



Pratidhwani the Echo

A Peer-Reviewed International Journal of Humanities & Social Science

ISSN: 2278-5264 (Online) 2321-9319 (Print)

Impact Factor: 6.28 (Index Copernicus International)

Volume-X, Issue-IV, July 2022, Page No.142-150

Published by Dept. of Bengali, Karimganj College, Karimganj, Assam, India

Website: <http://www.thecho.in>

Puranas: A Social Study

Smt. Sunanda Kundu

SACT, Department of Sanskrit Galsi Mahavidyalaya, W.B

Abstract

Basically, according to the Vedas and the Dharma-Śāstra, the basic ideas of the Hindu scriptures are known in terms of arrogance, ignorance and exaggeration of the Purāṇas. In the Hindu scriptures, accepting the Vedas as the main text, every natural element is imagined with one of the deity. For example, “Where the English says it rains the Hindus say Varuṇadeva is raining. The educated person will say that Bihar was devastated by the earthquake, the mythologist will say that the ruthless Rudra destroyed Bihar out of anger towards the people of Bihar.” In a word, the recognition of the Purāṇas as the main means of determining the meaning of Veda is beyond doubt. In the Ādiparva of the Mahābhārata the echo of the statement was heard- “Itihāsapurāṇavyāṁ vedaṁ samupavṛṁhayēt / Vivhētyalpaśrutād vēdō māmayāṁ prahariṣyati ||”¹

Purāṇas are limited to defining Vedārtha as the only authoritative text in Indian social philosophy, such a statement narrows down the universality of Purāṇas. On the other hand, it can be said without a doubt that the sacred verses of the Purāṇas are more heart-warming than the dry verses of the Smṛti Śāstras – “Vedārthādhikāṁ manyē purāṇārthaṁ varānanē / Vēdāḥ pratiṣṭhitāḥ sarvē purāṇē nātra saṁśayaḥ ||”²

In this essay, mythological texts will be relied upon to describe the full state of Indian social culture and the ascending method will be followed as an aid to the research work.

Keywords: Purāṇa, Vedārtha, Antiquity of Purāṇa, Social status.

In all the civilized countries of the world, some kind of social system is prevalent in those. In recent times, the sociology of the western countries has been taken a special care. The only reason for this is the sociology of the developing Aryans which has its base on spirituality. As a result, this society is strong and philosophical.

The ancient mythological information of Indians is found in the Purāṇas. The Pañcalakṣaṇa of the Purāṇas Sarga-Pratisarga-Vaṁśa-Manvantara and Vaṁśānucarita are indirectly related to the social life. There are various aspects of the religion that can be observed in the several narratives included in the Pañcalakṣaṇa of the Purāṇas.

People are social animals and they have different types of duties to do in the society. Duties are been noticed in different situations of social life and the ancient sages divided the society into four major parts noticing this difference. Two of the main duties of human society are science, protection and service. Duties have been defined in the form of four castes since Vedic times. The full development and enrichment of these duties of the caste system (the official duties and the extensive system of religion) can be observed in the Pauranic Vedic literature or Smṛti Śāstra.

From the earliest days, the overall development of Indian Hindu society has been done in the basis of Indian history, culture, civilization etc. Caste religion is the life of Hindu nation. Although foreign oppression has been going on for thousands of years, this nation still exists in its own right, mainly because of its caste system. In order to protect the body, we have face, hands, abdomen and legs, similarly Vṛāhmaṇa is the brain of the huge body of Hindu society, Kṣatriya is equal to the arms, Vaiśya as belly and Śūdra considered being legs. There is a need of these four castes to protect the society. In the Viṣṇupurāṇa, it is said that –

“Vṛāhmaṇāḥ kṣatriyāḥ vaiśyāḥ śudrāśca dvijasattama /
Pādōrūbakṣaḥ sthalatō mukhataśca samudgatā //”³

This recognition has been noticed in the Vedas also.

“Vṛāhmaṇaḥ asya mukhamāsīt vāhu rājanyaḥ kṛta /
Ūru tadasya yad vaiśyaḥ padvhyām śūdraḥ ajāyata //”⁴

Purāṇas are recognized in this way- Manusmṛti, Vhāgavata, Matsya, Mārkaṇḍeya, Viṣṇu, Vāyu, Kūrma etc. It is mentioned in the Viṣṇupurāṇa that the immovable vagina is obtained at least twenty million times before human life. Then, eleven lakh times of sweaty vagina, nineteen lakh time’s ovary vagina, nine lakh times of aquatic fish, etc., are found in the vagina. After forty million times the uterus animal like monkey, the human vagina had been obtained.

The sages have created a variety of human religions for the purpose of relieving human suffering – 1) General religion, 2) Special religion, 3) Extraordinary religion and 4) Disaster religion.

Varṇāśrama religion is the main part of human religion. It has introduced special religions according to the nature for the welfare of the nation according to its nature and instinct. In the Gītā, Lord Kṛṣṇa said-

“Śrēyaṇ svadharmō viḡuṇaḥ paradharmāt svnuṣṭhitāt |
Svadharmē nidhanaṁ srēyaḥ paradharmō vhayāvahaḥ |”⁵

Varṇāśrama has two parts in religion – Caste system and Āśrama system. In the caste system, the caste is identified from birth, such as Vṛāhmaṇa, Kṣatriya, Vaiśya and Śūdra. But in the āśrama system, human lives are divided into four parts Vrahmacaryya, Gārhasṭhya, Vāṇaprastha and Sannyāsa. According to the Purāṇas, Vrahma-Prakṛti, Mahāmāyā-Sattva and Rajaḥ-Tamaḥ, are three qualities and the different in actions have created the four castes.

The caste system is very ancient which is recognized in the Puranas. In the form of Lord Viṣṇu, Rāmacandra and Kṛṣṇa maintained the dignity of the four castes. It can also be noticed that after breaking the bow at the Svayamvara Savhā in Trēta Yuga, Rāmacandra noticed the fury of Paraśurāma, but did not strike the weapon and said – “You are a Brahmin, my reverend, you have a close relationship with Viśvāmitra.”

“Vrāhmaṇaḥ asīti puḥyō mē Viśvāmitra kṛtēn ca ।

Tasmācchaktō na tē Rāma, vhoḥktuṁ prānaharam śaram ॥”⁶

It has been noticed that Sri Rāmacandra did not hesitate to kill the śūdra Śamvuka, who was engaged in austerities as opposed to the caste system. Lord Kṛṣṇa was born as a Kṣatriya in a thick body in the Dvāpara era and was engaged in the service of the Brahmins invited by the Dharmarāja Yudhiṣṭhira to the Rājasūya Yajña. In the Mahābhārata when Yudhiṣṭhira asked him about Theology, he had said-

“Śūdrayōnāvaham jāto nāto hanyad vaktum utsahē”⁷

Thus the caste system had remained since the ancient times can be witnessed. In the Gītā, Lord Kṛṣṇa said that-

“Cāturvarṇyam mayā sṛṣṭam guṇakarma vivhāgaśaḥ”⁸

So the four castes are not human-made, God is the creator.

From the very beginning of the creation, Vrāhmaṇa from Sattvaguṇa, Kṣatriya from Rajōguṇa and Śūdra from mixture of Rajaḥ and Tamōguṇa, has been created. According to karma – Vrāhmaṇa, Kṣatriya, Vaiśya and Śūdra – these four castes are defined in the scriptures by virtue of nature.

The normal activities of a Vrāhmaṇa are mitigation, respiration, asceticism, condonation, purity, peace, simplicity, knowledge, science etc. The normal activities of a Kṣatriya are courage, calmness, ability, spunk, war, donate etc. The normal activities of a Vaiśya are agriculture; cattle farming, trade etc. and the normal activities of a Śūdra are to serve other castes. According to the different scriptures, the nature of these four castes is defined as the work of Śūdra, the religion of Kṣatriya and the salvation of Vrāhmaṇa.

For the well-being of the society also requires high thinking, governance, fundraising and service work. In a society where there is a transparent advisor, a suitable ruler, a fundraiser and a dedicated worker, there is no any harm in the society. As progress is made, the three-eyed sage, realizing the necessity of these four objects, has defined the duties of the four castes. Due to the abundance of Tamaḥ guṇa of Śūdra, Adharma is considered as Dharma and Dharma as Adharma which is called ‘Tāmasī Vuddhi’. Lord Kṛṣṇa clearly stated in the Gītā –

“Adharmam dharmamiti yā manyatē tamasāvṛtā ।

Sarvārthān viparītamśca vuddhiḥ sā Pārtha Tāmasī ॥”⁹

And from this opposite intellect that evil is created, and that is why the advice of the sages to the Śūdras is to perform their duties as per the command of the Trivarna. In this way mutual help was achieved for the welfare of the society and the society was protected through the caste system. They were engaged in their own specific activities. So, that there

would no unjust practices and animosity towards the society. The society always stays in full of peace and prosperity.

Then there is mention of hybridization in the society of that time. The Mahābhārata mentions –

“Ityētē saṁkarē jātāḥ piṭṛ matṛ vyatikramāt.”¹⁰

In the early days, the four castes of Vrahmaṇa, Kṣatriya, Vaiśya and Śūdra were established in the society. Later, due to greed-lustful marriages, innumerable inconsistent hybrid nations have been created in the society. As a result, innumerable nations were created from the society in that time. Many such hybrid nations are also mentioned in Manusmṛti – Niṣāda, Ugra, Sūta, Magadha, Bidēha, Ayōgaba, Cāṇḍāla, Ābrtta etc. Their actions are also mentioned.¹¹

The Purāṇas mentioned four āśramas. Purāṇa-Smṛti-Dharmaśāstra mentioned āśramas like Vrahmacaryya, Gārhashtya, Vāṇaprashta and Sannyāsa. Vhāgabata Purāṇa mentioned -

“Gṛhāśramō jaghanatō vrahmacaryya hṛdō mama |

Vakṣa sthānād vanē vāsōnyāsaḥ śīrṣani saṁsthitaḥ ||”¹²

That is to say, from the thing (organ) of a great man comes the origin of the Gārhashtyāśrama, from the heart comes the Vrahmacaryyāśrama, from the chest comes the Vāṇaprashta and from the head comes the Sannyāsa. The Ṛg-Veda mentions the wish of a sage for a minimum life span of 100 years –

“Śataminnu śaradō antidēva”¹³

That means “O God: Let us live up to one hundred years”.

In the Purāṇa-Smṛti Śāstra, this life is divided into four parts, the first twenty five years of Vrahmacaryya, the second twenty five years of Gārhashtyāśrama, the next twenty five years of Vāṇaprashtāśrama and the last twenty five years of Sannyāsa. From the castes and religion, education, behavior and practical aspects of mankind would develop smoothly. The seeds of the retiring tree which are sown in the Vrahmacaryyāśrama would germinate in the Gārhashtyāśrama, blossom and flourish in the Vāṇaprashtāśrama and would give up in the Sannyāśāśrama and would be nourished with knowledge to produce nectarine fruit as salvation.

The scriptures of Veda-Smṛti-Purāṇa mentions the rituals, chastity of women, cast religion and āśrama religion are protected in these four impenetrable forts. Many nations of the world have sprung up and gone extinct, but the Hindu nation has been living in its glory since immemorial. There is a clear mention in the Śamvḥūgītā-

“Varṇāśramānukulasya sadācarasya rakṣayā |

Manuṣyāṇām pathōrōdhaḥ sātḥkramābhyudāyasya na ||

Nasou nirvījatāmētya martyajātīḥ praṇāsyati |

Yatākālantu tasyām hi dharmasya śāśvatasyavai ||

Sārvavhouma svarupasya cātmajñānam prakāśakam |

Asaṁśayam vikāśēta katācinnātra vismayam ||”¹⁴

Marriage – Marriage is a religious reform in Dharmasāstra, Smṛti, Purāṇa etc. It has an important role in creating family in the society. In the Indian society, marriage has not only physical, mental or social significance. Rather, in the caste system, marriage is the first step to enter in the Gārhashtya from Vrahmacaryya. The word ‘Vivāha’ is derived from the suffix ‘vi’ and the verb ‘vah’ which means to carry the daughter of another as a relative through reformation. Relate to other’s object is not possible without reciprocity and reciprocity is not possible without donation. In other words, after the donation by the father of the daughter, the marriage reform is completed by the Hōmādi rituals which are common in today’s society too. The purpose of this marriage is very special, sacred and glorious. Manusmṛti stated-

“Apatyaṁ dharmakāryyāṇi-śuśruṣa ratiruttamā ।”¹⁵

Dharmasāstra, Purāṇa and Vedas have recognized the greatest importance of women. There are five types of Yajña mentioned in the Gārhashtyāśrama: Vrahma yajña, Pitṛ yajña, Deva yajña, Vhūta yajña and Nṛ yajña. It has been recognized that the wife has an important role in this sacrifice. There are no rights of an unmarried person in these rituals.

“ Adārya gatirnyasti sarvāstasyāphalaḥ kriyā ।
Surārccana mahāyajñam hīnōvhāryō vivarjayeḥ ॥
Eka cakra rathō yad vadēka pakṣo yathā khagaḥ ।
Āhāryyaḥ api narastadavad yōgyaḥ sarvakarmasu ॥”¹⁶

On the other hand, the Taittirīya Vrahmaṇa, by acknowledging half of the body of the wife, has deprived the unmarried person of the right to sacrifice.

“Atho arddhō vā eṣa ātmanōyāt patnī

Ayajñō vā hūyēṣa yaḥ apatnīkaḥ ।”¹⁷

The Manusmṛti has described patnī as jāyā –

“Patirvāryyām sampraviṣya garvhō vhwūtwā ajāyatē ।

Jāyāyāstaddhi jāyātvaṁ yadasyām jāyatē punaḥ ॥”¹⁸

It is mentioned in the Śatapatha Vrahmaṇa that the wife is the better half of the husband. She is incomplete without marriage and children.-

“Ardhō hi vā eṣa ātmanō yajjāyā tasmāt yāvajjāyām na vindatē naiva tāvaḥ prajāyatē asarvōhi tāvaḥ vhavati. Atha yadoiva jāyām vitaḥ atha tarhi hi sarvō vhavati. ”¹⁹

The Manusmṛti has described wife as Gṛhalakṣmī –

“Prajānārtham mahāvahāgaḥ pūjārthā gṛhadīptaḥ ।

Striyaḥ śriyaśca geheṣu na viśeṣaḥ asti kaścana ॥”²⁰

Food – Food was prominent in the society in that time. The Vedas, Dharmasāstras, Smṛti, Purāṇas contain detailed description of food. It is mentioned in the scriptures the food is always through pure sattvik and justly earned.\

“Āhār śuddhou sattva śuddhiḥ sattvasuddhou dhruvā smṛtiḥ
Smṛti lavdhē sarvagrānthīnām vipramōkṣaḥ”.²¹

Even in the Puranas there are specific rules regarding food for the Vrahmacārī, Gṛhastha, Vāṇaprasthī and Sannyāsī.

Textiles – From the Vedic period, silk and cotton was the common garment. The silk clothes were used in Vedic rituals. The Atharvaveda mentions that the dead person was covered with fine cloth.

“Etattē dēvāḥ savitā vāsō dadāti vhatamvē |

Tattvaṁ yamasya rājyē vasānstāyaṁ cara”||²²

According to Sāyaṇācārya, silk cloth was made from yarn called Tṛṇa or Triṇāryya. Nowadays, Tasara is marked as its symbol–“Tṛpā nāma ouśadhi viśeṣaḥ, tattantu nirmītaṁ kṣoumaṁ tārpyaṁ” .²³

The ‘Vāsas’ cloth described in the Vedic texts was made of yarn. This suggests that the yarn was of an advanced type. Even the rules of wearing clothes are mentioned in the Vedas. The Ṛg-Veda had also mentioned the application of ornaments. At that time the gold jewelry was commonly famous. However, metals like gold, silver, diamond, emerald ivory were also in use.

Vastu – In the Vedic and Pauranic eras, human habitation was beautiful. In Vedic texts, Puranas and Sanskrit literature there are references to houses, buildings, hermitages, palaces, temples etc. for human habitation. In the Ṛg-Veda, the hymns of the deity Vāstōspati for protecting the houses can also be seen. The Atharvaveda gives details of house construction. The Matsya purāṇa, 24 the Agni purāṇa and the Viṣṇu purāṇa contain detailed descriptions of ecology.

Vehicles – The Ṛg-Veda and Puranas speak of different vehicles of different deities. Such as Brahmā and Sarasvatī’s vehicle is goose, Viṣṇu’s eagle, Siva’s bull, Gaṇēśa’s rat, Kārttika’s peacock, Dūrgā’s lion etc. Human have mainly elephants, horses, chariots etc. There was also the description of bullock carts, which is mentioned in the Mṛcchakaṭika. Again the description of aircraft can be seen in the Vedas. The Ṛg-Veda mentions Vāyuyāna.²⁵

Sports – From Puranas and Sanskrit literature it is known that sports were entertainment of the contemporary time. Sports were the accomplishment or yoga of human life. The yoga is for the purpose of keeping life juicy and alive. There are also mentions of wrestling, water sports, gambling, dance, drama, magic, music, musical instrument, travel, hunting, animal-bird fighting, chariot races, horse races, fairs, festivals etc. – all those are mentioned in Vhāgavata Purāṇa, Padma Purāṇa, Skandha Purāṇa, Mahābhārata etc.

Occupations – In order to manage human life in the society of that time, people of different castes were employed to their respective works as stated in scriptures.

“Vrahmā tādarthaṁ vuddhā tu yathātathyēna voi pravhuḥ |

Kṣatriyānām valaṁ daṇḍaṁ yuddhamājīvamādiṣaḥ ||

Yājanādhyāpanaṁ coiva ṛtīyaṁ ca prtigrahaṁ |

Vrāhmṇānām vivhustēṣām karmānyētānyathāhahadiṣaḥ ||

Pāsupālyam vāñijyam kṛṣim coiva viśam dadou |
 Śilpājavam coiva sūdrānām vyadadhāt pravhuḥ ||”²⁶

Agriculture – The Vedas specifically mention agriculture and animal husbandry. The Aryans attached special importance to agriculture.

“Akṣoirmā dīvyaḥ kṛṣimīḥ kṛṣasva
 Vittē ramaṣva vahu manyamānaḥ |
 Tatra gāvaḥ kitava tatra jāyā
 Tanmē vicaṣṭē savitāyamaṛya ||”²⁷

It is known from Vājasaneyī Samhitā that at that time cultivation of paddy, wheat, mug etc were special. The Puranas also mention palm, coconut, jackfruit, amla, blackberry, mango, banana etc. trees. The Matsya Purāṇa mentions bananas, mangoes, betel nuts, nutmeg, blackberries, tamarind, cinnamon, grapes and various fruits and vegetables in the Himalayan landscape. The agriculture has been going on since the Vedic period till today.

Gopalana – From the Vedic age to the present day, the importance of cows has been recognized; the contribution of cows to the progress of human civilization is undeniable. In fact, the Aryans worshiped the cow as a deity. Cows are extremely beneficial, revered as an essential animal since ancient times.

“Gāvōi sa janāyāmāsa suravhyām kaṣyapō muniḥ |”²⁸

In the Mārkaṇḍeya Purāṇa 29 and Vāyu Purāṇa 30 it is said that the cow itself originated from the womb of Brahmā. In the Ṛg-Veda it is said that the cow is the mother of Rudra, the sister of Aditi’s son and the nectar of Ghṛtarupa.

“Mātā rudrānām duhitā vasūnām svasādityānāmamṛtasya nāvhiḥ |

Pra nu vōcam cikituṣē janāya mā gāmanāgāmaditiṁ vadhiṣṭha ||”³¹

Animals – Animals have been an important part of people’s life for financial purpose since ancient times. Horses, camels, deer, goats, etc. were reared. In a word, all the animals and birds mentioned in the Veda, Purāṇa and Smṛti Śāstra are still marked as very useful to human beings.

Conclusion –

“Caturlakṣamidaṁ prōktaṁ vyāsēnādvhūtakarmanā |

Idaṁ lōkahitārthāya saṁkṣiptaṁ dvāparē dvijā ||”³²

Puranic literature written in the simplest possible language by the Sutas and myth-telling sages for the benefit of the general public and in the interest of the people is of great help in understanding the social life style of the Indian people- this matter has been discussed in the above small scale.

Broadly speaking, the outline of Hindu culture as a collective form of ancient Indian work division, ashram division, arrangement of work according to varṇāśrama, worship, knowledge i.e. devotion, bond-mokshadi, intercosmic human resources, deity etc. is described only in the Puranas. In a word, the popular Purāṇa has acquired a unique common

(fundamental) place in the aspirations of Indian socio-culture due to the sweetness and simplicity of the language.

References:

1. Mahābhārata, Ādiparva-
2. Nāradiya Purāṇa- 2/24/17
3. Viṣṇupurāṇa- 1/6/6
4. Ṛg-Veda- 10/90/12
5. Gītā- 3/35
6. Rāmāyaṇa-
7. Mahābhārata- Udyōga Parva
8. Gītā- 4/13
9. ibid- 18/32
10. Mahābhārata-
11. Manusmṛti- 2/17-23
12. Vhāgabatapurāṇa- 11/17/14
13. Ṛg-Veda- 1/89/9
14. Śamvḥgītā- 2/135-137
15. Manusmṛti- 9/28
16. Prāṇatōṣaṇī Tantra- p-84
17. Toittirīya Vrahmaṇa- 3/3/35
18. Manusmṛti- 9/8
19. Śatapatha Vrahmaṇa- 5/2/1/10
20. Manusmṛti- 9/26
21. Chandōgyōpaniṣad- 7/26/2
22. Atharbaveda- 18/4/31
23. Sāyanavhāṣya
24. Matsyapurāṇa- 252-270
25. Ṛg-Veda- 4/36/1
26. Vāyupurāṇa- 8/168/17
27. Ṛg-Veda- 10/34/13
28. Narasimhapurāṇa- 5/55
29. Mārkaṇḍēyapurāṇa- ch 48
30. Vāyupurāṇa- 9-43
31. Ṛg-Veda- 8/101/15
32. Skanda Purāṇa- 2/77,78

Bibliography –

1. Dutt, M.N, Mahābhārata, Parimal Publications, 1st December, 2008.
2. Ghosh, Batakrishna, Linguistic – Introduction to Sanskrit, Sanskrit Pustak Bhandar, Kolkata.
3. Joshi, Makarand, Narasimhapurāṇa, Geeta Press, Gorakhpur.

4. Matsyapurana by Geeta Press, Gorakhpur.
5. Paghgi, B.L, Shri Shambhu Gita, Ramghat, Banaras city, 1920.
6. Ramaratnam, N., Śrīmadbālmikīrāmāyaṇam, 2nd Edition, 1933.
7. Sanatana Dharma, Central Hindu College, Banaras, 1916.
8. Shri, Baldebopadhyay, Acharyay, Agnipurāṇam, Chaukhamba Sanskrit Sansthan, Banaras, 3rd Edition.
9. Shri, Vrindabandas, Markaṇḍeya Purāṇa, Shyamkashi Press, Mathura 1941.
10. sanskritdocuments.org/sanskrit/purana.
11. Tripathi, Dr. Ramā Shankar, Sanskr̥t Sāhitya kā Prāmāṇik Itihāsa, Krishnadas Academy, 1996.
12. Tripathi, Dr. Shrikrishnamani, Purāṇatatvamīmāṃsā, Chaukhamba Sanskrit Pratishtan, Delhi, 2009.
13. Upti, Pt. Thaneshachandra, Viṣṇupurāṇam of Mahārṣi Vedavyāsa, Vol-1, 2nd Edition, Parimal Publication, Delhi, 2003.
14. অনির্বাণ, বেদ-মীমাংসা, প্রথম খণ্ড, সংস্কৃত কলেজ, কলিকাতা, ১৯৯১।
15. গোস্বামী, শ্রীবিজয়বিহারী, অথর্ববেদ সংহিতা, হরফ প্রকাশনী, কলিকাতা, ১৩৮৫।
16. চক্রবর্তী, অরুণকুমার, শ্রীমদ্ভগবদ্গীতা, নমিতা আর্টপ্রেস, বর্ধমান, দ্বিতীয় প্রকাশ, ২০০৬।
17. দত্ত, রমেশচন্দ্র, ঋগ্বেদসংহিতা, হরফ প্রকাশনী, কলিকাতা, ১৩৮৫।
18. পঞ্চতীর্থ, পণ্ডিত শ্রীনৃত্যগোপাল, ছান্দোগ্য উপনিষদ, বসুমতী সাহিত্য মন্দির, কলিকাতা, ১৯৩৬।
19. বিদ্যালঙ্কার, রামতোষণ, প্রাণতোষণী তন্ত্র, বসুমতী সাহিত্য মন্দির, কলিকাতা, ১৯২৮।
20. বন্দোপাধ্যায়, মানবেন্দু, মনুসংহিতা, সদেশ, দ্বিতীয় সংস্করণ, ২০১১।
21. বসু, শ্রীগিরীন্দ্রশেখর, পুরাণ প্রবেশ, বঙ্গীয় সাহিত্য পরিষদ, আষাঢ়, ১৩৫৮।
22. শাস্ত্রী, রামপ্রতাপ ত্রিপাঠী, বায়ুপুরাণম্, হিন্দী সাহিত্য সম্মেলন, প্রয়াগ, ১৬৫৭।