

Review

Reviewed Work(s): PĀŚUPATA STUDIES; Vol. xxx by Minoru Hara and Juw Takashima

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After Sanskritization Mondal renders it as Vedic Sage Agantya's desciple Paraśurāma had done of made the warrior kings or kṣatriyas into fragments. (Page 45)

Madhusudan Mishra (reading from right to left) brings as follows :

'In the foggy sky there was light because the stars were shining. As the wind made a rattling sound the lightning cloud (flying around) moved unsteadily. Know it well : for a long time as it is reported, the sun was shining brilliantly.' (This was a evil omen. Page 149)

Such a wide disparity would not please any one. If this relates to Parashurama this longest writing does not bear any social context.

It is now immiennt that a proper correlation of Indus signs and early Brahmi script be reached and proto-pali language (neither ṚgVedic nor Sanskrit) interpretation matching the approximate intention of the original writer attempted.

— R. S. Lokapur

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PĀŚUPATA STUDIES by Minoru Hara; Edited by Juw Takashima; Pub. by De Nobili Research Library; Vol. xxx Vienma 2002; pp. 1-320; Price Euro 45, Commission Agents for India : Motilal Banarasidass, Delhi.

This is a bunch of fifteen research papers on the Pāśupata sect and its literature published by Hara in various Journals and Publication Volumes, collected and edited by Jun Takoshima, one of his former pupils and at present Professor of the Research Institute for Languages and Cultures of Asia and Africa, Tokyo University.

The collection is divided into three categories viz. (i) Conceptual, (ii) Historical and (iii) Textual. There are eight informative papers presented under the first category.

1. In the first paper 'Pāśupata and Sāṃkhya Yoga' Hara holds that despite the closeness which the Pāśupata held to Sāṃkhya and Yoga, the former tries to distinguish itself from the latter two in (1) their respective goal, (ii) means

of attaining the goal, (iii) position of the aspirant who has attained the goal, (iv) quality of duḥkhānta aimed by them and (v) the element of God's grace (prasāda) which last is an element of the Pāśupata system.

2. In the second paper 'Pāśupata and Yoga'. Hara makes it clear that both the systems warn the aspirant against indulging in (the exhibition of) supernatural powers (siddhis), the only difference being in that the Pāśupata system uses a different terminology (harṣāpramāḍī). Hara further holds : "It is evident that here the Pāśupata was indebted to Yoga. Yet, as Kauṇḍinya clearly states, the Pāśupata theologians here intentionally try to deviate from the Yoga system as much as possible, and look down upon the Yoga."

3. The next paper is an attempt to explain the technical terms atidāna, atiyajana and atitapas, which occur in the Pāśupata Sūtra 2.15-18. Atidāna is ātmapradaṇa i.e. to surrender one's self to the highest lord. Atiyajana consists of a series of ritual practices peculiar to Pāśupata Śaivism such as bathing in ashes, lying in ashes, use of remains of offerings in the temple (nirmālya) and acting ridiculously in the world by such actions as krāthana (snoring), spandana (trembling), maṇṭana (limping), śṛṅgāraṇa (amorous gesture), avitatkaraṇa (non-sensical action) and avitadbhāṣaṇa (non-sensical speech) in order to lead ordinary people to despise and dishonour the Pāśupata aspirant. Atitapas is characterised by endurance of mental suffering which is caused by alienation from other people as a result of these peculiar practices in the world.

4. 'The Pāśupata concept of purity' (śauca) consists of purity of body (gātra), mind (bhāva) and soul (ātman). The first is accomplished by bathing in ashes (bhasmasnāna). The second one viz bhāvaśauca is meant for the removal of defilement of emotions such as abhorrence (dveṣa), desire (icchā) and anger (krodha). The third, ātmaśauca is the highest purity and is related to the well-known Pāśupata ritual of seeking dishonour by the performance in public of such queer actions as Krāthava, etc mentioned above. The bathing in ashes, wearing nirmālya, groundless laughing (hasita), singing (gīta), dancing (nṛtta) and nonsensical talk (ḍumḍumkāra) enumerated as commandments (niyama) in the Pāśupatasūtra I.8 - all these have a bearing on the ātmaśauca.

5. 'The Pāśupata concept of Ahimsā' is one of the general commandments for an aspirant. The aspirant is enjoined to take only kṛtāṇna i.e. food which has been prepared/cooked and which is left over.

The Pāśupata ascetics who follow this injunction consider themselves to be immune from himsā simply because they have nothing to do with the process of cooking. All kinds of meat was allowed for the Pāśupata ascetic, provided it were put by others in his alms-bowl with no apprehension of committing injury or theft. Similarly in the case of *nirmālya* or *bhasma* or *āyatana*, the process of wearing the garland, making ashes and the construction of the temple are entrusted to others. Thus while advocating *ahimsā*, the Pāśupata ascetics took advantage of the results of other people's labour, which may involve injury.

6. 'The Pāśupata concept of *duḥkha*' deals with the definitions of *duḥkha* given by *kaunḍinya*. The paper is an attempt at pointing out the similarities between *kaunḍinya*'s discription of suffering and those given by other texts.

7. In the paper titled "A Note on Buddha's birth story" Hara compares the story of Buddha's birth to the descriptions, by *Kaunḍinya* of *janmaduḥkha* of ordinary human beings as given the *Purāṇas*, *Gabha Upaniṣad*, the *Nirukta*, etc. The points of contrast between the birth of an ordinary human being and the birth of Buddha illustrate some peculiarities of devices used by the Buddhist authors for the mythification of their founder.

8. In his next paper 'Transfer of merit in Hindu literature and Religion', Hara considers the problem of merit transfer in Sanskrit texts and Pāśupata Śaivism. In the second stage of the Pāśupata aspirant's religious life, he was to seek dishonour by behaving in a queer way (as stated above) which involved the system of merit transfer. He provoked false accusations from others by acting in a ridiculous or suspicious manner; he then took advantage of these false accusations by accumulating merit transferred from his attackers and protecting his *tapas* by non-anger. The more abusive the accusation, the greater was the merit transferred to the ascetic.

Under Historical studies, in the first sections titled 'Miscellanea Pāśupata' Hara deals with (i) the personality of Śvetāśvatara as revealed in the conclusion as to their identity; (ii) *kāyāvarohaṇa* where in a passage from *kaunḍinya*'s commentary on Pāśupatasūtra attributed to *Lakulīśa* himself is quoted as evidence of his incarnation in a human form as *Lakulīśa* at *Kāyāvatarāṇa*, the place which is referred to in the inscriptions, *Māhātmya* and *Purāṇic* passages and (iii) A note on the *Atharvaśīrṣa Upaniṣad* to bring out its close affinity with Pāśupata Śaivism.

In his 'Sāṃkhya commentaries and the Pañcārthabhāṣya' Hara concludes that the main source that kauṇḍinya used for the philosophical foundation was from the Sāṃkhya school of thought, though occasionally the concepts of Nyāya as well as Vaiśeṣika also are met with. He postulates that there was some common source, which is now lost, for which kauṇḍinya as well as the authors of these philosophical treatises may have derived their material but developed their discussion independent of each other.

In the next paper titled 'Pañcārthabhāṣya and Gaṇakārikā' the author concludes that the Gaṇakārikā presupposes the Pañcārthabhāṣya of kauṇḍinya.

The last paper included in the Historical studies is titled 'Pāśupata doctrine as transmitted by the Vedāntins' which covers the views of Śaṅkara, Bhāskara, Yāmuna, Rāmānuja and Mādhava on Pāśupata Śaivism.

The last section viz Textual Studies contain (i) an Introduction and critical translation of the Nakulīśa-Pāśupata-Darśanam (the sixth chapter of the Sarvadarśanasāṅgraha of Śāyaṇa Mādhava), (ii) Quotations formed in the Ratnatikā of Bhāsarvajña and (iii) Critical notes on Paśupata Sūtra translated by Haripada Chakroborti (Calcutta, Academic Publishers, 1970).

The publications which includes an Index of Sanskrit and Pāli words and an Index of quoted passages besides Bibliography, is thus full of new information on Pāśupata Śaivism. The scholarly world is highly indebted to Hara, the author for his learned contribution. Juw Takashima, the editor of this bunch of papers also deserves the gratitude of the scholarly world for collecting these papers and making them available in book form.

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**THE FORCEFUL YOGA - Being the Translation of Haṭhayoga - Pradīpikā, Gheraṇḍa-Saṃhitā and Śiva Saṃhitā, Translated into English by Pancham Singh Rai Bahadur Srisa Chandra Vasu; Romanised and Edited by G.P. Bhatt ; Pub. by Motilal Banarasidass Publishers Private Limited, Delhi; Price XVI + 275; Price Rs. 250/-**

The Forceful Yoga is a combined volume of the three Yoga texts viz, Haṭha-Pradīpikā, Gheraṇḍa Saṃhitā and Śiva Saṃhitā published by the Pāṇini