

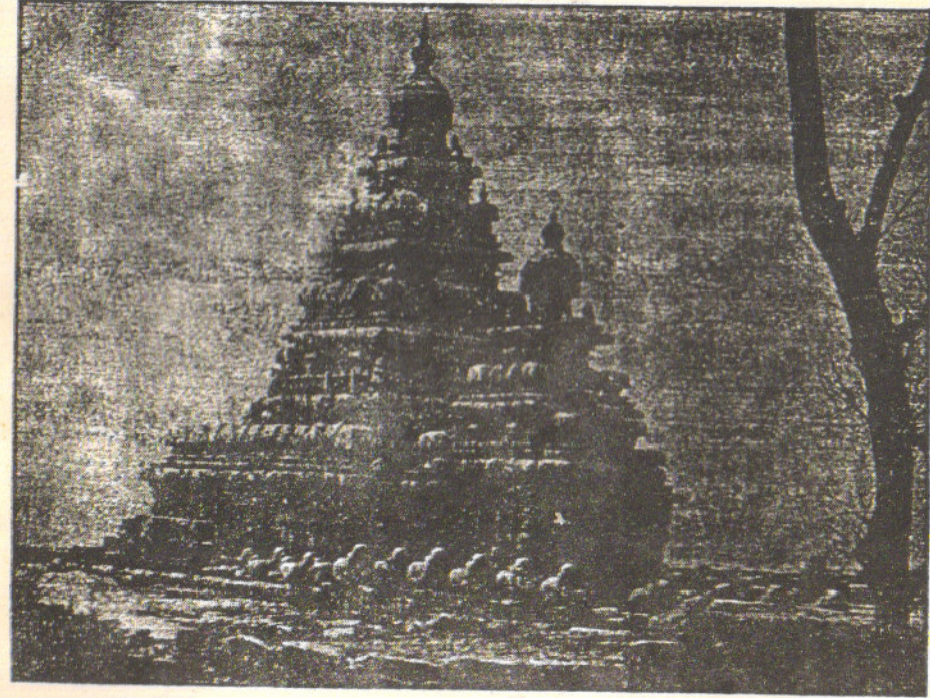
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Bead boards from Bihar

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An ancient international port

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Mandar

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## BEAD HOARDS FROM BIHAR

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(Research Scholar)

Ancient Indian & Asian studies

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As It is well known that the inscriptions numismatics, potteries, images and other antiquarian remains have been the great sources to make a perfect shape of ancient cultures. However, inspite of the significant values of beads in respect of archeological evi-dence, it has been rarely worked by archaeologists and histori-ans. M.G. Dikshit and H.C. Beck merely have worked to some extent in the field of beads, so far.

The people of pre-historic and proto-historic cultures used beads for making garland and other decorative purposes. At Kayatha<sup>1</sup> necklaces of semiprecious stones such as statute and carnelian beads were found in pots. It is evident that those who possessed these objects were affluent. Rajputana and kathiawar supplied plasma, agate, Jasper and blood stone which were used for manu-facturing beads, regard being paid to their colour scheme, size and marking<sup>2</sup>.

The various types of beads have been discovered by the excavators from several sites of India which provide information of econom-ic, social and religious life of ancient cultures. Here I have tried to give the name of archaeological and historical sites of Bihar where various beads have been discovered:

### 1 - VAISHALI:

Vaishali is a newly created district in the north of Bihar. The first mention of ancient mounds at Basarh near Bakhra were reported by J. Stephenson in 1835 who thought it to represent a fort of considerable antiquity<sup>3</sup>. Cunningham first visited the site in 1861 and found mound traditionally called Raja Vishal Ka garh. He identified it with the famous ancient site Vaishali, where the both the Buddha and Mahavira resided at may times.

Nearly 93 beads of carnelian, crystal, Agate, Finance, soap stone, Topaz, glass and clay types have been discovered from Vaisali<sup>4</sup>.



## 2 - CHIRAND :

A large number of stone beads of different shapes such as barrel, cylindrical, triangular and disc which would have been strung into different types of ornaments have been found<sup>5</sup>.

These beads were provided with minute holes through which thread of sinews may have been passed to join other beads to form ornaments of different shapes. The beadmaking industry in Neolithic Chirand is very much advanced in comparison to other Neolithic sites<sup>6</sup>. Jasper, chalcedony, agate, Finance, steatite and even clay for poor people were used for making beads, Steatite contact of the people with outside<sup>7</sup>.

## 3 - VIKRAMSILA :

An important chalcolithic site is located 10 K.Ms. north of kahalgau railway station in the Bhagalpur. Here the beads of agate and carnelian have been found<sup>8</sup>.

## 4 - TARADIH :

Taradihis located just behind south west of the Mahabodhi temple at Bodh-Gaya. Here a carnelian bead has been discovered<sup>9</sup>.

## 5 - BANGAON :

This village is situated near Maheshi in saharasa district, locally called Gorhidih or Fisherman Mound. Here 10 carnelian beads were discovered in 1917 in an earthen vase inside a small brick chamber (i.e. perhaps a relic chamber) of the stupa<sup>10</sup>. The finds are in Patna Musium and are assigned to a period between 2nd century B.C. to 2nd century A.D.

## 6 - NANDANGARH MOUND

This large village is situated about 14 miles north west of Bettia district. This conspicuous mound first noticed by Cunningham 1861 and later by Garrick in 1886<sup>11</sup>. However, an excavation was taken up by N.G. Majumdar in 1935-6 which was continued up till 1940-41 by A. Ghosh<sup>12</sup>. Here stone beads were discovered.

## 7 - NALANDA :

It is about 7 miles south-west of Biharsharif and almost the same distance north of Rajgir. Buchanan was perhaps the first modern authority to notice its importance and antiquity<sup>13</sup>. Here

teracota beads were found from the eastern row of monasteries<sup>14</sup> and some more beads were also reported from the sixth monastery in the eastern row at site no. 9.

## 8 - PATNA <sup>15</sup> :

### (a) KUMARAHAR SITE:

This site is located just inside the by-pass of modern patna city. Its ancient character was first noticed by P.C. Mooderji. In 1913-15 Spooner was the next to excavate at Kumrahar with the funds donated by sir Ratan Tata. the Kashi Prasad Jayaswal Research Institute undertook another series of regular excavation at Kumrahar. Here terracotta beads were reported.

### (b) LOHNIPUR :

Its antiquarian character was first noticed by P.C. Mookerji in 1897 and discovered some beads.

### (c) KADAMKUAN & BAKARGANJ:

Here terracotta, glass beads and beads in various semi-precious stones were found.

## 9 - SONEPUR :

The village is situated about 3 miles west of Bela railway station on the Patna Gaya line of the eastern railway. The antiquity of the site near the village was first brought to notice by V.K. Mishra in 1956-57. He carried out a small excavation here and concluded that the site is as old as 60 B.C. . Here a number of beads were reported.

## 10 - KARIAN :

Karian is the name of a village, located in the district of Dharbhanga. The Kashi Prasad Jayaswal Research Institute, Patna, undertook an excavation of the site by Shri Kant Mishra in 1955 and later by Dr. Sita Ram Roy in 1957.

A Part from the huge amount of archaeological remains, the beads of standard bicone circular, pear-shape and long barrel-shaped belong to period III and I have also been reported from here<sup>17</sup>.

## 11 - SANRIGAON

The village is located in the southern border of the district of Ranchi S.C. Roy had eight of the urns dug out from and found decayed bits of bone copper ornaments and few stone beads<sup>18</sup>.



## 12 - SARIDKHEL

The village is situated six miles to the east of Khunti on the Khunti Tamar road in the Ranchi district. This site was examined in 1915 by S.C. Roy and later by A Ghosh in 1944. Here beads are occasionally discovered in the area<sup>19</sup>.

## 13 - LUPUNGI :

This site is situated in the Ranchi District, In about 1915, S.C. Roy noticed here an ancient burial site indicated by gravestones under which stone beads were reported to have been found<sup>20</sup>.

## 14 - ITE :

The village is situated 6 miles south west of Khunti. In 1916, S.C. Roy noticed this place and later by A. Ghosh in 1944 and had collected some stone beads from here<sup>21</sup>.

## 15 - OSKEA :

This village is known as a tola or hamlet attached to the nearby village of Bawni in the Ranchi district. S.C. Roy noticed here a burial site locally attributed to the Asura and called as Hasur Samsan. The stone slabs usually placed over the cinerary urns mostly been taken away by the Munda villagers of the locality. The cinerary urns were also ransacked by them. Stone beads are occasionally found in the urns<sup>22</sup>. S.C. Roy himself opened one such urn yielding to him a few Quartz beads.

## 16 - BICHNA :

This site is in the Ranchi district It has been explored by S.C. Roy in about 1915. There have been reports of occasional discoveries of stone beads<sup>23</sup>.

## 17 - BELWADAG : (Ranchi)

S.C. Roy carried out trial excavation here in 1915 and discovered foundations of brick-walls of a building the bricks measuring 17" x 10' x 3". Here stone beads were reported to have been discovered<sup>24</sup>.

## 18 - DIGRI (RANCHI)

S.C. Roy noticed in about 1915 a burial ground at this village the burial was found to consists of grave stones under which stone beads were reported of have been discovered<sup>26</sup>.

## 19 - SIRDABAN :

This site is located on the eastern bank of the river just oppo-

site kiul in the Lakhisarai subdivision of Monghyr district. Here, a green glass bead was discovered<sup>26</sup>.



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## MANDAR

An ancient international port  
Dr. Sharad Hebalkar,  
Ambejogai - 431517  
(Maharashtra)

Aparant is characteristically known for its marine culture in the ancient time. It contained several inland as well as open sea-ports, famous for the international commercial activities, ship building centres, trade routes crossing hilly regions and the lofty peaks of sahyadrian ranges through several ghats. It supported the varied population of, people dependent on sea for the livelihood, traders, merchants, craftsmen, sailors, religious preachers and even the adventurous pirates.

Right from the Jataka period we get the references to the ports belonging to the western coast of Maharashtra. Greek and Roman sources mention several ports of the then period. They have been identified, still we also find difference of opinion about some identifications.

Periplus of the erythraean sea gives a long list of ports which include suppara, calliena, Semylla, Mandagora, Pali-patamani, Melizigara, Byzantium, Togrum Aurannaboas and the island of Sesecrienae<sup>1</sup>. The author is even perfect in maintaining the order of the ports from North to South. After Sopara, Kalyan and Chaul and before Palapattan (Mahad-Palai-patamai) appears the port of Mandagara. Sehoff identified it with Bankot at the mouth of the river Savitri<sup>2</sup>.

### Geographical Position

Mandad is in Mangay tahasil of Raigad district (Maharashtra) and situated on 18°-35' North latitude and 73°-50' East longitude. It stands on river Mandad which joins the Raja-puri creek about 12kms. above Mandad. The river meets the tide here and the sailing ships of a hundred tons can ply on the creek.

This creek of Mandad is the north-east arm of the large Rajapuri creek and has an excellent strategical position. With a swift turn around by right side, running after a few kms to the south sailing vessel reaches the celebrated port of Rajapuri leaving the port of call Dighi on the left bank of the creek. Without a turn sailing straight and taking a left side course it reaches Mhasale or Maheshwar

another ancient inland port and mart. Through Rajapuri creek the port has an easy access to the open sea. The winding course of the river Mandad is shared by the river Kundalika before falling in to the Rajapuri creek.

### Lines of Communication

The epigraphic evidences give a clear idea of important cities which were connected by the then high ways. More important are the Buddhist monasteries and settlements all over the western India. Almost all these cave settlements have been located along the trade routes, which connected the ports on the western coast with the towns and the cities above the ghats on the Deccan plateau.

Buddhism took place in Maharashtra in the middle of the 5th century B.C<sup>3</sup>. The Buddhist communities began to use rock-cave dwellings by about 200 B.C<sup>4</sup>. Buddhist missionaries chose these were already in use before the spread of the Buddhism. The journeys of the Buddhist missionaries under the leadership of the Yona Dhamma rakhit, who was assigned the task of spread of Buddhist teaching in Aparant by the third Buddhist council, were undertaken along the established trade routes in the company of merchants and traders.

Mandad itself had a large monastic settlement. Mandad was connected with Tagar (Ter)<sup>5</sup> via Shirawal<sup>6</sup> through the pass of Bhor. Mandad-Tala-Indapur-Mahad route went to meet the highway on the plateau through Kumbha ghat. The series of rock cut caves-Mandad (Kuda)-Karli-Bhaje-Shelarwadi-bedsa give the trace of the ancient trade route. There was an early habitation at Mandad<sup>7</sup>

### Monastic Settlement

Two kms. east of Mandad at Kuda a group of 25 caves and 11 cells facing south west is cut in the side of a hill about 200 ft high. The site commands an extremely beautiful view of the Raja-puri creek spread like a mountain lake about 6 kms. wide.

There are twenty one dwelling caves. Most of them consist of veranda with a door and window in the back wall opening in to a cell. The cells have rock-cut benches. The doors have grooved wooden frames. The walls of the caves were plastered and some of them had paintings. The presence of a town with the qualities of a harbour providing a shelter to the ships and an easy access to the open sea must have been there to support such a large monastery<sup>8</sup>.



## History

The inscriptions in the caves provide us with an interesting account of a ruling family. It seems that Kumar Skandapalit who was a Mahabhoj (prince) was ruling in the vicinity of Mandad, which may have been his head quarter. He was the son of Mahabhoji Vijaya of Sadageri (satya Girl) family. One Vijayanika is also mentioned. She was the daughter of the Mahabhoj Sadakar Sudamsana. These Mahabhojas were the Vassals of the Satavahanas who were the masters of Dakshinapatha including Aparant<sup>9</sup>.

The Satavahanas were essentially a commercial power having a powerful control over the trade routes, marts and ports. Under the patronage of the Satavahanas Mandad must have enjoyed a royal status.

The port of Mandad seems to be frequented by the caravan leaders and traders. Sarthavaha Nag is mentioned as Grihapati also which suggests that Swamiputra Nag was probably the inhabitant of the port-town and a ship-owner.

Vehamita and Achaldasa Asalamita are the other Sarthavahas mentioned in the inscriptions, Among the other donors are an iron monger from Karahakata (Karhad), a banker, a gardener, a physician, a writer, a royal minister, a house holder and Sreshthi Vasulanaka.

The family of one Sulasadata seems to be an outstanding donor, Sulasadata's wife, two sons and daughter-in-laws and 8 grandsons appear in the inscriptions. The whole family was in the royal service of the Mahabhojas.

The female ascetics such as Padminika-the daughter of nun Naganika along with her disciples Bodhi, Asalamita and Sapila appear in the inscriptions. Another Bahmin woman Bhayila appears as donor of a chaitya griha<sup>10</sup>.

The name of the Mahabhoja is associated with Mandav which may be the name of Gotra-Mandavya. Another suggestion given by most of the scholars is that it denotes the present name of the region i.e. Mandad.

When the seat of the powerful political power was in the north (i.e. at Junnar and Paithan) the ports of the Northern part of kokan flourished but with the decline of such power and the shift-ing of the political centre to the south in the reign of the Chalukya (of Badami

in Karnatak) some of the ports like Mandad lost the importance. Most of the ancient ports have lost their glory, in which also the historical order seems to be retained by fate. Mandad seems to have lost its importance, in the medieval period.

The local variation of the name of Mandad is Mandar which was mentioned by Ptolemy as Mandagara and by Periplus Mandagara.

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5. Tagar was the famous commercial centre. The excavations at Tagar (Ter, Dist. Osmanabad) reveal that the site was occupied thrice during a period ranging from 3rd century B.C. to 3rd century A.D. . It reveals the Roman contact also.
6. Shriwal (Dist. Poona) was a terminus with a complex of routes passing through the town. It is situated on the bank of river Neera. It had an early Monastic settlement.
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# NUMISMATIC AS A SOURCE OF SOCIO - ECONOMIC HISTORY OF THE NAGPUR STATE

Dr. Prabhakar Gadre

**1. INTRODUCTION** 1.1 Numismatic is one of the most important sources of history. It claims several advantages over Archaeology, Epigraphy, Iconography, Painting and contemporary chronicles. Coins are something more than pieces of metal used for facilitating economic transition in human Society. They are the message bearer of the time conveying the era and area of the sovereign power along with a glimpse of socio-economic conditions of the society. The plan (area) of the coin being quite smaller to the canvas covered by other sources of history, it contains in nutshell all the important messages and therefore its de-codification needs a vision of a scientist as well as of an artist; a scholar with a keen power of observation, appreciation and imagination. It calls for a cooperative approach too with the remaining of the sources of history. The present paper is an humble attempt to reveal how the socio-economic condition of society influenced the coinage of the Nagpur State under various rulers. It studies, in main the symbols and script of the coinage and its purpose for the society.

## 2. Correct CHRONOLOGY OF THE BHOSLA RULERS.

	A.D.	A.H.
1. Parsoji I	1698-1710	1110-1122
2. Kanhoji	1710-1733	1122-1146
3. Raghujii II	1733-1755	1146-1168
4. Janoji	1755-1772	1168-1186
5. Sabaji	1772-1775	1186-1189
6. Raghujii II	1775-1816	1189-1231
7. Parsoji II	1816-1817	1231-1232
8. Mudhoji II (Appa Saheb)	1817-1818	1232-1233
9. Raghujii III	1818-1853	1233-1270

1.3 This chronology of the Nagpur State is based on personal research carried on by me which intended to replace the chronology given by P.P. Kulkarni based on antiquated book of Mr. Y.M. Kale which completely exclude Sabaji from the list of rulership. Sabaji

was appointed Sena Saheb Suba by Peshwa Madhav Rao, and continued to be recognised as such by Narayan Rao, Sawai Madhav Rao, Nizam Ali and Warran, Hastings Governor General of East India Company.

## 2. GENERAL FEATURES OF THE BHOSLA COINS:

2.1 All the Bhosla coins bear legends in Persion Script mentioning the sovereign of the state who was uniformly the Mughal Emperor. It indicate the fact of Mughal-Maratha relation of late 18th and early 19th century. It had its roots in the acknowledgement of Raja Shahu paid toward the Mughal Emperor as a sovereign ruler while reserving the role of a mere savant for himself.

2.2 Another feature of the Bhosla coins was that though they were coined at various mints within Nagpur State they always carry names of the other mints, not always within the state. Generally such mints were the Surat, Cutack. etc.

2.3 Most of the Nagpur coins are made in round shape however Octogonal and square rectangular coins are not found wanting which indicate autonomous power of the local ruler. This trend of local size coins is more visible in nineteenth century rather than eighteenth century.

2.4 Another remarkable feature of the Bhosla coin was continued trend of increasing the quantity of alloy in the silver rutties Raghujii I increased the alloy by one rutties in the 83.5 rutties silver rutties. Janoji decreased the weight of the silver rupees to 85 rutties and increased the alloy to 6 rutties. Sabaji reached next step reducing the weight to 831 rutties, and increasing the alloy to 7 rutties. Raghujii II continued the trend and increased the alloy to 8 then to 9 rutties. Mudhoji II, (Appasaheb) further increased the alloy to Eleven rutties and silver to 72 rutties. ;this trend indicate continued inflation-ary condition and rise in the poverty line in the Nagpur state.

## 3. MARKS :

3.1 We begin with the study of the symbols of the coins of Raghujii Bhosle Ist the founder of the Nagpur state. Most of the early coins of Raghujii I carried a symbol of tiny moon shaped sword and Nagri ma. The sword indicate the power of the state while Nagri ma probably indicate the Maratha Power. In a unit coin published in N. M. C. 1180 the sword is a strait one accompanied by sun



on reverse. It indicates probably the solar origin of the Bhosla ruler. A Trident on common silver coin indicates the early devotion of Bhosla ruler towards Lord Shiva.

3.2 Sabaji carries on the traditional sword and flag mark alongwith Nagari ma but the special feature of his coins was that he reduced the Nagpur and Chanda rupees to 83.5 ruttees from 85 indicating inflationary condition of the state.

3.4 Raghuji II struck coins with traditional sword flag sun, a trident but also introduced some new marks, like moon, indicating Islamic influence and Katyar (dagger) like veapon in various direction in copper coins indicating probably aboriginal Gond influence. A flower of three petele progably Sadafuli, indicate the aspiration of Bhosla ruler to revive and flourish their kingdom after teh debacle of second Anglo-Maratha war.

3.5 Parsoji II a weak ruler in all counts carries on the traditional marks with an inovation of a fish on copper paisa coin. Which probably indicate the preference of the prince for Rohu & Kettla fish found in Kanhan river.

3.6 Rahjuji III was completely under English dominance and the mint managed by English Officers. They introduced few English sylable like P(Captain pew) E(Dr. gordan) while carried on tradition marks of the Sword Trident and Zari Pataka.

#### 4. COUNTER MARKS.

4.1 Many of Bhosla coins bear various tiny counter marks consisting of the lingon symbol, flower marks and several other designs. These marks were meant to verify the authenticity of the coins made by either banker or the persons authorised by the Govt. Lingom symbol was regarded the indication of Rulers devotion, but as these symbols came from Private person it indicates local Shiva cult prevalent all over the state.

4.2 The Trifoliate Bilva Patra indicate the same cult. It is remarkable that some of shiva cult marks have a human face with a snake around it indicating obscure Shiva cult without lingom.

4.3 the counter mark of crecent, generally found near Nagpur indicate either Muslim population or some kind of connection with Asafjahi state of Hyderabad. It may also indicate Islamic influ-ence on Devgarh state which was occupied and controlled by Bhosla ruler.

4.4 The coins with a dagger counter mark and fish counter

mark found around Jabalpur indicate local Rajput Weapon as well as local and popular product. As the counter marks were localised they may indicate local weapon or product.

4.5 The mark of plus or cross was an easiest mark indicating lethergy on the part of Berar Saraff. Even easier mark was the mark of dot either singularly or in group indicate personal authority of the saraff or the power of guild.

#### 5. CONCLUSION

5.1 Thus we see that numismatic datas have enough potential to unfold the several pieces of information which normally may not be available from other sources of history. The study of a coin needs a meticulous eye. Anything engraved on a coin has a meaning and purpose a massage to convey, an information to re-veal. Therefore it should not be left unattended or unattempted.

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## ब्राह्मणों के आचार के प्रति बुद्ध के विचार

डॉ. राजीव कुमार  
मगध विश्वविद्यालय,  
बोधगया.

भगवान् बुद्ध ने समकालीन ब्राह्मणों के आचार पर व्यापक प्रकाश डाला है। भगवान् बुद्ध ने दीघनिकाय में बताया है कि पाँच अंगों से युक्त पुरुष को ब्राह्मण कहते हैं<sup>१</sup> -

१. ब्राह्मण दोनों ओर से सुजात हो.
२. अध्यायक (वेदपाठी), मंत्रधर, त्रिवेद पारंगत हो.
३. अभिरूप, अत्यन्त गौर वर्ण से युक्त हो.
४. शीलवान् हो.
५. पंडित, मेधावी, यज्ञ-दक्षिणा ग्रहण करने वालों में प्रथम या द्वितीय हो।

भगवान् बुद्ध के विचार में बहुसंख्यक ब्राह्मणों ने उपरि वर्णित आचारों का परित्याग कर चुके थे। उनके विचार में समकालीन ब्राह्मण पाँच कामगुणों में फँसे हैं, मदहोश हैं, उलझे हैं, इनमें कुछ बुरा नहीं देखते, उनका बुद्धिविवेक इनसे दूर हटना ही नहीं चाहता और वे इनका यथेच्छ उपभोग करते हैं।<sup>२</sup> बुद्ध ऐसे व्यक्ति को पथभ्रष्ट कहते हैं तथा उन्होंने आगे कहा है - उनको (ब्राह्मणों को) विपत्तियों ने घेर लिया है, वे स्वेच्छाचारी एवं पाप में आकण्ठ निमग्न हो चुके हैं।<sup>३</sup> पाँच काम गुण हैं -

१. इष्ट, प्रिय, काम - सम्पृक्त चक्षुर्विज्ञेय रूप.
२. इष्ट, प्रिय, काम - सम्पृक्त श्रोत्रविज्ञेय शब्द.
३. इष्ट, प्रिय, काम - सम्पृक्त घ्राणविज्ञेय गन्ध.
४. इष्ट, प्रिय, काम - सम्पृक्त जिह्वाविज्ञेय रस.
५. इष्ट, प्रिय, काम - सम्पृक्त कायविज्ञेय स्प्रष्टव्यधर्म.

ब्राह्मणों के बदलते हुए आचार को भगवान् बुद्ध ने 'ब्राह्मणधम्मिक सुत्त' में काफी अच्छी तरह रेखांकित किया है।<sup>४</sup> बुद्ध के अनुसार - "धीरे-धीरे

राजा की सम्पत्ति, समलंकृत स्त्रियों, अच्छे-अच्छे घोड़े जुते सुन्दर बेल-बूटेदार रथों और कमरेवाली कोठियों तथा भवनों को देखकर ब्राह्मणों का मन विचलित हुआ। वे ब्राह्मण गौ-मण्डली से घिरे और सुन्दर नारियों से युक्त, विपुल मानुषिक सम्पत्ति का लोभ करने लगे। तब वे मन्त्र रचकर इक्ष्वाकु के पास जाकर बोले - तू बहुत धन-धान्य वाला है, यज्ञ कर। ब्राह्मणों की बातों में आकर राजा ने अश्वमेध यज्ञ, पुरुषमेध, सम्मापास, वाजपेय, निरर्गल - इन यज्ञों को कर ब्राह्मणों को धन दिया। गौवें, शय्या, वस्त्र, समलंकृत स्त्रियाँ, उत्तम घोड़े, जुते, सुसज्जित बेलबूटेदार रथ और धन-धान्य भरे हुए भव्य-भवन उन ब्राह्मणों को दान के रूप में दे दिए। धन मिलने पर उन्होंने उसे संग्रह करना पसंद किया। इस प्रकार लोभ में पड़े उनकी तृष्णा बहुत ही बढ़ गई।"<sup>५</sup>

उपरि वर्णित तथ्यों से पता चलता है कि प्राचीन ऋषियों द्वारा दिखाये मार्ग को छोड़ कर ब्राह्मण भटक गये थे। भगवान् बुद्ध ने अन्यत्र कहा है - "ब्राह्मण अपने पूर्वज ऋषि, मंत्र-कर्ता, मंत्र-प्रवक्ता के पुराने गीत, प्रोक्त, समीहित, मंत्रपद का आजकल अनुगान, अनुभाषण करते हैं, भाषित को अनुभाषित, वाचित को अनुवाचित करते हैं। क्या इसी से तुम ऋषि या ऋषित्व के मार्ग पर आरुढ़ कहे जाओगे? यह संभव नहीं है।"<sup>६</sup> इनके अतिरिक्त पालि साहित्य में अनेक ऐसे उदाहरण हैं जिसमें बतलाया गया है कि ब्राह्मणों ने अपने प्राचीन आदर्शों का सर्वथा त्याग कर सभी प्रकार के सांसारिक सुख-भोगों में अपने को लिस कर रखा था तथा अब्राह्मणोचित कर्मों के सम्पादन में लगे थे।<sup>७</sup> बुद्ध ने इनसे युक्त ब्राह्मणों की आलोचना की है तथा कहा है कि जो बुरे कर्मों से अपने को विरत कर कुशल कर्म करता है वह शीलवान् कहलाता है। उनकी दृष्टि में आचार के मूल में इन्द्रिय-संयम अथवा आत्म-संयम है। संयमी व्यक्ति मन, वचन और कर्म से दुष्कर्म नहीं करते क्योंकि वे 'सम्बर-युक्त' होते हैं और उन्हें ही बुद्ध ने ब्राह्मण स्वीकार किया है।<sup>८</sup>

सुन्दरिक् भारद्वाज से भगवान् बुद्ध ने कहा - 'लकड़ी जलाकर (यज्ञ या हवन करके) शुद्धि (आत्मशुद्धि) मत मानो। यह बाहरी चीज है। अतः मिथ्याचार है। कुशल पंडित उसे (बाह्य-मिथ्याचार को) शुद्धि नहीं मानते। वही शुद्धि है जो भीतर की शुद्धि है। मैं लकड़ी जलाना छोड़कर भीतर की ज्योति जलाता हूँ। आत्मा का दमन करने पर ज्योति की प्राप्ति होती है। ब्रह्मा की प्राप्ति सत्य, धर्म, संयम और ब्रह्मचर्य पर आश्रित है।"<sup>९</sup>



(Mahabharat III, 131/13)

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