td>137</td>
</tr>
<tr>
<td>The Śāṅgas</td>
<td>112</td>
</tr>
<tr>
<td>The Kāņvas</td>
<td>45</td>
</tr>
<tr>
<td>The Andhras up to King Hāla</td>
<td>261</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2018</strong></td>
</tr>
</tbody>
</table>

Śaka Era begins in 78 A.D. So the date of the Great Bārhāṭata Battle is 2018–78 + 1 = 1941 B.C. 1

The two Samhitās (Purāṇa and Jaya) were written after the Great Bārhāṭata Battle. Allowing five years for their composition, the date of the Samhitās would be 1936 B.C.

**The Date of the Appendix Chapter**

One chronological portion of the Appendix, records at the close that while the Gupta Kings were reigning over Magadhā, Sāketa and Prayagā along the Ganges, Māṇidhāṇyajas were ruling over Kosala, Andhra, Iuṇḍita and

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1. The dynasty period of the later Bārhadrādhas is given above as 1060; but the total of the regnal years of the kings comes to 1004. So the date may be pushed back to 1945.