CHAPTER IV

RELIGIOUS ASPECT OF THE KĀDAMBARĪ

The people of India, by and large, led a religious life during the epoch when Bāṇabhaṭṭa lived. At the then society, complete tolerance appears to have prevailed in matters of religion. Besides worship of the Brāhmaṇical Trimūrti of Brahman, Viṣṇu and Śiva, people had full freedom to engage in worship of different deities according to their choice. In the context of the religions of the people of the then society, Kādambarī refers to the followers of the traditional Vedic religion as well as the existence of the various religious sects. In the following pages, a humble attempt has been made to analyse the religious life of the then society as portrayed in the Kādambarī.

Vedic Practices:

In the Kādambarī, many important aspects regarding followers of the Vedic religion can be collected.

Bāṇabhaṭṭa has furnished both hermit and royal life in his work Kādambarī. Through the description of the hermitage of Jabāli, the author has depicted the religious life of the people who lead the forest life in the then society. It is noted that sage Jabāli, while performing the customary ablution, offered his oblation to Śiva with red lotuses placed in a vessel of lotus-leaves. The hermitage of the sage was redolent with the odour of the half-cooked purodaya rice-oblation. It was resounding with the noise made by the fire-ashes.

1. aśyarmānāhariharapitāmaham

2. raktāraavindairmalini patrapuṭena bhagavate savitre dattvārghamudatishthati

3. apakwapurodayāśapuṇyaaparimalāmoditam

Kād., p. 71
Ibid., p. 68
Ibid., p. 71
to the continuous oblations of melted-butter in it. The crowds

4 The sages worshipped the divine Pitrās. Bṛhaspati, Viṣṇu and Śiva were also worshipped there. In that hermitage, the ritual of Śraddha was being explained. sacrifice lore was being expounded, the science of ethics was being studied, various types of books were being read and the importance of the various Śāstras were being discussed.

5 Banabhaṭṭa has given an elaborate description of Śūdraka’s daily worship. King Śūdraka completed his bath, put on a pair of clean white garments. Then he made offerings of waters to the manes and having saluted the sun with a handful of water followed the recital of sacred verses, he went to the idol-sanctuary. He performed there the worship of Lord Śiva and then he came out from and observed the customary worship of Fire. It is noteworthy in the context that in the ancient Indian society a house holder was enjoined to perform the five daily sacrifices, i.e. the pañcamahāyajñā. These were bhūtayajñā, i.e. the sacrifice to beings, nṛyajñā, i.e. the sacrifice to manes, pitṛyajñā, i.e. the sacrifice to the fathers, devayajñā, i.e. the sacrifice to the deities.

4...avicchinnājyadhrāhūhiḥutabhughjaṅkāramukharitam....
5...upacaryamāṇātithivargam....
6...puṣyamāṇapitṛdaivatam....
7...arcyamāṇahariharapitāmaham....
8...upadisyamānasaśraddhakalpaṁ, vyākhyaṁānmayajñāvidyam, vācyamānaviśvidhapustakai̇, vācyamāṇasakalasāstrārtham....
9...nivartitabhiseko...........dhavale paridhāya dhautavāsasi........
10...sampāditapitṛjalakriyo mantrapūtena toyāṇjalīṇā divasakaramabhipramadagrahāgamamat/...
to the gods and the *brahmayajña*, i.e. the sacrifice to the Brahman Veda.\(^{12}\) Amongst these, *pitrpayajña*, i.e. offering libation of water every day to the deceased ancestors was daily observed by king Śūdraka.

While describing his genealogy, Bāṇabhaṭṭa has stated that his ancestor Kubera was a habitual *agnihotra* and always offered oblation to the sacred fire. It is also described that the people in the hermitage of the sage Jābali too observed the *agnihotra* rite where it is stated that the *kuśa* grasses were strewn on the altars of the *agnihotra* sacrifice.\(^{13}\) This sacrifice is to be performed twice daily with the oblation of milk into the fire. In the evening, the first oblation offered to Agni, the second to Prajāpati. Similarly, in the morning, the first oblation is made to Sūrya and the second to Prajāpati. As the first oblation in the evening is offered to Agni, therefore, it is called *agnihotra*.\(^{14}\) In the *agnihotra* rite, the oblation consists of milk and a milk cow is reared for that purpose called *agnihotra gābhi*. The Kādambarī also refers to these cows which are called *homadhenu*.\(^{15}\)

Bāṇabhaṭṭa’s ancestor Kubera was often engaged in the performance of the Soma sacrifice.\(^{16}\)

The author has referred to certain hymns or mantras which are recited in different religious occasion. Mention may be made in context about the *aghamaṛṣaṇa* hymn. Bāṇabhaṭṭa has referred to:

\(^{12}\) adhyāpanām brahmayajñāḥ pitryajnastutarpanam /
  homo daivo balirbhauto nryajno’stithipujanam //
  MS., 3. 70

\(^{13}\).....agnihotravedīvikīryamāṇaharītkusām.....
  Kād., p.82

\(^{14}\) cf. IAB” P.154.

\(^{15}\) (a).....nersyākalāheṣu stanasparśo homadhenuṣu.........
  Kād., p.73

(b).....yasyāmābadhyamāṇadhyānakeśaduḥhyamāṇahomadhenuṣuṣudhāduḥhāraḥ
  Ibid., pp.81-82

\(^{16}\) uvaśa yasya śrutīśantakalmaṣe sada puroḍāsāpavītriādhare /
  sarasvatī somakaṣāyitodare samastaśāstrasṁrtibandhure mukhe/
  Ibid., intro. /
times to this hymn in his work Kadambari. The aghamarsana hymn is the 190th of the Tenth mandala of the Rgveda which consists of 17. In India, even in the present day society, this hymn forms part of the daily prayer recited by many both in the morning and evening. Sṛñhāraṣṭa also refers to this sacred hymn in his Naśadha-carita.

In the eleventh chapter of the Manusāṁhitā, in the course of dealing with the expiatory functions (prāyaścittavidhi) aghamarsana hymn is spoken thus - "If a man fasts for three days, bringing paste a day and chanting (in water) the aghamarsana hymn, he is freed from all these sins." Again it is said, "As the horse-sacrifice, king of sacrifices remove all sins, so also the aghamarsana hymn exorcizes all sins." Thus, the name being self-explanatory, the change of the hymn is regarded as capable of removing the sins.

17. (a) japam-pavitryaṇyāghamāraṃjanīḥ bhagavate savitre dattā-rghamudatisthaḥ / 
Ibid., p. 68
(b) alokanamapi sarva-pāpapraśamanam aghamāraṃjanamiva pavitrī-karaṇāya / 
Ibid., p. 216
(c) ... saṁdhyāmupāpyasya śilātalopavīṣṭāyāṁ pabitrī-yaṇamahāśvetāyāṁ / 
Ibid., p. 272

18. rtaṁ ca satyaṁ ca bhūkhṛḥ tatas- deberíahyāyataḥ / 
tato rātryajayata tataḥ samudrāmravāvah / 
samudrāravāvānavadadhī saṁvatsaro jayata / 
ahorātrāni vidhadhaviśvasya miṣata vaśi / 
sūryacandrasasau dhātā yathāpūrvavamakalpayat / 
divaṁ ca prthiviṁ ca ntarikṣamatho svāh / 
RV., 10.190.1

19. (a) tadviṁjya mama saṁsāyaśilpi sphītata-matraṃ sahasa-āgham / 
ḥūyatāṃ bhagavataḥ śrutisāraśraya vāgbhiraghamsaṃjanargbhiḥ / 
NC., 5.18
(b) trisandhyām tatra vipāraṇāṁ sa pasya-ṛṇaḥ pabitrī-yaṇam / 
varamaicchaddārṣoreva niṣayorapakarṣanam / 
Ibid., 17.191

20. trahantupavasedayuktastri ahno-bhyupayannapah / 
mucyaṭe patačāi sarvaistirirjapitvāghamsaṇanam / 
MS., 11.260

21. yathāśvaṁdesaḥ krurāṭ śravapāpano tathāghamsaṇanāṁ suktam sarvapāpano / 
Ibid., 11.261
In the Kādambarī it is noted that Mahāśveta considered herself a great sinner, having been responsible for the demise of her beloved Pundarīka. In order to get rid of the great sin of the slavery of a Brāhmaṇa she subjected herself to rigorous penance and recited the sacred aghamarṣaṇa mantra. In all the contexts of its reference, Bāṇabhaṭṭa has mentioned the purificatory quality of the hymn which is powerful enough to expiate all sins.

In the Kādambarī, there is a reference to a particular hymn called subrahmanya. It is stated that the pupils in the hermitage of sage Jābali, as they chanted the subrahmanya hymn the sārīka mantra, also loudly recited the same invocation. The hymn is recited by subrahmanya, an assistant of the Udgatr priest. His special duty was to recite the litany called subrahmanya beginning with the word indrāgaccha. The litany is recited on the second and the subsequent days of the agnistoma sacrifice and almost on all days of other sacrifices.

Sage Hārita muttered in secret certain hymns called nigūḍamantra. In the Kādambarī, Hārita muttered these hymns in secret with a body wasted by the secret performance of penance to attain superhuman or miraculous power.

The people regularly performed the bhūtabali sacrifice.

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22. ........kim mayā dṛṣṭayā pṛṣṭayā vā kṛtブラhmaṇavadhamahāpātakayaḥ kahābhāgaḥ........

23........anekaśārikodghuṣyamāṇasubrahmanyaḥ ........

24........Ibid.

25. indrāgaccha hariva āgaccha medhāti theremāvṛṣaṇasvaya mene /
   gaurāvasaṃdīn ahaṃyai jāra kausīka brahmaṇa gautama bruvāṇetvah /
   brahmaṇa āgacchata ||

26........nigūḍamantrasādhanaksapitavigraho........

kād., pp. 263-4

Ibid., p. 70

SB., 3.3.4.18

Kād., p. 67
offering of daily oblation to the created beings, one of the five daily sacrifices to be performed by a house-holder.\textsuperscript{28} They also make offering to the deities\textsuperscript{29} by presenting oblation to fire. This is enjoined to be performed by a Brāhmaṇa in the Manusamhitā.\textsuperscript{30}

In the then society, people leading the forest life prepare amṛtacarī\textsuperscript{31} and purodāśā\textsuperscript{32} as an offering to the Gods and manes. Āmṛta means boiled rice or barley and amṛta means the milk where caru means boiled. Commenting on the term amṛtacarī, Bhanucandra states:

ārabdho vihito yoṁre caruryajña odanah. Purodāśā means the sacrificial cake made of baked ground rice. The purodāśā was offered as an oblation in the sacrifices. The sacrificial cows are referred to in the Kādambarī in the description of the hermitage of sage Jābdha.

It is to be noted that queen Vilāsavatī daily worshipping goddess Ambā, i.e. Durgā by offering flowers, incense unguents, etc.

\begin{itemize}
\item \textsuperscript{27}....āsannavāpikalahanamsapotarbhujuymāñanāvārabalim........... \(\text{Ibid. p.70}\)
\item \textsuperscript{28.(a)} adhyāpanaṁ brahmayajñāḥ pitryajñāstust tarpanam / homo daivo balirbhautonyajñō’tithipūjanam // \(\text{Ibid. p.70} \)
\item \textsuperscript{28.(b)} pāṅcaitanyo mahāyajñān na hāpayati saktītaḥ / sa grhe’pi vasannityāṁ sūnādosaṁra lipyate // \(\text{Ibid. p.70} \)
\item \textsuperscript{29}...........aranyakukutopabhujuymānāvaisvādevabalipīṇdham........... \(\text{Ibid. p.70} \)
\item \textsuperscript{30} vaisvādevasya siddhasya ghrye’gnauvidhipūrvakam / ābhyyāḥ kuryādevataḥbhya brāhmaṇo homamanvaham // \(\text{Ibid. p.70} \)
\item \textsuperscript{31}...........ārabdhāmṛtacarīcārugandham........... \(\text{Ibid. p.70} \)
\item \textsuperscript{32}...........avapakvapurodāśāpūnyaparimalāmoditam........... \(\text{Ibid. p.70} \)
\item \textsuperscript{33.(a)} ekadesādhuymāṅnahomadhenudugdhadhārdhvanitamanoharam........... \(\text{Ibid. p.70} \)
\item \textsuperscript{33.(b)} stanasparśo homadhenuṣu ............... \(\text{Ibid. p.70} \)
\end{itemize}
grain and oblations consisting of the sweetmeats \textit{apūpa}, \textit{palāla}, \textit{pāyasa}^{34}. \textit{Apūpa} is a cake of flour mixed with sugar and spices. \textit{Palāla} is a preparation made of the mixture of flour and ground sesamum and sugar^{35}. \textit{Pāyasa} is the preparation of rice boiled in milk to which sugar is added.

\textbf{RELIGIOUS PRACTICES:}

The references found in the \textit{Kādambrī} about the religious practices and ceremonies prove that these were performed in the temporary society. Bāṇabhaṭṭa has described that king Tārapiḍaṇa purified his body by performing various sacrifices^{36}. Mention may be made in this context, about the following religious practices and ceremonies as described in the \textit{Kādambrī}.

King Śūdraka is said to have performed \textit{pitrjātaka}, i.e. offering of water to his manes everyday after taking his bath. One of the five \textit{mahāyajñas} which is enjoined by Manu to be performed by the householder everyday^{38}. The five \textit{mahāyajñas} are, \textit{brahmavāja}, \textit{pitrjāna}, \textit{devayajña}, \textit{bhūtayajña} and \textit{nṛyajña}.^{39} \textit{Brahmayajña} is teaching and reciting the Veda.^{40} \textit{Pitrjāña} is \textit{tarpāṇa} or offering.

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34...\textit{aparimitakusumadhūpavilepapūpapalalapāyasalilājaikalitāmahārambam-bam-}

35. \textit{pāla}m \textit{piṭṭatilmisrāmamman} / \textit{pāla}m \textit{tilamisrē syāt} iti \textit{sāsvatah} / lbid., p. 109

36. \textit{anekasaptatuntupātamurtī} .............. lbid., p. 92

37. \textit{sampāditapitrjālakiyo} ............. lbid., p. 92

38. \textit{kuryādaharahaḥ śrāddhamannādyonodakena vā} / \textit{payomulaphalairväpi pitrbhyaḥ prītimāvahan} \textit{........} MS., 3, 82

39. MS, 3, 70

40. ..\textit{ālocyamāṇadharmasāstram, vācyamāṇavividhapustakam, vicāryamāṇasaṅkaśāstram, Kāda...
tions of water to the deceased ancestors.\textsuperscript{41} Devayajna is the daily sacrifice to the gods.\textsuperscript{42} Bhütayajna is an oblation or offering to all created beings.\textsuperscript{43} Nryajña means hospitality of the guests.\textsuperscript{44} Hospitality was regarded as one of the great virtues of the householder. Mention may be made in this context that the crowd of guests were being duly seen in the hermitage of sage Jabali.\textsuperscript{45} Prince Candrapīda also welcomed very respectfully by Mahāśveta in her hermitage, in the bank of Acchoda.\textsuperscript{46} All these daily sacrifices were performed by the people of the age of Bāṇabhaṭṭa.

The reference of another sacrifice named vaisvadeveśa notes in the Kādambarī. According to Manu, it means one of the daily sacrifices enjoined to be performed by a Brahmāna.\textsuperscript{47} Manu says about some rules of this sacrifice, which are as follows - the sacrificer offers oblations at first to Agni and Soma, then to whole Agni, then to Vaisvadeva and Dhanvantari, after that to Kuhu, Antara and Prajāpati, then to Heaven and Earth together and at last to Svīṣṭa Agni.\textsuperscript{48} Bāṇabhaṭṭa has mentioned that this sacrifice was performed.

\begin{itemize}
\item \textsuperscript{41} sampāditapitrjalakriyo.........................
\item \textsuperscript{42} pūjyamānipitṛdaivatam.......................Ibid., p. 33
\item \textsuperscript{43} ásannavāpikalahāṁsapotarbhūjyamānānīvārabalim........Ibid., p. 71
\item \textsuperscript{44} upacaryamānātišivargas..........Ibid., p. 70
\item \textsuperscript{45} Ibid.
\item \textsuperscript{46} svāgatamatiṣṭhaye kathamimāṁ bhūmimanauprāpto mahābhāgaṇadutraśṭiḥṣaṇe atāmanabhūyaṭāmatiṣṭhisaṭkāra.........Ibid., p.215
\item \textsuperscript{47} vaisvadevasya siddhasya gṛhya'ṃ gnau vidhipūrvakam / ābhyaḥ kuryāddevatābhyyo brahmaṇo homamanvaham //............Ibid., p.38
\item \textsuperscript{48} agney somasya caivaścaiva samastavyah / visvebhyaścaiva devebhyyo dhanvantaraya eva ca // kuhvai caivaścaiva ca prajāpataya eva ca / saha dyāvāprthīvyoṣca tathā svīṣṭakṛte'ntatah //............Ibid., p.358–86
\end{itemize}
the hermitage of sage Jābāli also.\textsuperscript{49}

Before occupying a newly built house sacrifices and auspicious ceremonies have to be performed and offerings are made to fire god Agni in the age of Bāṇabhaṭṭa. This was known as agnikārṇya. In the Kādambarī, it is noted that after the completion of his education, prince Candrāpiḍa came back to the Capital of Ujjayayinī. There his father king Tārāpiḍa built a new palace for his prince. When Candrāpiḍa reached his new house, he saw that all auspicious rites, required for entering a newly built house for the first time had been performed.\textsuperscript{50} This religious practice still in vogue in society. People perform some sacrificial rites before occupying a newly built house.

**SACRAMENTS**

Right from the Vedic period, it is observed that the people perform various sacraments or saṁskāras. By saṁskāras are meant purificatory rites that cover the whole period of a man’s life. Grhyasūtras and the Smṛti texts enjoin and prescribe certain saṁskāras termed vivāha, garbhādhāna, puṁsavāna, jātakarma, nāmakaranī, annaprāśana, cūḍākaraṇa, upanayana, samāvartana, antyeṣṭi etc. References to some of these saṁskāras are found in the Kādambarī which are discussed in the following few lines.

**ṢAṢṬHĪJĀGARA:-** Describing the birth ceremony of Candrapīḍa, Bāṇabhaṭṭa has mentioned the performance of ṣaṣṭhījāgara, the worship of goddess Ṣaṣṭhī. It was performed on the sixth day.

\textsuperscript{49} \textsuperscript{49} aranyacakkuṭopabhujyaṁ añnavaiśvadevabalipindam \textsuperscript{Kad.p.70}

\textsuperscript{50} \textsuperscript{50} acirakṛṣṭignikāryam \textsuperscript{Ibid.p.157}

\textsuperscript{51} \textsuperscript{51} atikrānte ca ṣaṣṭhījāgare \textsuperscript{Ibid.p.125}
child’s birth keeping awake the whole night. Though it cannot be considered as the proper jātakarma yet, it is to be noted in this context that the worship of Śaṭṭhī in connection with the child’s birth was in vogue in the Indian society of the seventh century A.D.. The great festival celebrated at child-birth described in the Harṣacarita also.

NĀMAKARĀṆA:- It is the ceremony of naming the child. This ceremony should be performed on the tenth or the twelfth day from the birth of a child. If somebody fails to perform it on the fixed date, it is to be performed on any auspicious tithi (lunar date), muhūra (moment) or nakṣatra (star). According to the Yajñavalkyaśāstra, the name-giving ceremony should be performed on the eleventh day from the birth of a child. It is found mentioned in the Rāmāyana that on the eleventh day, king Daśaratha performed the naming ceremony of his sons with the help of the royal chaplain Vasiṣṭha.

Mention may be made in this context that king Tārāpīḍha performed the naming ceremony of his son Candrapīḍha on the tenth day.

52. śaṭṭhījāgare pūrvoktaśaṭṭhīdevipūjādisaṭṭhadinaṁ / saṭṭhadinaṁ rajas-jāgaraṇamāvasyaḥ / taduktaṁ-sūti kāvīvāsanilayaṁ janmadā namā devataḥ / yāgni mīrtāṁ śrī sudhīr janmanī kirtitā / saṭṭhīhaṁnaraṁtīrīyagam tu janmadānam tu huṁ / ājñā nagaraṁ kāryam jāmadaṁ namā devataḥ balī / "saṭṭhīhaṁnīśāṁ visva-kṛtarakṣa-balikriyāḥ / jāg. ṛyurbhāṅdhavāstasyā dadhataḥ paramāṁ mudam vāgbhātāsaṁ."

53. prañāttaśaka-laṭaṇakalokaḥ putrajanmotsavā mahān / 

54. nāmadheyaṁ daśamyantau dvādasāyāṁ vāṣya kārayet / punye tithou muhūreṇa vā nakṣatren vā guṇānvite."

55. ahanyekādaṁ nāma

56. atiśyaikādaṁ tu nāmakarma tathākarot / jyeṣṭhaṁ rāmāṁ mahātmānam bharataṁ kaikeyesutam // saumitrim laksanamīti sartrughnamaparantathā / vasiṣṭhaṁ paramāprīto nāmāni kurute tada //

Rāmā. Bāla Kā. 18
day from his birth.\textsuperscript{57} Even the naming ceremony of Mahāśvetā was also performed on the tenth day.\textsuperscript{58}

It is stated in the Śmṛti texts that the names should have some significance. The names of the Brāhmaṇas, Kṣatriyas, Vaiśyas, and the Śudras should denote auspiciousness, strength, wealth, something despicable respectively.\textsuperscript{59} It appears that by following the injunction of the Śāstras, minister Śukanāsa performed appropriate rites laid down for a Brāhmaṇa and bestowed on his son the name Vaisāṃpāyana, as suited to a Brāhmaṇa.\textsuperscript{60} King Tarāpidā also named his son as Candrāpīḍa in accordance with the dream in which he saw the moon entering Vilāsavatī’s mouth.\textsuperscript{61} The term Candrāpīḍa is derived \textit{candra āpīḍaḥ} \textit{ṣekharo laksanayo lāṃchanaṁyasya} \textsuperscript{62}, i.e. Candrāpīḍa is he whose crest is the moon or he who is marked by the moon.

The naming ceremony has a great social importance and significance. People can easily identify an individual from another with the help of the name given to him. It is noted by the modern scholars that the process of naming started since the language came.

\begin{flushright}
\textsuperscript{57} prāpte dasāmēhāni punye muhūrte gāhsvuvarṇaḥ ca brahmaṇasatktṛtvā……rājā svasūnoścandrāpīḍa iti nāma cakāra /\textsuperscript{Kād.}p.125
\textsuperscript{58} avāpte ca dasāme’hāni kṛtyathocitasamācāro mahāśvetetī yathārthameva vai / kṛtavān /\textsuperscript{Ibid.}p.220
\textsuperscript{59} mangalyam brahmaṇasya syāt kṣatriyasyavalanvantim / vaisāsyā dhanasanyuktair südrasyatujuguptaṁ //
\textsuperscript{MS.} 2.31
\textsuperscript{60} sukanasāpi kṛtva brahmaṇocitīha sakalāḥ kriyāḥ rājānumatamātmajasya viprajano / vaisāmpayana iti nāma cakre /
\textsuperscript{Kād.}p.125
\textsuperscript{61} dasāmēhāni punye muhūrte gāh svuvarṇaḥ ca koṭiśo brahmaṇasatktṛtvā nāma / mayāpiripūrnamandaścandraḥ svapne mukhamala śvāśvāmānī / svapnānurūpameva rājā svasūnoścandrāpīḍa iti nāma cakāra/
\textsuperscript{Ibid.}
\textsuperscript{62} TPC. / Ibid.
\end{flushright}
CŪDĀKARANA: Caulakarma is a sacrament which consists in the first cutting of the hair of the child which is found mentioned in Kādambari. It is also known as cūḍākarma. It is accompanied by performance of oblations and entertaining the virtuous Brāhma and receiving their blessings. According to Manu, this is to be performed in the first or third year. Some opine that it could be performed with the upanayana also. Asvalāyana says cūḍākarana performed in the third or the fifth year is regarded as the best. It can be performed even in the seventh year or with the upanayana. It is noted in Kādambarī that this ceremony was performed for prince Candraprabha in his childhood.

UPANAYANA: The upanayana, i.e. the initiation ceremony is a sacrament in which a boy is invested with the sacred thread. It was compulsory for all the boys of the upper three classes, i.e. Brāhma, Kṣatriya and Vaiśya. It was fully established in the time of the Grhyasūtras. Originally, education was the main purpose of this ritual. The Upaniṣads furnish a number of cases where a boy underwent the rite of upanayana when approaching a guru for learning.

63. “Ever since men evolved a language, they have tried to give names to things of daily use in their life...............The Hindus very early realized the importance of naming sons and converted the system of naming into a religious ceremony.”

64. cūḍākarma dvijātināṁ sarveśameva dharmataḥ / prathame ‘bde trṣīye va kartavyam śruticodanāt //

65. trṣīye pāṇcame ‘bde caulakarma prasāsyate / prāgvasame saptame va sahopayanenavā //

66. kṛtacūḍākaranādibalakriyākālāpasya sāśavamaticakrāma candrapīdasya...

67. Kau. U., 2.7

HIS., p.78
MS., 2. 35
as quoted by HIS.
Kād., p.128
regards the teaching of the Vedas as the highest object of the upanayana. He observes that the teacher having initiated the pupil with mahāvyāhṛtis, should teach him Vedas and the rules of conduct. The conception of upanayana has undergone many changes in course of time. In the latest of its development, the upanayana become a religious practice bereft of any educational intention.

It is recorded in the Smṛti text that girls were also invested with sacred thread and were entitled to the study of the Vedas and the chanting of sāvitrī. Yama, the author of the Yama-Smṛti says:

\[ \text{purākalpe tu kumārināṁ māvijibandhanāṁ isyate} \]
\[ \text{adhyāpanāṁca vedānāṁ sāvitrīvacanāṁ tathā} /^{69} \]

It seem the custom persisted in some parts of India even in the seventh century A. D. because Bāṇabhaṭṭa has depicted Mahāsvētā as brahmaśūṭreṇa pavitrikṛtā, i.e. sanctified with the sacred thread. It is also described as chanting the Vedic aghamarsana hymn.\(^{70}\) The inscription of Mahāsvētā as possessed of the sacred thread and as chanting the Vedic aghamarsana hymn may thus be found to be in keeping with this age old practice which became almost obsolete later on. The upanayana and the samāvartana ceremonies are referred to by Bāṇabhaṭṭa in his own case also.\(^{71}\)

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68. upanīya guruḥ śiṣyaṁ mahāvyāhṛtipūrvakam /
vedamadhyāpayedenaṁ śaucaśāraṁścāśikṣayet //
YS., I.1.15

69. as quoted by IAB., p.214.
70. (a) Kād., p. 212
   (b) pavitṛṇyaḥgamarṣanāṁ śajapantāṁ /
   ibid., p.272
71. ...... kṛtoṣṭhāpyāyadikriyākalāpasya samāvṛttasya caturdaśaavarsadesṣiṣyasya......
   HC., I., p.19
RELIGIOUS VOWS:

In the Kādambara, it is noted that a number of special vows and penance were performed. They are as follows:-

A distinct vow named udavāsavāra is mentioned in Kādambara which is said to be practiced by sage Hārita. The person who practiced this vow was known as udavāsin. This vow is practiced during the winter season by standing in the midst of cold water. A great poet Kālidāsa has mentioned also about this vow in Kumārasambhava. The reference of udavāsa vow may be noted in Manusāṃhitā too. Another vow is mentioned in the Kādambara which is known as pratisāyana. Those who observe this vow sleep before the deity without food or drink, with a view to secure some desired object and do not rise thence until they have a vision from the deity.

The terms usmapa and maricipa refer to another kind of penance. According to the Tattvaprabhāsīka commentary, usmapa penance is usmamūṣmāṇāṁ vā pibanti taiḥ/ paripīyamānastejasah prāyaṣa saḥ/ ata eva viralah atapo yasya tādṛśaḥ iti. Commenting on this term maricipa, Bhānucandra states - divasakasya sūryasyātapatmāḥ.

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72. .....varuna iva kṛtādyāsob......... Kād., p.66
73. .....udavāsitaśāsaṇām devatārcanopayuktakusumābhī...... Ibid., p.45
74. nināyā sātyantahimotkiranilāḥ sahasyārātrīrūdvāsatsatparā / Kumāra. 5. 26
75. apsu vāsastu hemante kramaśo vardhayettapah. MS., 6.23
76. .....krṣṇajina-prāṣṭāngāhi kuraṇgairapi pratisāyitairiva jvalitālohitamūrtham narasmībhiḥ..... Kād., p.337
77. abhistasiddhyartha-manistapratyādesāya vā snānapānabhojanādīvarjanapuraḥ/ devatānām purataḥ svapāḥ pratisāyanaṃ / TPC.; Ibid.
78. Ibid. p.81
yanmaricinpati raksatiti sa tatha / The ascetics who practised penance had to fix their gaze on the sun and drink in as it were streaming light of the sun by turning their face upward and their eyes riveting on the solar orb. It is noted in the Kādambarī that sage Harītānished the maricīpā penance, of drinking solar heat. Another penance mentioned by Bānabhaṭṭa is pañcatapa. More usually, it is known pañcaagnīsādhana. It is a particular form of austerity described by Maṅgala. In this penance, the ascetic sits in summer in the midst of four blazing fires situated in the four quarters, with the eyes fixed on the sun. Kuṇḍina also mentioned about this penance in his Kumārasambhava and Raghuvamśa.

Mention may be made in this context that queen Vilāsa too performed some specific vows to beget a son. It is described she slept on beds of iron pestles covered with green kuṣa grass in temple of goddess Caṇḍikā. It was rather, a sort of penance or purification. In the camps of cowherds, she took her bath sitting up.

79. TFC., ibid., p.66.
80. (a)urdhvaṁukhairarabimbavinîhitadrśibhirusmapaistpodhanairiva paripiyamanaś specificity prasaro.....
   Ibid.,p.81
(b)....padmanikara iva divasakaramaśicipo ..............
   Ibid.,p.66
81. Ibid.
82. ....arabdhpapañcatapakṣhayairivocchikhasikhimaṇḍalaparivṛtaiḥ......
   Ibid.,p.207
83. grīśme pañcatapāstu suyādvarśasvabhṛavikāsiṣāḥ /
MS., 6, 23
84(g)ṣucau catuṛṇām jvalatāṁ havirbhujāṁ śucismīta madhyagatai sumadhyanāa vijitya netrapratighāthināṁ prabhāmananyadarśīṁ sa vitarāmarāṣkata //
Kumāra., 5, 20
(b) havirbhujāmedhavatāṁ catuṛṇām madhye laṭājantrapasaptasaptiḥ //
   āṣū tapasyatyantraparastapavī nāmnā sufiṣkṣnāścaritena dāntāḥ //
Raghu., 13, 41
85. ....yadyacca kiśicakuticchusīrāva garbhatṛṣṇayā tattatsarvaṁ cakāra......
   Kad.,p.108
86. ....cāndikāgrheśu......haritakusopacchadesu musalaśayanesu susvāpa
   Ibid.
holy cows endowed with excellent bodily marks. She was adorned ex- piciously for the rite by the old wives of herdsmen, with golden pow- ers filled with holy water and furnished with various kinds of flow- ers, leaves of Bānian tree and jewels. Everyday, in the very morn- ing, she gave away to the Brāhmaṇas golden pots filled with sesa- se seeds and gems. On the nights of the fourteenth day of each con- ffortnight of the lunar month, she stood in the centre of a mystic circle drawn on the ground by renowned magicians at the meeting place of four roads. There she took her auspicious baths and worshiped deities with various kinds of offerings. She visited the shrines of Siddhas which were well-known to fulfil one's wishes. She often vis- ited the shrines of holy mothers. She also bathed in the pools inhabited by snakes. She worshipped the great trees like asvattha and asvāttha and circum- luted them by circumbulation. She herself gave to crows an offering of curds and rice prepared with unbroken rice-grains. Moreover, she worshipped everyday the goddess Pārvatī with flowers, incense

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87. punyasalilapurma vividhakusumaphalopetaih kṣiratarupallavālārīcanaih sarvaratamagnā a sātakumbhakumbhairgokuleṣu vṛdhagopavanīṭākritamāṅgalanām laksanasaṃpannaih gavāmadhah sasnāu /
Ibid.

88. pratidivasamutthāyotthāya sarvaratnopetānī haimānitilapātrānī brāhmaṇebhyo daśi /
Ibid.

89. ...mahānarendrañikhitamaṇḍalamadhyavartinī vividhabalidānānanditadātṛgāna bahulapāṣacaturdaśinīsāsu catuspathe snapanamaṅgalānī bheje......
Ibid.

90. ......siddhayatanānī kṛtvacitra-devatopayācitakānisiṣeve /
Ibid.

91. ......darśitapratyayānī samiddhānāmātrbhavanāni jagāma .........
Ibid.

92. ............prasiddheṣu nāgakulahradesu mamajja /
Ibid. p. 109

93. .....asvātthaprabhṛtinipapāditapūjāmāhāvanaspātīṅkṛtrapadaksinā vavyanade /
Ibid.

94. ......svayamkhaṇḍasikhasāṃpādītam rajatapātre parigṛhitam vavas- dadhyodanabalimadāt
unguents and various types of oblations. She generously gave vessels filled with cooked rice to the Jaina mendicants. Every day night, she offered pieces of flesh to jackals. These were the rituals performed and means adopted by women yearning after child

OTHER RELIGIOUS PRACTICES:

References of some other religious practices may be seen in the Kadambari. Dāna or the act of making a gift to a needy person or to a Brāhmaṇa was considered a great virtue by the Indian people. Manu describes this dāna as one of the six principal religious activities of a Brāhmaṇa. In the Taittirīya Upaniṣad it is said that the giver should always offer his gift to a person with appropriate decency and sense of shyness. Yajñavalkya describes the great utility of making an appropriate gift to an appropriate person with proper respect. Hence:

\[
\text{dātavyaṁ pratyahāṁ pātre nimitteṣu viṣeṣataḥ} \\
yācitenāpi dātavyaṁ sīddhāpūrtam svasaktitaḥ
\]

Coming to the Kadambari, it is noted that the dānava was regarded as a great meritorious act by the people of the seventh century A. D. It may be mentioned that Śudraka is described:

95. aparimita[kakusumadhupavilepapūpapalalapāyasabalilajakalitāmaharaharamhādevisrayāmatatāna /
96. svayamupahṛtapātrābhaktipraṇavānena manasā siddhādesānagnaksaptāpapraccha /
97. śīvabho māṁsabalipiṇḍamanudināṁ niśi samutsarasara /
98. adhyāpanamadhyāyanaṁ yajanaṁ yajanaṁ tathā / dānāṁ pratigrahānīcaiva brāhmaṇānāmakalpayat /
99. śrīya deyam, hriya deyam.
100. YS.9.205.
generous king in the *Kādambarī*.

The palace of king Tārāpiḍā is described as famous for bestowal of gifts. Those gifts were given according to the direction of the officers who were posted there, distinguishing between common, middle and best recipients of gifts. The people were also happy on account of the large expenses incurred in giving donations and gifts.

It is also noted in the *Kādambarī* that on the tenth day of a child's birth, people generously offered various gifts to the Brahmans. On the tenth day of prince Candrāpiḍā's birth, at an auspicious time, king Tārāpiḍā is said to give away cows and gold coins by the crore of Brahmans. Thus, it can be safely inferred that the *dānakarmaṇa* was observed as a religious ceremony at the seventh century A.D.

It was also a practice to sip water before or after having food, which is also mentioned by Manu.

Another religious practice mentioned by the author is that a bundle of the *kusa* grass was used by the priest for sprinkling water on the body with holy mantras during the sacrifices etc. This practice is still in vogue in the Indian society.

Moreover, a *dikṣita* or a person who was initiated into...

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101. diggaja ivānavaratapravṛttadānādrikṛtakarah............... Kād..p.10

102. diggajamivāvicchinnamahādānasantānam.................. Ibid..p.147

103. ........prathamamahāyomottamapuruṣavibhaktisthitānēkādesākārakākhyatasmayam,
nakriyāvayyaprapaṛcaṃcasuṣhītaṃ... Ibid..p.148

104. ........prapte daśāmehanī puṇye mūhurte gāṅaṃ suvaṃpaṇi ca koṭīsā brahmanasātkarṇa...
Ibid..p.125

105. ........upasprasṛyaikante tāvadavatasthe................... Ibid..p.217

106. upasprasṛya dvijō nityamannamadyāt samāhitah/
bhuvatvā copasprasṛtsamyagadbhīḥ khānicasamsprasṛt //
MS..2.53

107. ........purohitakusāgrasaṁmārjanibhirvāpanīyate ksāntiḥ.............. Kād..p.174
sacrificial observance or *dikṣa* had to practice some religious rules such as sleeping on the ground, not speaking with a Śūdra, sitting in a particular place etc. Moreover, he had to scratch his body with the tip of the horn of an antelope and not with nails for the sake of purity. This practice can be traced back to the Vedic period which is noted in the *Satapathabrahmana*.

### RELIGIOUS CULTS

In the *Kādambarī*, Banaḥattā has mentioned about different religious cults prevalent in the society of that period. The Mother Goddess cult, the Śaivite cult and the Tāntric cult are specially mentioned by the author.

#### MOTHER GODDESS CULT:

The earliest evidences regarding the prevalence of Mother Goddess worship have been traced back to the Indus civilization which is clear from the seals, figurines and statues evacuated from the valley. In the Vedic pantheon also female goddesses are quite numerous and important. Since then, the worship of Mother Goddess has become prominent in all communities down the ages. The worship of goddess Durgā has been alluded to by Banaḥattā under several names like Ambā, Čandikā, Kātyāyani etc. It is mentioned in the *Kādambarī* that queen Vilāsavatī worshipped goddess Durgā i.e. Durgā by offering various articles of worship with a view to have a child.

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108. ❄️️ dikṣitairiva kṛtakṛṣnasāraviśaṇakaṇḍūyanaिं……ído…………

Ibid., p.207

109. atha na dikṣitah kāsthena va nakhena va kαṇḍūyeta…tasmāde kṛṣnasāraviśaṇayāva kαṇḍūyeta nānyena kṛṣnasāraviśaṇayāḥ /

Ś B., 3.24.3

110. ......aparimitakusumadhupavilepapūpapalalapāyasabalilajakalitāmaharāhām evisaparyāmatatāna /

Kād., p.109
The worship of goddess Caṇḍikā is also referred to in Banabhaṭṭa’s Kādambari. It is described that devotees of Caṇḍikā hold lamps on their heads and went round the Goddess. The goddess is said to be very fond of astapuspikā, a collection of eight flowers which include kumuda and other flowers. Commentator Bhānucandra holds that astapuspikā is a kind of flower. It is said that the animals were slaughtered and offered to the goddess. Moreover, the courtyard of the shrine of Caṇḍikā is said to have rendered sticky by the streams of blood running there. It is also mentioned that at the time of offering of the animals, the drums were beaten loudly. Offering of human flesh to the goddess also seems to be in vogue in the then society. It is noted in the Kādambari that devotees often made the travellers as human offerings to the goddess Durgā. The religious life of a Śābara tribesman may also be mentioned in this context. The author has described that the Śabarās shipped their deities with the blood of wild beasts. Their offerings of the daily oblations were made with flesh. They believed that...

111. Ibid., pp. 334-40
112. ...sirodhṛtamanidīpaśakairvāraṃdhymānaṁ..............
113. ...kadāciddurṇyastapuspikāpatatā..................
114. "astapuspī soliṅā" iti bhānu /
115. ...muṇḍamaṇḍalairupahārahāṁ darsāyaṇtą JK
116. ...ksatajajalapāvahāḥ picchilīkrājirām................
117. ...pasūpahāraṇapatahaṇapaturatitarasollasita.........
118. ...pathikapurusopahāramārgamivaḥokayaṁtaṁ........
119. ...paśūrūdhireṇa devatāraṇanam........................
120. ...māmsena balikarma......................................
was their religious rite to make offerings of human flesh.\textsuperscript{121} They worshipped goddess Caṇḍikā with the offering of blood.\textsuperscript{122} It is mentioned that the Śabara General was an ardent devotee of god Kātyāyanī.\textsuperscript{123}

Thus, it reveals that the people of the seventh century worshipped the goddess Durgā also named Ambā, Caṇḍikā and Kātyāyanī with the blood and flesh of both animals and humans.

The worship of goddess Saśṭhī is also referred to in Kādambarī. The goddess is the presiding deity over children and grants them life and gives child to childless etc. All these auspicious traits in Saśṭhī’s nature are described in detail in the Brahmavaivartapūrāṇa.\textsuperscript{124} The same account is recorded in verbal form in the Devībhāgavatapurāṇa.\textsuperscript{125} The Brahmavaivartapūrāṇa and Devībhāgavatapurāṇa enjoin that the worship of Saśṭhī should be performed on the twenty-first day of the child’s birth also, as well as in the days of the auspicious ceremonies relating to the child’s annaprāśāṇa etc.\textsuperscript{126}

It is mentioned in the Kādambarī that the form of Saśṭhī adorned the door of the lying-in-chamber of queen Vilāśvatī. Bāṇabhaṭṭa has referred to the figure of Saśṭhīdevī wearing yellow clothes:

\textsuperscript{121} \textit{..puruṣāpsītopāhāre dharmabuddhiḥ}........... \textit{Ibid..p.59}
\textsuperscript{122} \textit{..caṇḍikārūdhhirabalipradānārthā}.................. \textit{Ibid..p.56}
\textsuperscript{123} \textit{..pravālaḥbhaktārādhitaya matparigraphoyamiti kātyāyanyā}........... \textit{Ibid..p.57}
\textsuperscript{124} Brah. P., Prakṛti, 43
\textsuperscript{125} Devī Bhā. P., \textit{4.46}
\textsuperscript{126} Brah. P., Prakṛti, 43.46-47
\textsuperscript{127} \textit{..haritrādṛavavicchuraṇaparipaśītāparipinjarambhadrinīm bhagavatīm saśṭhīdevī kurvatā}...........
dyed with turmeric. He has also described the installation of a statue of Kārttikeya, holding a spear and riding on a peacock beside the goddess. Goddess Śaṭṭhī is called Kātyāyanī, an epithet of Durgā, which is quoted in the Tattvaprakāśīka commentary on the Kādambarī. It is already noted that the śaṭṭhījāgara was performed on the sixth day of Candrāpiḍā's birth. It is known from this context that Śaṭṭhī worship in connection with the child's birth was in vogue in the Indian society of the seventh century A.D.

**ŚAIVITE CULT:**

Śaivism or the worship of the god Śiva was an important cult which claimed a large number of adherents in the ancient Indian society. Bāṇabhāṭṭa, in his Kādambarī has described that the people of the seventh century A.D. too followed the Śaivite cult. It is described therein that the temple of Mahākāla was situated on the bank of the Siprā in the city of Ujjainī. Mahākāla is lord Śiva in his character of the destroyer of the universe. Bāṇabhāṭṭa has extolled Mahākāla as creator, preserver and the destroyer of the three worlds. The celebrated shrine of Mahākāla is one of the twelve reputed jyotirlingas of lord Śiva.

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128. Ibid.
129. *vikaçapāṣapaṭa...saktiṃdvaprapacandam kārttikeyam samghaṭayatā*........
   *Ibid., pp. 119*

130. *śaṭṭhīdevī kātyāyanī jīvantya parārāmīni..........*........
    *Ibid., comm., p. 18*

131. *..atikrānte ca śaṭṭhījāgare.......................*........
   *Ibid., p. 125*

132. *..asti............bhagavatā mahākālabhidhānena...........
   *Ibid., p. 84*

133. *..mahākālabhidhānena bhuvanatryasargasthitisamharakāraṇā........

134. *mahākāla ujjayinīsthāsivajyotirlīngam / taduktam skandapurāṇe- 
        ākāśe tārakam lingam pātale hātakēsvaram / 
        martyaloke mahākālaṃ dṛṣṭyā kāmamāvāpṇuyāt //
It is noted in the *Kādambarī* that Mahāśvetā also took a vow of the worship of Lord Śiva. When she was first met by Candrapāla, she is said to be seated before a south-faced idol of Lord Śiva.135 In relevant text, the idol of Śiva has described as four-faced136 and been placed on the floor of a crystal shrine having four pillars.137 Lord Śiva is said to be worshipped by all the inmates of the three Worlds by the Lord of all things, movable and immovable.138 Generally, Śiva is described as *pañcavaktra*, i.e. five-faced in the Hindu mythology. Here the concept of the four-faced Śiva may mean the four facing the four directions.139 It is also stated by the author that Śiva is specially worshipped on the fourteenth day of the dark half of the month by the devotees.140 Bhavabhūti in his *Mālatīmādhava* also represented Mālatī to have gone with her mother to the temple of Śaṃkara on the fourteenth of the dark half of the month.141 This fourteenth day still continues to be sacred to Lord Śiva when special worship is performed.

The worship of *Pasūpati Śiva* is also mentioned in

135. ...tasya ca daksinām mūrtimārtyābhimukhīmārtyānām......pratipannapāsūpatiḥ
kanyakām dadarsā..............

136. ......caturmukham bhagavantam tryambakam..............

137. ......caturstambhasphatikamandapakātalapratisthitam.............

138. ......aḍeśatribhuvanavanditacaranaṁ..............

139. na ca mahādevasya pañcamukhatvāt kathamatra caturmukhopavāmanam iti
samānyatastannivasināḥ prayojanavāsāḥ caturmukhatvasyāpi saṁbhavatāt uttānāh
athava kumhamūrticaṇṭhyāṣya digyavasthayā sarvesāṁ samadarsanālābhārthāḥ ca pratiṣṭhāpānāc caturmukhatvāṁ jñeyam/

140. ......adya caturduśṭī bhagavantamambikāpatīṁ kailāsagatamupāsitaṁ...

141. adya kṛṣṇacaturduśṭī bhagavatī samāṁ mālatī saṁkaragṛham gamiṣyaṁ...
Kādambarī. It is one of the four prominent Śāivite sects of ancient India, the other being the Śaiva, the Kāruṇikasiddhānta and Kāpottlī. The Pāśupatas taught that true knowledge of the cause (kārya) and Effect (kāraṇa), constant yoga practice (yoga) and the regular remembrance of the rules of the order (vidhi) were all necessary to attain final deliverance (duḥkhānta). The worshippers of Pāśupati is known as Pāśupatas. Bāṇabhātta has referred to the Pāśupatas as one of the prominent sects of the time. King Śūdraka is said to worship Pāśupati daily after taking his bath.\(^{142}\) It is described that the residence of minister Śukanāsa were densely packed amongst whom the followers of the Pāśupatā sect were also there who wore the garments of the colour.\(^ {143} \) Moreover, when Candrapida went to meet Kādambari in her palace, he found that Kādambarī was sitting with Mahāsvēta and was surrounded by female recluses observing the Pāśupata vows. They are described as wearing red garment and putting a tilaka mark on their forehead with white ash.\(^ {144} \) It is to be noted in this context that the vows of the Pāśupatas consisted in besmearing the body with ashes and laying down in ashes.\(^ {145} \)

Thus, it is observed that the Śāivite cult had a great impact on the religious life of the Indians from the days of Bāṇabhātta till the date.

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\(^{142}\) \ldots uparicata pāśupatipūjanaśca niśkramya devagṛhān...........

\(^{143}\) \ldots rakta pātaśaiḥ pāśupataśaśvijaisca..................

\(^{144}\) \ldots ṛtadraśā ca dhavalabhasma laitolī kābhīr kāśamālikā parivartana pracalakarama pāśupatavratadhāriṇībhir dhātutār gurunāmbarābhīṣeṣ ca pariṣṭā kābhīṣe pariṣṭā phalavalkalalohitavastābhīṣeṣca.................................

\(^{145}\) as noted by R.G Bhandarkar, *Vaisnavism, Śaivism and Minor Religious Systems*. 
TĀNTRIC CULT:

The influence of the Tāntric cult or Tāntric system on Indian society is observed from a remote past. The word tantra is derived from the root tan means ‘to expand’ So, Tantra is a system which develops people’s intellect and consciousness. As for the antiquity of the Tāntric culture, some scholars opine that it is as old as the Indus Valley civilization as some Tāntric elements are being discovered in the process of the excavation of the districts of Maheñjodāro and Harappa of the Indus Valley.

The term tantra is mentioned in the Kādambarī. In tantra means magical and mystical formula for the attainment of super-human power and the mode of worshipping the deities. In the then society, Tāntric rites were practised by the people. People knew about the antardhānamantra. It is a Tāntric spell believed to be capable of making a person invisible. It is noted in the Kādambarī the old Drāvida ascetic was very much interested in practising this type of spells.

Bāṇabhaṭṭa also has referred to some manuscripts related to

146. Cf., “Tantra is a Sanskrit word derived from the root ‘tan’, to expand. From the point of view, the Tantra means knowledge of a systematic and scientific experimental method which offers the possibility of expanding man’s consciousness and faculty process through which the individual’s inherent spiritual powers can be realized. T.W., p. 9

147. Cf., “Tantric ritual-system are found in the Harrapan culture (Indus Valley civilization 3000B.C) in the form of Yogic postures and in the Mother and the fertility cult the broad base is undoubtedly of Indo-Aryan origin and part of the totality of the ancient Indian tradition. There is a close affinity between the Tantras and the Vedas of 2000 B.C and indeed some Tantric rites are based on Vedic practices.”

Ibid., p. 10

148. dhūmaraktālaktakāśaratālapatrakuḥakatantramantrapustikāsarāṅgaphaṭā Kād., pp. 338-39

149. pravṛttayākṣakanyākākitvamanorathavyāmohena vardhitāntarātmantrasādhanaśarāṅgrahena.....

Ibid., p. 339
Tantric cult. It is said that the old Drāvida ascetic had collected the manuscripts which contained magical spells, mystical formulations, incarnations, written on palm-leaves with red-lac and coloured smoke of incense to impart additional virtue to them.\textsuperscript{150}

\section*{OTHER RELIGIOUS SECTS}

India is a land of various religions. Different religious groups have emerged in this country, who have contributed an independent religion based on a distinct philosophy of their own. Mentioned should be made in this connection to some prevailing philosophical trends which are alluded to by Bāṇabhaṭṭa in the \textit{Kādambarī}.

\section*{JAINISM :}

The word Jainism goes back to \textit{jina}, which derived from the root \textit{ji}, to conquer means ‘a victor’. The Jain\textsuperscript{a} recount the name of twenty-four teachers (\textit{tirthāṅkaras}) through whom their faith is believed to have come down from unknown antiquity. The first of these teachers was Rṣabhadeva. The last one was Vardhamāna, who was also known as Mahāvīra. The name \textit{jina} is a common name applied to the twenty-four teachers because they have conquered all passions (\textit{duśka} and \textit{dveṣa}) and have attained liberation.

In course of time, the followers of Jainism were divided into two sects known as \textit{sveṭāmbaras} and \textit{digambaras}. Avoidance of injury to life, i.e. \textit{ahimsā} plays an important role in Jaina ethics.

Bāṇabhaṭṭa has referred to this fundamental principle in his \textit{Kādambarī} that like the followers of the Jaina religion, citizens of the city of Ujjainī have the sympathy for all living beings.

\textsuperscript{150} dsuṃarasaktākṣaśratālapatratkuhakatrantrantrapustikāsamgrāhīma.\textsuperscript{151} 
\textsuperscript{151} jinadharmeneva jivanukampina. 
\textsuperscript{Ibid.}, p. 738
\textsuperscript{Ibid.}, p. 88
Moreover, it is said that the city of Ujjainī was decked with the Jain monasteries.\footnote{152} The poet has mentioned the nagnakṣaṇakānas.\footnote{152} They mean Jaina mendicants who are the followers of the digambarā sect.\footnote{154} The followers of this sect remain naked. The reason behind that they consider themselves as free from worldly ties.

It is noted in the Kādambarī that queen Vilāsavatī visited those Jaina mendicants with a view to obtain their blessings to begin son.\footnote{155} The svetāmbara jinas dressed in white raiment instead of remaining naked are also noted in the Kādambarī.\footnote{156} Again, the reference to the term arhat is noteworthy which means a superior divinity with the Jaina.\footnote{157}

√From the above discussion, it can be stated that Jainism was prevalent in the age of Bāṇabhaṭṭa. The Jaina mendicants were not only a common sight but were looked upon with reverence in the seventh century A.D.

**BUDDHISM:**

It is observed in the Kādambarī that the Buddha religion was in a flourishing state in the seventh century Indian society. The Buddha system of philosophy arose out of the teachings of Gautama Buddha, the well-known founder of Buddhism. Gautama Buddha, the well-known founder of Buddhism. Gautama Buddha, the well-known founder of Buddhism.
awakened to a consciousness of human suffering by the sight of ease, old age, death and other miseries of life. He spent years on penance and meditation to discover the origin of human suffering and the means to overcome them. At last, he received enlightenment—the result of which was set forth by him in the form of what has to be known as the ‘Four Noble Truths’ (catvāriṣṭavya-satyāni). These—

the truth that there is misery (duḥkha),
the truth that there is a cause of misery (duḥkha-samudāya),
the truth that there is cessation of misery (duḥkha-nirodha) and
the truth that there is a path leading to cessation of misery (duḥkha-nirodha-mārga).

Gautama Buddha wrote no books to preach his teachings. The later followers of Buddha, in India and outside, developed the germs of philosophical theories contained in Buddha’s teachings. Many schools thus came into existence. In the Sarvadārśanasamguṭti, four principal sects of Buddhism are mentioned. They are Mādhyamika, Yogācāra, Sautrāntika and Vaibhāṣika holding respectively the doctrines of a universal void, i.e. nihilism (sarvasūnyatvam),

external void, i.e. subjective idealism (vāhyasūnyatvam), the invariability of external objects, i.e. representationism (vāhyarthanumeyatvam) and the perceptibility of external objects, i.e. presentationism (vāhyarthapratyaksatvam).

The various views falling under Buddhism are broadly classifiable under two heads which go by the name of Hinayāna and Mahāyāna. Bāṇabhaṭṭa has referred to some of these schools and Buddhistic views in his Kādambarī: A reference to the sarvāstivāda...
of Buddhism is met with in the *Kādambarī*. This realist school of Buddhism asserts the existence of everything and therefore, it is called *Sarvāstivādin* philosophy." It is also called *Vaibhāṣika*. *Vaibhāṣika* is a commentary on the Abhidharma books. Vaibhāṣikas were so named because they recognized the authority of this commentary.

It is recorded in the *Kādambarī* that the residence of minister Suśkaññasa was resorted to by the people who had a desire to follow the rules of discipline laid down in the text called *Vinayapitaka* of Buddhist. The residence was densely packed with people among whom were the chiefs of the followers of the preaching of Buddha. In the house of princess Kādambarī also, Mahāśvetā was resorted to by the people who had a desire to follow the rules of discipline laid down in the text called *Vinayapitaka* of Buddhist. The residence was densely packed with people among whom were the chiefs of the followers of the preaching of Buddha.

Mahāśvetā was described in the *Kādambarī* as being without any support or unattended by any chaperone and she is compared to the Buddhist doctrine which recognizes no material substratum to the cognition or perception. The doctrine of the Buddhists, especially of the two sects known as the *mādhyamikas* and the *yogācārayas*, is that everything is momentary (*sarvam kṣaṇikam*). When an object is recognized, the cognition must have some basis, i.e. *ālambana* or some existing object. Now, for perception, an object must exist at least

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159. *...baudheneva sarvāstivādāsūrenā* .......................................................... Kād., p. 88
160. *...vināyānurāgībhiḥdarmapāṭirīvāvagunṭhitaiḥ* .................................................. Ibid., p. 155
161. *...sākyamunīśaṇapathadhaureyai* ............................................................... Ibid.
162. *...dadarsā ca...raktāpatavṛtavāhinibhiḥ* .......................................................... Ibid., p. 313
163. *...baudhādhiṃvī nirālambanāṁ...kanyākām dadarsā* .................................... Ibid., pp. 213-214
two moments - the moment when it was produced and the moment when it was cognized. But according to the Buddhists an object vanishes as soon as it comes into existence. The view holds that everything changes from moment to moment and it is known as kṣaṇikavāda or “the doctrine of momentariness”. These sects recognize nothing beyond intelligence.\(^{164}\)

Āryavělokitesvāra, worshipped as Bodhisatva, is also found mentioned in the Kādambarī. Bodhisatva is a Buddhist saint who is on the way to the attainment of perfect knowledge and has only a certain number of births to undergo before attaining the state of Supreme Buddha. This position can be attained by a long series of pious and virtuous deeds.

(From the aforesaid reference, it is evident that Buddhism flourished in the Indian society of the seventh Century A.D.)

**LOKĀYATIKA:**

A materialist is called a lokāyatika, i.e. a follower of Cārvāka Dārsāna. The word used for materialism is also lokāyata-dārsāna, the view of common people. The Lokāyatikas denied the existence of an intelligent Supreme ruler of the Universe. According to them, material elements produce the world and supposition of a creator unnecessary. They only accepted the pratyakṣa, i.e. perception as valid source of knowledge. The Indian Thinkers recognise that material world is composed of five elements, i.e. pāṇcabhūta. According to the Lokāyatikas, the world is made of four elements viz. vāyu (air), agni (fire), ap (water) and kṣiti (earth). They reject ether (ākāśa).

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\(^{164}\) bauddha atra mādhyamika yogācārasāca teṣaṁ buddhim śāstrasamayamiva / nirākārmikā / nirāśrayaṁ viśayeśvanāsaktāmīti va / pakṣe nirśrīthānām / te sīryavā / vijnānātiriktaṁ vastu nābhyyapatagacchanti / atastanmate ghaṭapataīdiṁnaśvivekaṁ / nāstyeva /
as its existence cannot be perceived. They also refused the existence of a soul. Thus, their ideas are summed up in a funny verse -

\[ \text{yāvaijīvām sukhaṁ jīvedr̥nam kṛtvā ghṛtam pibet} \]

\[ \text{bhasminbhūtasya dehasya punarāgamanāṁ kutah} \]

It has an alternative reading also - \[ \text{yāvaijīvām sukhaṁ jīvedr̥nam mrtyorjgocaraḥ} \]

In the Kādambarī, the lokāyatikavidyā is referred to with the remark that the knowledge of this school of thought leads one to dislike his religion.\(^{166}\) This atheistic doctrine only teaches that death is the final and nothing remains afterwards. As it is without the ideal of mokṣa, it naturally repudiates the traditional Indian thinking.

**SCHOOLS OF PHILOSOPHY**

Various references to the philosophical doctrines mentioned in the Kādambarī throw light on the metaphysical speculations current during the poet’s time. Many schools of Indian philosophy, like Sāṅkhya, Mīmāṃsā, Yoga etc. have been alluded to by the poet who furnish an account of contemporary philosophy.

**THE SĀṅKHYA PHILOSOPHY:**

The Sāṅkhya philosophy is attributed to sage Kapila who is alluded to in the Kādambarī.\(^{167}\) It admits two ultimate realities, \textit{puruṣa} and \textit{prakṛti} which are independent of each other in respect of their existence. \textit{Prakṛti} is the ultimate cause of the world. \textit{Sattva} and \textit{tamas} are the three constituents of \textit{prakṛti} and by virtue of its

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165. Cf. Sāyanamādhvīyasarvaradāsānasamgraha, 1st part, Half-Second, p. 1
166. lokāyatikavidyayevādharamarucar
167. sāṅkhyaṁivakapilādhiṣṭhitam

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inherent qualities, *prakṛti* is capable of evolving the whole universe. According to this theory, *puruṣas* are eternal and innumerable. *Puruṣa* being bound up in *prakṛti* believes himself to be miserable and is released when *prakṛti* ceases to affect him. This philosophy holds that the existence of god cannot be proved in any way. God cannot be the creator of the universe. *Prakṛti* is the adequate cause of the material world out of which all material appearances are evolved. It is also called *pradhāna*. The Sāṅkhya concept of *pradhāna* and *puruṣa* has been alluded to by Bāṇabhaṭṭa where he has described that the city of Uma possessed men who were leaders (*pradhānapuruṣa*), like the Sāṅkhya philosophy which consists of *pradhāna* and *puruṣa*.

**MĪMĀ_MSBĀ PHILOSOPHY:**

There is a reference made to the Mīmāṃsā philosophy in the *Kādambarī*. It was originally divided into two systems: *pūrvamīmāṃsā* or *karmamīmāṃsā* founded by Jaimini and *uttaramīmāṃsā* or *brahmamīmāṃsā* ascribed to Bādarāyaṇa. The *pūrvamīmāṃsā* deals chiefly with the correct interpretation of the texts of the Veda and the settlements of dubious points in regard to the texts. The *uttaramīmāṃsā* is concerned with the nature of Brahm, the Supreme Spirit. The *pūrvamīmāṃsā* is, therefore, usually spoken of as Mīmāṃsā and the *uttaramīmāṃsā* is called Vedanta. Bāṇabhaṭṭa referred to the *pūrvamīmāṃsā* system in context to the description of Mahāśvētā. It is said that the song which was sung by Mahāśvētā at the bank of Lake Acchoda, was full of many *bhāvanās*, i.e. emotional changes like the philosophy of Mīmāṃsā which is replete with emotion.

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168. *sāṅkhyāgameneva pradhānapuruṣopetena*
169. *mīmāṃsāyeyānekabhāvanānuviddhayā gītā devam virūpakṣo pavimayava*
bhāvanās, i.e. incentives to the performance of Vedic rites. They refer to the doubts and discussions for arriving at a right interpretation regarding ritual which are formulated by Jaimini and his successors.

YOGA PHILOSOPHY:

The Yoga philosophy is an invaluable gift of the great Indian sage Patañjali to all bent upon spiritual realization. It is also known as Patañjaliyogadarśana. In the Kādambarī, the terms like prānāyāma, dhyāna, padmāsana are found mentioned which are different aspects of yoga noted in the Yogasūtra of Patañjali. Yoga is defined by Patañjali as the restraint of mental operations.171 The component parts of yoga, i.e. yogānāga noted in the Yogasūtra are: yama, i.e. restraint, niyama, i.e. observance, āsana, i.e. posture, prānāyāma, i.e. breath-control, pratyāhāra, i.e. abstraction, dхāranā, i.e. concentration, dhyāna, i.e. meditation and samādhi, i.e. spiritual absorption.

Yama, i.e. restraint consists in ahiṃsā, i.e. harmlessness, i.e. absence of oppression towards all living beings; satya, i.e. truthfulness in thought and speech, asteyā, i.e. abstinence from theft; brahmacārīya, i.e. continence and aparigraha i.e. non-acceptance of gifts.173

Niyama, i.e. observance consists in the cultivation of following good habits. Śauca is purification of the body and the mind. By washing and taking pure food one can have bāhya or external purification. The internal purification is to wash away the mental

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170. Ibid.
171. yogascittavṛttiniruddhaḥ
172. yamaniyamāsanaprānāyāmapratyāhāradhāranādhyānasamādhayoyāstavānganī
tatrahimsasatyasteyabrahmacaryaparigraha yanāḥ
173. Ibid., 2.29
174. Ibid., 2.30

Patañjaliyogasūtra
impurities. Cultivating good emotions and sentiments such as friendliness, kindness etc. are called āhyantara or internal purification. **Santosha** is the habit of being content with what comes of itself without undue exertion. **Tapas**, i.e. penance consists in the habit of enduring cold and heat, hunger and thirst etc. observing austere vows. **Svādhyāya** is the regular habit of reading the scriptures. **Īśvarapraṇidhāna** is dedication of all actions to Him, the highest Preceptor.174

**Āsāna** is a discipline of the body and it consists in the adoption of steady and comfortable postures.175 There are various kinds of Āsanas such as *padmāsana, vīrāsana, bhadrāsana, svastika, dhyānasana* etc.

**Prāṇāyāma** is the control of breath. It consists in suspension of the breathing process either after exhalation (*recaha*) or inhalation (*pūraka*) or simply by retention of the vital breath (*kumbhaka*).

**Pratyāhāra** consists in withdrawing the senses from their respective external objects and keeping them under the control of the mind.177

**Dhāranā**, i.e. concentration is a mental discipline which consists in holding (*dhāranā*) or fixing the mind (*citta*) on the desired object.178

**Dhyāna** or meditation is the constant flow of thought about or rather, round about the object of attention.179

**Samādhi** is the final step in the practice of yoga. In

174. saucasantosatapahśvādyāyesvārapraniḍhānāni niyamāh /
175. sthirasukhamāsanam /
176. tasminsati śvāsapraśvāsayorgativedchedah prāṇyāmah /
177. svavisayāsamprayoge cittasya svarūpāṇukēra ivendriyānēm pratyāharah /
178. desābandhaścittasya dhārana /
179. tatra pratyaikatānatā dhyānam /
mind is so deeply absorbed in the object of contemplation that it is
itself in the object and has no awareness of itself.\textsuperscript{180}

It is noted in the \textit{Kādambarī} that the ascetics or the priests
leading the forest life practiced the yoga, i.e. abstract medita-

Mention may be made in this context that Sage Hārīta practiced
\textit{prāṇāyāma},\textsuperscript{182} i.e. the breath-exercises which is a means of concen-
trating the mind. It is also observed that in the hermitage of sage Hā-

\textit{Soul.}\textsuperscript{183} It is also described that, in the palace of king Tārapīḍa,
were grounds which were fit for the practice of the \textit{Yogic} posture
known as \textit{padmāsana}.\textsuperscript{184} It is also noted that when Candrāpiḍa first
Mahāśveta on the bank of lake Acchoda, she was seated before the
idol of Śiva, having assumed the \textit{brahmāsana} posture.\textsuperscript{185} It is noted
Bāṇabhaṭṭa that the soles of her feet were turned up in the posture.

\begin{itemize}
\item \textsuperscript{180} tadevārthamātrānirbhāsāṁ svarāpasūnyamiva samādhiḥ /
\item \textsuperscript{181} (a) munīnāṁ yogasādhanāṁ.................................
(b) abhyasyamānayogam.............................................
\item \textsuperscript{182} abhiśekāvasāne cānekaprāṇāyāmapūto..........................
\item \textsuperscript{183} ābadhyamānānadvāyaṁ.................................
\item \textsuperscript{184} brahmanāmīviva padmāsanopadeśadārsita-bhūmanḍalam...........
\item \textsuperscript{185} tasya ca daksināṁ mūrtimaśirītyābhimukhyābhīmāsīnāṁ, uparacita-brahmāsānaṁ
\end{itemize}

\begin{itemize}
\item \textsuperscript{180} \textit{Ibid.}, p.95
\item \textsuperscript{181} \textit{Kād.}, p.95
\item \textsuperscript{182} \textit{Ibid.}, p.71
\item \textsuperscript{183} \textit{Ibid.}, p.68
\item \textsuperscript{184} \textit{Ibid.}, p.71
\item \textsuperscript{185} \textit{Ibid.}, p.208
\end{itemize}

\textbf{The definition of "Padmāsana" given in the Hāthayogapraṇī as follows—"vāmorūpāri daksināṁ ca caranaṁ saṁsthāpya vāmaṁ tatha daksināṁ paścimena vidhīṇā kṛtvā karābhyaṁ dṛṣṭham / aṁguṣṭhau hṛdaye nādhya eva nāsāgamāloketadadvayādhitvāśākāri yamināṁ padmāsanāṁ procyate iti.} \textit{cf. TPC.}, \textit{Ibid.}

\textbf{The definition of \textit{brahmāsana} given in the Rudrayāmala is as follows—\textit{brahmāsanāṁ tadā vaykte vayktvā brāhmaṇo bhavet / ekapādaṁuraṁ datvāliśhedanādkṛtir bhavet //} \textit{cf. TPC.}, \textit{Ibid.}}
The *brahmāsana* posture is a particular posture suited to profound meditation. While commenting on the phrase *brahmāsanabandhottānacaranatāla* in the present context, Tattvapraṇāśikā notes that *brahmāsanam dhyānānukūlasanam bandhoracanā tenottānamūrdhvamukhaṁ yatpādatālam*.

From the above notice of the religious references, it can safely stated that there had been many religious faiths current in the country in the seventh century A.D.. It is evident that Brahmanism was practised in full swing in the time of Bāṇabhaṭṭa. Buddhism and Jainism were also in a flourishing state. Śaivite and Mother Goddess cult were also in vogue at that time. People had full freedom to engage themselves in worship of different deities according to their religious pursuit. At that time, there prevailed many religious faiths and people followed their own path without any trouble from others can be proved easily from the reference made to the female ascetics in the palace of princess Kādambarī, who reportedly recited the holy hymn in praise of Lord Śiva, Pārvatī, Kārtikeya, Viṣṇu, Jīna, Āryāvilokita tesa, Arhat and Brahman. Thus, it appears that religious tolerance was prized high in the socio-religious life of the seventh century A.D. Indian society.