



## Interpretation of *Gandharva* on the basis of Indian context

Dr. Swapan Kumar Adhikari <sup>1\*</sup>, Dr. Chitralekha Mehera <sup>2</sup>

<sup>1</sup> Retired Head of the Institution of Ghosuri Uchha Madhyamik Vidyalaya, West Bengal, India

<sup>2</sup> Associate Professor, Department of Education, University of Burdwan, West Bengal, India

\* Corresponding Author: Dr. Swapan Kumar Adhikari

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### Abstract

The word *Gāndharva* (गान्धर्व) derived from the word *Gāndharva*<sup>1</sup>. It can be expressed in broad and restricted sense where first-one indicates all music in the celestial sphere and second-one is a particular musical form under very special part of the entire range of ancient forms.

**Keywords:** Animals & birds, celestial singer, marriage, semi-divine god

### Introduction

The word *Gāndharva* was differently mentioned in *R̥g Veda* and all cases indicate about different Gods / Deities. But in actual word-meaning it denotes a horse, a cuckoo, a musk deer<sup>2</sup>, a sage or a pious man, a singer, soul after death to previous of it to born again, *Svara* or tones. Naturally, as *Gāndharva* relates to *Gāndharva* used also in this sense. This music is on fixed notes are *Sā, Re, Gā, Mā, Pā, Dhā* and *Ni* and these notes have been considered to be taken from the sounds of different animals and birds. As an example, to this concept, we find from the book *Vacaspatyam* (वाचस्पत्यम्) where in grammatical sense we find [Ref.5]:

गन्धर्वो देवता अस्य अण्।

*Gandharvo devatā asya aṇ /*

*Gandharva* is considered as God in the form of horse distinctly.

In *Indian Culture in the Kharosti Documents from Chinese Turkestan*<sup>3</sup> of [Ref.3] we find two words *Gandharva* and *Gamdharva* synonyms to Sanskrit.

**Description:** The word *Gandharva* is known as old in *R̥g-Veda* in different stages.

तयोरिद्धृतवत्पयो विप्रा रिहन्ति धीतिभिः । गन्धर्वा ध्रुवे पदे ॥ १/२२/१४

*Tayoriddhṛtavatpayo viprā rihanti dhītibhiḥ | Gandharvasā dhruve pade || 1/22/14*

*Gandharvas* stay between heaven and earth as intellectuals i.e., on the clouds to arrange water-drops to form rains.

<sup>1</sup> गन्धर्व Deities creating music.

<sup>2</sup> Derived from *Gandha* (गन्ध) or scent.

<sup>3</sup> On Page.278 under documents Nos. 514 and 565.

यमेन दत्तं त्रित एनमाभूनिन्द्र एणं प्रथमो अद्यतिष्ठत् ।  
गन्धर्वोअस्यरशनामगृभ्णात् सूरदश्वसवोनिरतष्ट ॥ १/१६३/२

*Yamena dattaṇ tritta enamāṣūnagindra eṇaṇ prathamō  
adhyatiṣṭhata |  
Gandharvo asyaraaśnāmagrbhñāt  
sūrādaśvaṇvasavonirataṣṭa || 1/163/2*

*Yama*<sup>4</sup> offers horse for chariot of trita for *Indra* where *Gandharva* became driver with balgā<sup>5</sup>.

त्रीणि राजाना विदथे पुरुनि परि विश्वानि भूषथः सदांसि ।  
अपश्यमत्र मनसा जगन्वान्ब्रतेगन्धर्वो उपि वायुकेशान् ॥ ३/३८/६

*Trīṇi rājānā vidathe purūni pari viśvāni bhūathah sadānsi |  
Apaśyamatra manasā jajanvānbrategandharvān upi  
vāyukeśān || 3/38/6*

*Indra, Varuṇa* are in fire place and *Gandharva* is sending flow of air.

यत्तुदत्सूर एतशं वड्कू वातस्य पर्णिना ।  
वहकुत्समार्जुनेयं शतक्रतुसत्सरद्रन्धर्वमस्तुतम् ॥ ८/१/११

*Yattudatsūra etaśaṇ vaṃkū vātasya parṇinā |  
Vahatkutsamārjuneyaṇ  
śatakratusatsaradgandharvamastṛtam || 8/1/11*

Here war between *Sun* and *Gandharva* has been explained.

अभि गन्धर्वमतृणदवुधेषु रजःश्वा । इन्द्रो ब्रह्मभ्य इद्वृधे ॥ ८/७७/५

*Abhi gandharvamatrṇadavudhneṣu rajaḥśvā | Indro  
brahmabhya idvṛdhe || 8/77/5*

Here *Gandharvas* are flatters of *Indra*.

गन्धर्व इत्या पदमस्य रक्षति पाति देवानां जनिमान्यद्भुतः ।  
गृभ्णाति रिपुं निधया निधापतिः सुक्रत्तमा मधुनो भक्षमाशत ॥ ९/८३/४  
*Gandharva itthā padamasya rakṣati pāti devānān  
janimānyadbhutaḥ |  
Grbhñāti ripuṇ nidhayaṇ nidhāpatiḥ sukrṛttamā madhunā  
bhakṣamāśata || 9/83/4*

*Gandharvas* are treated as guard to preserve *Soma*<sup>6</sup> for God.

ऊर्ध्वो गन्धर्वो अधि नाके अस्थाद्विश्वा रूपा प्रतियक्षाणो अस्य ।  
भानुः शुक्लेण शोचिया वाद्यौत प्रारूरुचद्रोदसी मातरा शुचिः ॥ ९/८५/१२

*Ūrdho gandharvo adhi nāke asthādvīśvā rūpā praticakṣāṇe  
asya |  
Bhānuḥ śukneṇa śociyā vādyout prārūrucadrodasī mātara  
śuciḥ || 9/85/12*

Here *Gandharva* has been considered as *Sun* to spread light over us.

सप्त स्वसारो अभि मातरः शिशु नवं जज्ञानं जेनां विपश्चितम् ।

अपां गन्धर्वं दिव्यं नृचक्षसं सोमं विश्वस्य भुवनस्य राजसे ॥ ९/८६/३६

*Sapta svasāro abhi mātarah śīśu navaṇ jajñānaṇ jenān  
vipaścitam |  
Apāṇ gandharvaṇ divyaṇ nṛcakṣasaṇ somaṇ viśvasya  
bhuvanasya rājase || 9/86/36*

Heavenly *Gandharva*<sup>7</sup> was to guard heavenly *Soma*<sup>8</sup>. Here *Gandharva* and *Soma* are genius and tutelary deity of Moon.

पर्जन्यवृद्धं महिषं तं सूर्यस्य दुहिताभरत् ।  
तं गन्धर्वः प्रत्यगृभ्णन्तं सोमे रसमादधुरिन्द्रायेन्दो परि स्रव ॥ ९/११३/३

*Parjanyaṇvṛddhaṇ mahiṣa taṇ sūryasya duhitābharat |  
Taṇ gandhrvāḥ pratyagrbbhñantaṇ some  
rasamādadhurindrāyendo pari sraṇa || 10/10/4*

*Soma* has been extracted from and *Gandharvas* took them to impregnate with juice.

न यत्पुरा चकृया रुद्ध नूनमृता वदन्तो अनृतं रेपेम ।  
गन्धर्वो अप्सव्या च योषा सा नो नाभिः परमं जामि तत्रौ ॥ १०/१०/४

*Na yatpurā cakṛyā rūddha nūnamṛtā vadanto anṛtaṇ rapema  
|  
Gandharvo aphvapyā ca yoṣā sā no nābhiḥ paramaṇ jāmi  
tannau || 10/10/4*  
*Gandharva* recognised as parent of first human *Yama*<sup>9</sup> and *Yamī*.

सोमः प्रथमो विविदे गन्धर्वो विविद उत्तरः । तृतीयो अग्निष्टे पतिस्तुरीरस्ते मनुषयजाः ॥  
१०/८५/४०  
सोमो ददद्रन्धर्वाय गन्धर्वो ददद्रग्ये । रयिं च पुत्रांश्चादादग्निर्मह्यमथो इमाम् ॥  
१०/८५/४१

*Somaḥ prathamō vivida uttarah | Trītyo agniṣṭe  
patisturīraste manuṣayajā | 10/85/40  
Somo dadadagnaye | Rayiṇ ca  
putrāṇścādādagmirmahyamatho imam || 10/85/41*

*Sūryā*<sup>10</sup> was married with *Soma*, *Gandharva*, *Agni* and human i.e., according to Veda marriage was completed by offering an unmarried girl to *Soma-Devatā*, *Gandharva-Devatā*, *Agni-Devatā* and ultimately to human.

जानन्तो रूपमकृपन्त विप्रा मृगस्य घोषं महिषस्य हि मन् ।  
ऋतेन यन्तो अधि सिन्धुमस्थुर्विदद्रन्धर्वो अमृतानि नाम ॥ १०/१२३/४

*Jānanto rūpamakṛpanta viprā mṛgasya ghoṣaṇ mahiṣasya  
hi gman |  
Ṛtena yanto adhi sindhumasthurvidadgandharvo amṛtāni  
nāma || 10/123/4*

Cloud roars like a huge-animal and impregnate heavy-rain which is *Ben* in the form of *Gandharva* is *Lord of rain*.

ऊर्ध्वो गन्धर्वो अधि नाके अस्थात् प्रत्यङ्चित्रा विभ्रदस्यायुधानि ।

<sup>4</sup> God making messages of death.

<sup>5</sup> Instrument on fitted on horse-head to control it.

<sup>6</sup> Healthy drink.

<sup>7</sup> Heavenly *Gandharva* is considered to be the good physician of the heaven. Later *Purāṇas* gave different accounts: *Viṣṇu Purāṇa* says that they were born from *Brahma*'s nose. *Chitraratha* was the chief of *Gandharvas*. The cities of the *Gandharvas* were very splendid (Cities of Indus valley). The *Viṣṇu*

*Purāṇa* has a legend of the *Gandharvas* fight other tribes to extend their sway up to *Narmadā* River of Indus Valley. In the later *Samhitas* *Gandharvas* had co-existence with others such as *Asuras*, *Devas*, *Humans* in the Indus Valley.

<sup>8</sup> *Soma* is considered as best medicine where *Soma* is not the beverage, so called.

<sup>9</sup> Honest and always speaks the truth.

<sup>10</sup> Daughter of *Sūrya-Devatā*.

वसानो अत्कं सुवभिं दृशे कं स्वर्णं नान जनत प्रियाणि ॥ १०/१२३/७

jānādahinām || 10/139/6

Ūrdhvo gandharvo adhi nāke asthāt pratyamcitrā  
vibhradasyāyudhāni |  
Vasāno atkañ suvabhiñ dṛṣe kañ svarṇa nāna Janata  
priyāni || 10/123/7

Bena<sup>11</sup> – God appearing as Gandharva exist in the heaven to cover it by cloud.

Gandharva, leaving in heaven (स्वर्गलोक), named as Visvābasu (विश्वबसु) efficient to give us water i.e., rain. In consultation with Indra.

पतङ्गो वाचं मनसा विभर्ति तां गन्धर्वोऽवदद्गर्भे अन्तः ।  
तां द्योतमानां स्वर्ग्यं मनीष्यमृतस्य पदे कवयो नि पान्ति ॥ १०/१७७/२  
Patamgo vāca manasā vibhrti tañ gandharvo 'vadadharbhe  
antaḥ |

Tān dyotamānān svaryaṇ manīṣyamṛtasya pade kavayo  
pānti || 10/177/2

अप्सरसां गन्धर्वाणां मृगाणां चरणे चरणे । केशी केतस्य विद्वान्त्व सखा स्वदुर्मदित्तमः  
॥ १०/१३६/६

Apsarasān gandharvānān mṛgānān caraṇe caraṇa |

Gandharva is treated as Devatā to impregnate the with contains all sorts of ability in human being including speech to speak the truth.

Keśī ketasya vidvāntva sakhā svadurmadintamaḥ || 10/136/6  
Gandharva lives with Keśīdeva<sup>12</sup> (केशीदेव) and deer in the garden of heaven and bears the capacity of raining with Keśīdeva.

From the expressed Śloka (श्लोक) appear that R̥g-Veda the word Gandharva has been used in different form of Gods but not as a particular aspect of music. His habitation is in the sky in the region of air and heavenly water and he is maker of Somarasa, operator of chariot of Indra and possess a peculiar mystical power over women for this reason he is invoked in marriage ceremony. Ultimately Gandharvas are imaginary figures.

In Varāha Purāṇa<sup>13</sup> we find:

विश्ववसुं सोम गन्धर्वमापो ददृशुषीस्तद्वतेना व्यायन् ।  
तदन्ववेदिन्द्रो रारहाण आसां परि सूर्यस्य परिधीं पश्यत् ॥ १०/१३९/४  
विश्ववसुरभित्तो गुणातु दिव्यो गन्धर्वो रजसो विमानः ।  
यद्वा घा सत्यमुत यत्र विद्म धियो हिन्वानो धिय इन्नो अय्याः ॥ १०/१३९/५  
सन्निविन्दच्चिरणे नदीनामपावृणोददुरो अश्मव्रजानाम् ।  
प्रासां गन्धर्वो अमृतानि वोचदिन्द्रो दक्षं परि जानादहीनाम् ॥ १०/१३९/६

स पर्वतो महादिव्यो दिव्यौषधिसमन्वितः । भवनैरावृतः सर्वैर्जतरूपमयैः शुभैः ॥  
तत्र देवगणाः सर्वे गन्धर्वैरगराक्षसाः । शैलराजे प्रमोदन्ते तथैवाप्सरसांगणाः ॥ ७५/५६

Viśvāvasuñ soma gandharvamāpo dadṛśuṣīstadṛtenā vyāyan

Tdanvavaidindro rārahāṇa āsān pari sūryasya  
paridhīmpaśyat || 10/139/4

Viśvāsurabhitatro gr̥ṇātu divyo gandharvo rajaso vimānaḥ

Yadvā ghā satyamuta yanna vidma dhiyo hinvāno dhiya  
inno avyāḥ || 10/139/5

Sannimavindacciraṇe nadīnāmapāvṛṇodduro  
āsmavrajānām |

Prāsān gandharvo amṛtāni vocadindro dakṣaṇ pari

Sa parvato mahādivyo divyousadhisamanvitaḥ |  
Bhavanairāvṛtaḥ sarvairjātārūpamayaiḥ śubhaiḥ ||  
Tatra devagaṇā sarve gandharvorgrākṣsāḥ | Śailarāje  
pramodante tathāivāpsarasāṅgaṇā || 74/56

The mountain shines like rising Sun and like without smoke. It is divine and full of celestial herbs; the houses are of gold. In this big mountain groups of Devatās<sup>14</sup>, Gandharvas<sup>15</sup>, Nāgas<sup>16</sup>, Rākṣasas<sup>17</sup> and Apsarās<sup>18</sup> live.

<sup>11</sup> God of enlightening and impregnating rain.

<sup>12</sup> Creator of fire and rain.

<sup>13</sup> वराह पुराण, Varāha Purāṇa, a form of Viṣṇu) is a Sanskrit literature in Hinduism (Vaiṣṇavism, वैष्णव) praising Nārāyaṇa, नारायण i.e., Viṣṇu, विष्णु. The text has been estimated to have been first completed between the 10th and 12th centuries, and continuously revised thereafter.

<sup>14</sup> Deities of Hindu religions.

<sup>15</sup> Gandharva (गन्धर्व)—One of the nine divisions of Bhārata, a region south of mount Meru, according to the Varāhapurāṇa chapter 74. Gandharva is surrounded by an ocean (sāgara) and is one thousand yojana in extent. Meru is one of the seven mountains located in Jambūdvīpa, which is ruled over by Āgnīdhra, a grandson of Svāvaṇbhava Manu, created by Brahmā and in turn created by Nārāyaṇa.

<sup>16</sup> Serpent in Hinduism, Buddhism and Jainism, a member of a class of mythical semidivine beings, half human and half cobra. They are a strong, handsome species who can assume either wholly human or wholly serpentine form and are potentially dangerous but often beneficial to humans. Three notable Nāgas are Śeṣanāga (शेषनाग or Ananta), who in the Hindu myth of creation supports Nārāyaṇa (Viṣṇu) as he lies on the cosmic ocean and on whom the created world rests; Vasukī (वासुकी), who was used as a churning rope to churn the cosmic ocean of milk; and Takṣaka (तक्षक), the tribal chief of the snakes. In modern Hinduism the birth of the serpents is celebrated on Naga-pañcamī (नाग-पञ्चमी) in the month of Śrāvana (July–August).

<sup>17</sup> Rākṣasa (male, राक्षस), or Rākṣasī (female, राक्षसी), in Hindu mythology, a type of demon or goblin. Rākṣasas have the power to change their shape at will and can appear as animals, as monsters, or in the case of the female demons, as beautiful women.

<sup>18</sup> In Indian religion and mythology, one of the celestial singers and dancers who, together with the Gandharvas, or celestial musicians, inhabit the heaven

of the god Indra, the lord of the heavens. Apsaras provides sensual pleasure for both gods and men. Apsaras is type of female spirit of the clouds and waters in Hindu and Buddhist culture. They figure prominently in the sculpture, dance, literature and painting. There are two types of apsaras: laukika (worldly) and daivika (divine). Apsarās are beautiful, supernatural female beings. They are youthful and elegant, and superb in the art of dancing. They are often wives of Gandharvas appear in the court of Indra as musicians. They dance to the music made by the Gandharvas, usually in the palaces of the gods, entertain and sometimes seduce gods and men. From I/46-49 & 1st line of 50 in Nāṭya-Śāstra by Bharata-Muni: The style of dancing cannot be practised properly was not done by males; so, powerful Lord (Brahmā) created nymphs (Apsarās) for skillful in embellishing in play also and they were Manījukeśī, Sukeśī, Mīrakeśī, Suloconā, Saudāminī, Devadattā, Devasenā, Manoramā, Sudatī, Sundarī, Vidagdā, Vibudhā, Sumālā, Santatī, Sunandā, Sumukhī, Māgadhi, Arjunī, Saralā, Keralā, Dhṛtī, Nandā, Sapuṣkalā, Kalabhā, Dadau. (न शक्या पुरुषः साधु प्रयोक्तुं स्त्रीजनादते । ततोऽसृजन् महातेजामनसाऽप्सरसोविभुः ॥ I/४६ ॥ नाट्यालङ्कारचतुराः प्रादान् मह्यं प्रयोगतः । मञ्जुकेशीं सुकेशीं च मिश्रकेशीं सुलोचनाम् ॥ I/४७ ॥ सौदामिनीं देवदत्तां देवसेनां मनोरमां । सुदतीं सुन्दरीं चैव विदग्धां विबुधां तथा ॥ I/४८ ॥ सुमालां सन्ततिं चैव सुनन्दां सुमुखीं तथा । मागधीमर्जुनीं चैव सरलां केरलां धृतिम् ॥ I/४९ ॥ नन्दां सपुष्कलां चैव कलभां चैव मे ददौ । ५० प्रथमअंश । - Na śakyā puruṣaiḥ sādhu prayoktūṇ strijanādr̥te | Tato 'srjan mahātejāmanasā 'psarasovibhuḥ ||I/46| Nāṭyālaṅkāracaturāḥ prādān mahyaṇ prayogataḥ | Mañjukesīṇ sukeśīṇ ca mīrakesīṇ sulocanām ||I/47|| Soudāminīṇ devadattāṇ devasenāṇ manoramām | Sudatīṇ sundarīṇ caiva vidagdāṇ vibudhāṇ tathā ||I/48|| Sumālāṇ santatīṇ caiva sunandāṇ sumukhīṇ tathā | Māgadhimarjunīṇ caiva saralāṇ keralāṇ dhṛtim ||I/49|| Nandāṇ sapuṣkalāṇ caiva kalabhāṇ caiva me dadou||I/50 first line/

इयं भूः पद्मव्यवस्था कथिता इदानीं भारतं नवमेदं शृणुत ।  
तद्यथा । इन्द्रः कसेरुः ताम्रवर्णो गभस्तिः नागद्वीपः तथा सौम्यो गान्धर्वो वारूणो  
भारतञ्चेति ॥ ८५/१

*Iyaṁ bhūḥ padmavyavasthā kathithā idānīn bhārataṁ  
navamedaṁ śṛṇuta |  
Tadyathā |*

*Indraḥ kaserūḥ tāmra-varṇo gabhastīḥ nāgadvīpaḥ tathā  
soumyo gandharvo vānūṇo bharatañceti || 85/1*

The world-lotus may be arranged in following way. It is known that *Bhāratavarṣa*<sup>19</sup> has been divided in ninefold and these divisions are: *Indra*, *Kaserū*, *Tāmra-varṇa*, *Gabhasti*, *Nāgadvīpa*, *Saumyo*, *Gandharva*<sup>20</sup>, *Vārūṇo* and *Bhārata*. According to *Bṛhat-Saṁhitā* of *Varāhamihira*: *Gāndharva* (गान्धर्व) refers to a country belonging to *Aisānī*<sup>21</sup> (ऐशानी, north-eastern division) classified under the constellations of *Revatī*, *Āśvinī* and *Bharanī*, according to the system of *Kūrmavibhāga*<sup>22</sup>,

नक्षत्रयवर्गे राशेयाद्यैर्व्यवस्थितैर्नवधा । भारतवर्षे मध्यप्रागादिविभाजिता देशाः ॥ १४/१

*Nakṣatratrayavargeraśeyādyairvyavasthitairnavadhā |  
Bhāratavarṣe madhyaprāgādivibhājitaḥ deśāḥ || 14/1*

In *Bhāratavarṣa*, the central region and other countries in regular order beginning with countries at east are assigned to nine triads of stars beginning with *Kṛttikā* i.e., The countries of the Earth beginning from the centre of *Bhāratavarṣa* and going round the east, south-east, south, etc., are divided into 9 divisions<sup>23</sup> corresponding to the 27 lunar asterisms at the rate of 3 for each division and beginning from *Kṛttikā*.

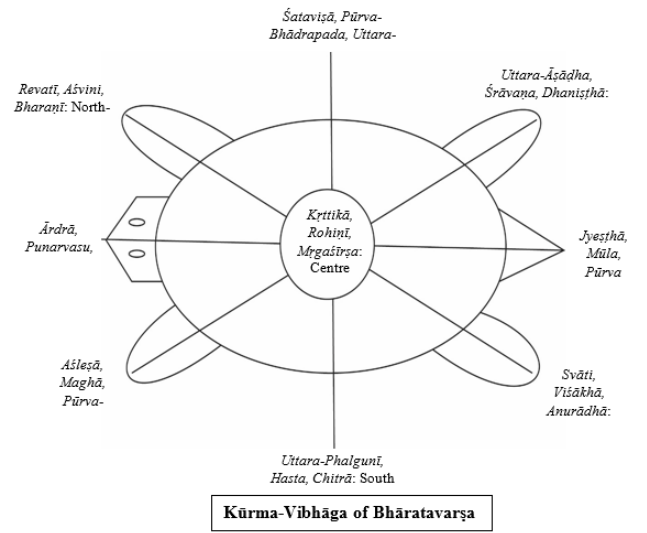


Fig 1

This north-east region has been expressed by *Varāhamihira* in Śloka 29-31 of Chapter.14:

ऐशान्यां मेरुकनष्टराज्यपशुपालकीरकाश्मीराः ।  
अभिसारदरदतङ्गणकुलूतसैरिन्धवनराष्ट्राः ॥२९॥  
ब्रह्मपुरदार्वडामरवनराज्यकिरातचीन- कौण्डिन्दाः । मल्लाः  
पटोलजटासुरकुनटखसघोषकुचिकाख्याः ॥३०॥ एकचरणानुविद्धाः सुवर्णभूर्वसुधन  
दिविष्ठाश्च । पौरवचीरनिवासित्रिनेत्रमुञ्जाद्रिगान्धर्वाः ॥३१॥

*Oiśānyān merūkanaṣṭarājyapaśupālākīrakāśmīrāḥ |  
Abhisāradadatamṅgaṇakulūtasairindhravanarāṣṭrāḥ ||29||  
Brahmapuradārvaḍāmaravanarājyakīratācinakouṇindāḥ |  
Mallāḥ paṭolajaṭāsuraṇakhaśaghoṣakucikākhyāḥ ||30||*

<sup>19</sup> The term *Bhārata* (भारत) is from the king *Bharata* (भरत), the son of *Duṣyanta* (दुष्यन्त) and *Śakuntala* (शकुन्तला) or son *Rṣabha* (ऋषभ) & *Sumati* (सुमति) where the term *Varṣa* (वर्ष) means a division of the earth or a continent.

<sup>20</sup> It is the name of an ancient region in division of India, located in present-day north-west Pakistan and parts of north-east Afghanistan. The region around the Peshawar Valley and Swat River valley extended across the Indus River to the Taxila region in Potohar Plateau and westwards into the Kabul Valley in Afghanistan, and northwards up to the Karakoram range.

<sup>21</sup> We find the word *Aiśānyān* (ऐशान्यां) in the first part of Śloka 14/29 of *Bṛhat-Saṁhitā* of *Varāhamihira* indicating north-east.

<sup>22</sup> **कुर्मविभाग** - according to the *Bṛhatsaṁhitā* of *Varāhamihira* (Chapter – 14), an encyclopaedic work in Sanskrit focusing on the science of ancient Indian astronomy (*Jyotiṣa* *Bijñān*). Figure was considered from *Brahmaṇḍa* (Egg of *Brahmā*) so, shape of central portion is like egg-shaped and for mentioning 8-directions took the form of tortoise because they were acquainted with seas / oceans. As per *Brahma-Purāṇa* (before 400 BCE) we find Nine divisions by Sea: भारतस्यास्य वर्षस्य नव भेदात्रिबोधत समुद्रान्तरिता ज्ञेयाः ते त्वगम्याः परस्परम् । १.१५.८। (*Bhāratasyāśya varṣasya nava bhedānnibodhata samudrāntarita jñeyāḥ te tvagamyāḥ parasyaram*) – 1-14-8. Know that the *Varṣa* (Continent) called *Bhārata* is divided into nine parts. They are all surrounded by the oceans and difficult to go from one to another.

<sup>23</sup> (1) Central Region represented by *Kṛttikā* (कृत्तिका), *Rohiṇī* (रोहिणी) and *Mṛgaśīrṣa* (मृगशीर्ष): The region covers Parts of Rājasthān, Western UP including Mathurā, Madhya-Pradesh, Chattisgarh, Eastern part of

Mahārāṣṭra (2) Eastern India represented by *Ārdṛā* (आर्द्रा), *Punarvasu* (पुनर्वसु), *Puṣya* (पुष्य). The region covers Bihār, Jhārkhand, West Bengal, Banglādesh, Meghālaya, Asām, Nāgāland, Manipur, Mizorām and Tripura. (3) South East represented by *Āśleṣā* (अश्लेषा), *Maghā* (मघा), *Pūrva-Phalgunī* (पूर्व फल्गुनी). The region covers Bengal, Kalinga, Vidarbha, Tripuri (near Jabalpur), *Kiṣkindā* and Andhra Pradesh. (4) South represented by *Uttara-Phalgunī* (उत्तर फल्गुनी), *Hāsta* (हस्त), *Chitrā* (चित्रा) and the area covers, Sri-Lankā, Malaya, Konkan, Kerala, Part of Karnāṭaka, Nasik, Chola, Kānchi and Tamilnādu. (5) South West represented by *Svātī* (स्वाति), *Viśākhā* (विशाखा), *Anurādhā* (अनुराधा). The region covers Goa, Karnataka, Part of south western Mahārāṣṭra. (6) West represented by *Jyēsthā* (ज्येष्ठा), *Mūla* (मूल), *Pūrva-Āśādhā* (पूर्व आषाढ) and the region covered are West Mahārāṣṭra, Gujarāt, Balucistan, Parts of Rājasthān. (7) North west represented by *Uttara-Āśādhā* (उत्तर आषाढ), *Śrāvaṇa* (श्रवण), *Dhaniṣṭhā* (धनिष्ठा) and the regions covered are Northern part of Kāśmīra, North of Pakistān, Afghānistān. (8) North represented by *Śataviṣā* (शतभिषा), *Pūrva-Bhādrapada* (पूर्व भाद्रपद), *Uttara-Bhādrapada* (उत्तर भाद्रपद) and the regions covered are Kailāś, Kutch and Tibet, Central Asia, Jammu & Kāśmīr, Himachal Pradesh. (9) North East represented by *Revatī* (रेवती), *Āśvinī* (अश्विनी), *Bharanī* (भरणी) and the areas covered are Part of Nepal, Sikkim, Bhutan, Arunachal Pradesh, Tibet.



*Ekacaraṇānuviddhāḥ suvarṇabhūrvasudhanāṇ diviṣṭhāśca /  
Pouravacīranivāsitrinetramuñjādrigāndharvāḥ ||31||*

In north-east lie Meruka, Naṣṭarājya (lost kingdom), Paśupālas (protectors of cattle), Kīra<sup>24</sup>, Kāśmīra, Abhisāras<sup>25</sup>, Daradas<sup>26</sup>, Taṅgaṇas<sup>27</sup>, Kulūtas, Sairindhras, Vanarāṣṭra (forest empire), Brahmapura<sup>28</sup>, Dārvas<sup>29</sup>, Dāmaras<sup>30</sup>, Vanarājya (forest kingdom), Kirātas, Cīna<sup>31</sup>, Kauṇindas, Bhallas, Paṭolas Jaṭāsuras, Kunaṭas, Khasas, Ghoṣas, Kucikas, one-footed men, Anuviddhas, Suvarṇabhū<sup>32</sup> (gold region), Vasudhana, Diviṣṭas (situated in heaven), Pauravas, bark-clad people, Trinetras (three-eyed ones), Mount Muñja and regions of Gandharvas. These come under triad of stars *Revatī*, *Aśvini* and *Bharanī*.

In the Śloka 14/31 (last line) of *Brhat-Saṅhitā* of *Varāhamihira* we find existence Gandharvas on Mount *Muñja*<sup>33</sup>.

As per astronomical as well astrological concepts in *Brhat-Saṅhitā* by *Varāhamihira* of region under Gandharvas (North-east) within the jurisdiction triad stars *Revatī*, *Aśvini* and *Bharanī* we are able to estimate behaviour & activities of Gandharvas:

पौष्णे सलिलजफलकुसुमलवणमणिशङ्खमौक्तिकाब्जानि ।  
सुरभिकुसुमानि गन्धा वणिजो नौकर्णधाराश्च ॥१५/२५॥

*Pouṣṇe*

*salilajaphalakusumalavanamaṇiśaṃkhamouktakābjāni |  
Surabhikusumāni gandhā vaṇijo noukarnadhārāśca ||15/25||*

Peoples under the jurisdiction of *Revatī* star rules aquatic products, fruits, flowers, salt, gems, conch shell, pearls, lotuses and perfumes. They were traders and sailors.

अश्विन्यामश्वहराः सेनापतिवैद्यसेवकास्तुरगाः । तुरगारोहा वणिजो रूपोपेतास्तुरगरक्षाः  
॥१५/२६॥

*Aśvinyāmsvaharāḥ senāpativaidyasevakāsturagāḥ |  
Turagārohā vaṇijo rūpopetāsturagarakṣāḥ ||15/26||*

Peoples under the jurisdiction of *Aśvini* were horse-dealers, commandants, physicians, attendants, horse-riders, merchants and thwere handsome.

याम्येऽसृक्पिशितभुजः कुरा वधबन्धताडनासक्ताः । तुषधान्यं नीकुलोद्भवा विहीनाश्च  
सत्त्वेन ॥१५/२७॥

*Yāmye'srūkpishitabhujah krurā vadhavandhatādanāsaktāḥ |  
Tuṣadhānyaṇ nīcakulodbhavā vihināśca sattvena ||27||*

Peoples under the jurisdiction of *Bharanī* rules over animals that feed on blood & flesh; cruel-men, those who are engaged in killing, imprisoning & beating others, cereals, low-born persons and those who are devoid of courage (Character or nobility).

According to Ślokas I-127-1 & 7 of Rg-Veda, we find Gandharvas used to live near *Sindhu* (Peshawar). Therefore, they have important role on *Indus Valley civilisation*.

According to Vālmiki' Rāmāyaṇa (Uttara-Parva-101-11): Gandharva-Deśa was at *Sindhu-Deśa*<sup>34</sup>.

युधाजितश्च संदेशात्सदेशं सिंधुनामकस्य, ददौ दत्तप्रभावाय भरताय भृतप्रजः ।  
भरतस्तत्र गंधर्वान्युधि निर्जित्य केवलम् आतोद्यं प्राहयामास समत्याजयदायुधम् –  
रघुवंश १५/८७-८८

*Yudhājitaśca saṇdeśātsadeśaṇ siṇdhunāmakas, dadau  
dattaprabhāvāya bharatāya bhṛtaprajaḥ |*

*Bharatastatra gāndharvānyudhi nirjitya kevalam ātodyaṇ  
grāhayāmāsa samatyājayadāyudham - Raghuvansha – 15/87-  
88*

After winning the war with Gandharvas in *Sindhu* pradeś, Bharata established kingdom there.

Mahābhārata: Gāndharva-Deśa (II-25-5):

स श्वेतपर्वतं वीरः समतिक्रम्य भारत देशं किंपुरूषावासं दुर्मपुत्रेण रक्षित । १  
महता संनिपातेन क्षत्रियान्तकरेण ह व्यजयत् पाण्डवश्रेष्ठः करे चैव न्यवेशयत् । २  
तं जित्वा हाटकं नाम देशं गुह्यक रक्षितम् पाकशासनिर् अत्यग्रः सह सैन्यः समासदत्  
। ३

तांसं तु सान्त्वेन निर्जित्य मानसं सर उत्तमम् ऋषिकुल्याश् च ताः सर्वा ददश्च  
कुरूनन्दनः । ४

सरो मानसम् आसाद्य हाटकान अभितः परभूः गन्धर्वरक्षितं देशं व्यजयत् पाण्डवस्  
ततः । ५

तत्र तित्तिरि कल्माषान मण्डूकाक्षान् हयोत्तमान लेभे स करम अत्यन्तं गन्धर्वनगरात्  
तदा । ६

उत्तरं हरिवर्षं तु समासाद्य स पाण्डवः इष्येष्ट जेतुं तं देशं पाकशासननन्दनः । ७

*Sa śvetaparvataṇ vīraḥ samatikramya bhārata deśaṇ  
kiṇpurūṣāvāsaṇ drūmaputrena rakṣita | 1*

*Mahatā saṇnipātena kṣatriyāntakareṇa ha vyajayata  
pāṇḍavaśreṣṭhaḥ kare caiva nyaveśayata | 2*

*Taṇ jityā hāṭakaṇ nāma deśa guhyaka rakṣitam pākaśāsanir  
avyagraḥ saha sāinyaḥ samāsadat | 3*

*Tānsa tu sāntvena nirjitya mānaṣaṇ sara uttamam ṛṣikulyāś  
ca tāḥ sarvā dadarśa kurūnandanaḥ | 4*

*Saro mānaṣam āsādya hāṭakāna abhitaḥ parabhuḥ  
gandharvarakṣitaṇ deśaṇ vyajayata pāṇḍavaṣ tataḥ | 5*

*Tatra tittiri kalmāṣāṇ maṇḍūkākṣāṇ hayottamāna lebhe sa*

<sup>24</sup> It is near Baijnath in Kangra. Chamba copper-plate inscription is at Kīras.

<sup>25</sup> Lower hills-region between Jhelum and Chenab in Rājapura / Rajauri state in Kashmir.

<sup>26</sup> It is Dardistan at north of Kashmir on upper Indus.

<sup>27</sup> From Ramganga river to upper Sarayu.

<sup>28</sup> It is between Garhwal and Kumaun region.

<sup>29</sup> It is within Punch and Naushera region.

<sup>30</sup> North of Kashmir.

<sup>31</sup> Cinarattha is known as Himavantapadesa and beyond Citāla or Kirāta.

<sup>32</sup> In Malaysia.

<sup>33</sup> मुञ्जादिगान्धर्वः (Muñjādigāndharvāḥ). A place of Gāndharvas on the Himālayan Range. It is the place of Soma (as mentioned in Rg-Veda) recognised in the name of मुञ्ज वट (Muñja-vaṭa) a valley of Mount-Muñja (south-west of Himalayan Range at Kashmir). Mahābhārata – III.81.22 (first-line): ततो मुञ्जवटं नाम स्थानं महामनः । (Tato muñjavataṇ nāma sthāṇaḥ sthāṇaḥ mahātmanah). It has a place recognised as holy-place. In Rg-Veda, it appears as Mūjavat (मूजवत) as a mountain-valley where Mūjavata (मूजवत) [Gāndharvas & Balhikas] tribe lived.

<sup>34</sup> Bharata, brother of Rama, defeated Gāndharvas there and offered the place to his maternal uncle, Kekaya-king where two cities were established Takṣaśilā (east, in the name of Bharat's son Takṣa) and Puṣkalāvata / Puṣkalāvati (west, in the name of Bharat's son, Puṣkala). तक्षतक्षशिलायां तु पुष्कल पुष्कलावते, गंधर्वदेशे रुचिरे गांधारविषये य च सः - उत्तर/१०१-११ (Takṣaṇtakṣaśilāyāṇ tu puṣkala puṣkalāvate gāndhardeśe ruçire gāndhāraṇiye ya ca saḥ - Uttara-101-11). धनरत्नौघं संकीर्णं काननैरुपशोभिते, अन्योन्य संघर्षं कृते स्पर्धया गुणविस्तरैः उभे सुरुचिरप्रख्ये व्यवहारैरकिल्बिषैः उद्यानयानं संपूर्णसुविभक्तराणे, उभेपुरवरेरम्ये विस्तरैरुपशोभिते, गृहमुखैः सुरुचिरे विमानैर्बहु शोभिते - उत्तर / १०१ - १२-१५. (Dhanaratnoudha saṅkīrṇe kānanairūpaśobhite anyonya saṅgharṣa kṛte spaṇrdhayā guṇavistareḥ ubhe surūciraprakhya vyavahārairakilbiṣaiḥ udyānayāna saṅpūrṇesubhiktarāṇe, ubhepuravareamyē vistārairūpaśobhite, grhamukhyaiḥ surūcirai vimānairbahu śobhite - Uttara/101-12 to 15). From the period of Rāmāyaṇa (about 500 BCE), Gāndharvas used to reside here (near Kabul). Presently, Takṣaśilā is Takṣilā (District Rawalpindi, Pakistan) and Puṣkalāvati is Carasāḍā (District Peshawar, Pakistan).

*karama atyantaṁ gandharvanagarāt tadā / 6*  
*Uttaraṁ harivarṣaṁ tu samāsādyā sa pāṇḍavaḥ iyeṣa jetuṁ*  
*taṁ deśaṁ pākāśāsanānandanāḥ / 7*

Pāṇḍavas crossed the White mountains, subjugated the country of the *Kimpuruṣas*<sup>35</sup> ruled by *Durmaputra*, after a collision involving a great slaughter of *Kṣatriyas*, and brought the region under his complete sway. Having reduced that country, the son of *Indra* (*Arjuna*) with a collected mind marched at the head of his troops to the country called *Hāṭaka*<sup>36</sup>, ruled by the *Guhyakas* where *Kuru*-prince (*Duryodhana*) beheld in that region and that excellent of lakes called *Mānasa-Sarovara*. In *Br̥hat-Saṁhitā* of *Varāhamihira* we find residences of *Gandharvas*:



**Fig 2:** Filter of some-juice in front of animal, bird and helpers and filtration device in indus valley

गान्धारयशोवतिहेमतलराजयखचरगव्याश्च । यौधेयदासमेयाः श्यामकाः क्षेमधूतश्चि  
 ॥२८॥

*Gāndhārayaśovatihematālarājanyakhacaragavyāśca /*  
*Youdeyadāsameyāḥ śyāmakāḥ kṣemadhūtaści ||14/28||*  
*Gandhāra*<sup>37</sup> extended from *Kābul* (काबुल) Valley to *Takṣaśilā* (तक्षशिला) comprised the *Rāvālpinḍi* (रावालपिण्डि) and *Peṣvār* (पेष्वार) district.

In *Agni-Purāṇa* we see:

अरिष्टायान्तु गन्धर्वाः कश्यपाद्धि स्थिरञ्चरम् ॥ १८/१८

*Ariṣṭāyāntu gandharvā kaśyapāddhi sthirañcaram || 19/18*  
 The *Gandharvas*<sup>38</sup> were born to *Ariṣṭā*<sup>39</sup> (अरिष्ट) and *Kaśyapa*<sup>40</sup> (कश्यप).

*R̥ṣi Kaṇva*<sup>41</sup> recommends *Gāndharva*-marriage<sup>42</sup> with the statement “The marriage of a desiring woman with a desiring man, without religious ceremonies, is the best marriage (Love-marriage). From *Manu*<sup>43</sup>:

<sup>35</sup> *Kiṁpurūṣas* were one among the exotic tribes of ancient India. These exotic tribes lived in inaccessible regions of *Himālaya* mountains. They were described to be lion-headed beings but human. The country of *Kiṁpurūṣas* presently known as *Kinnar*, किन्नर.

<sup>36</sup> Within the period of *Mahābhārata* (3rd Century BCE to 3rd Century CE) *Tibbat* (Tibet, तिब्बत) on *Kailāś-hill*, कैलाश-पर्वत (surrounding area of *Mānasa-Sarovara*, मानस-सरोवर) was known as *Hāṭaka* (हाटक). It was known as *Gāndharva-Deśa*

<sup>37</sup> *Gāndharva-Deśa* (गान्धर्व-देश).

<sup>38</sup> A class of semi-divine beings as father was *R̥ṣi* and mother was daughter of demon. *Gandharvas* were born to *Ariṣṭā*.

<sup>39</sup> 13th daughter of *Dakṣa-Prajāpati*.

<sup>40</sup> He was one of seven-*R̥ṣis* of *R̥g-Veda* (सप्तऋषि). He married *Ariṣṭā*, the 13-daughters of *Dakṣa* (दक्ष) i.e., 13th wife of *Kaśyapa*.

इच्छायान्योन्यसंयोगः कन्यायाश्च वरस्य च ।  
 गान्धर्वः स तु विज्ञेयो मैथुन्यः कामसंभवः ॥ ३/३२  
*icchāyānyonyasaṁyogaḥ kanyāyāśca varasya ca |*  
*Gāndharvaḥ sa tu vijñeyo maithunya kāmasaṁbhava || 3/32*

The voluntary union of a maiden and her lover one must know (to be) the *Gāndharva* rite, which springs from desire and has sexual intercourse for its purpose i.e., The sexual union between the bride and groom for the purpose of sexual desire is named as *Gāndharva Vivāha*<sup>44</sup> by *Manu*.

From *Mṛga-Pakṣi Śāstra* (मृग-पक्षि शास्त्र):

ते गन्धर्वाः समुद्दिष्टाः नानावर्ण कविन्दवः । नयनानन्ददायीनि मन्डलान्यथवा पुनः  
 ॥३८५॥

*Te gandharvāḥ samuddiṣṭāḥ nānāvārṇa kavindavaḥ |*  
*Nayanānandadāyīni maṇḍānyathavā punaḥ || 385||*

*Gāndharva* animals / birds are those whose body is marked with variegated spots accompanied by attractive circular marks.

लसन्ति येषां कायेषु भशं तुंगेषु नित्यशः । एतेऽश्वमुखा निर्दिष्टाः शान्तिचिन्ता  
 जितेन्द्रियाः ॥३८६॥

*Lasanti yeṣāṁ kāyeṣu bhaśaṁ tūgeṣu nityaśaḥ |*  
*Ete 'śvamukhyā nirdiṣṭā śānticintā jītendriyāḥ || 386||*

*Glittering* on their tall physique. *Horses* are can be stated to be best of this kind.

बलसत्वसमायुक्ताः नित्यं स्वामिहिते रताः । श्वेतवर्णा मुखे येषां रक्तानां भाति नित्यशः  
 ॥३८७॥

श्वेतवर्णा मुखे पृष्ठे वक्षस्यपि च पुच्छके । स्तुरेण्वपि च रक्तानां येषां भाति मनोहरः  
 ॥३८८॥

*Balasatvasamāyuktāḥ nityaṁ svāmihate ratāḥ |*  
*Śvetavarṇā mukhe yeṣāṁ raktānāṁ bhāti nityaśaḥ || 387||*  
*Śvetavarṇā mukhe pṛṣṭhe vakṣasyapi ca pucchake |*  
*Khureṇvapi ca raktānāṁ yeṣāṁ bhāti manoharaḥ ||388||*

They are strong, worthy and ever devoted to the masters. The red-ones always possess white face. Whose face is white where back, chest, tails and hooves are red. — *Vāhāḥ*<sup>45</sup>.

श्वेतवर्णः पूर्वकाये येषां लसति नित्यशः । रक्तवर्णः पूर्वकाये येषां लसति नित्यशः  
 ॥३८८॥

ते सर्वे सुदृगुणोपेताः गन्धर्वा इति कीर्तिताः । मनोज्ञाकृतयः सर्वे सादिचित्तानुवर्तिनः  
 ॥३८९॥

सुदृदेहाः मिताहाराः हृदमेधासमन्विताः । सर्वकर्मसु योग्यास्ते राजवाहाश्च ते मताः  
 ॥३९०॥

*Śvetavarṇaḥ pūrvakāye yeṣāṁ lasati nityaśaḥ |*  
*Raktavarṇaḥ pūrvakāye yeṣāṁ lasati nityaśaḥ ||388||*  
*Te sarve sudṛgūṇopetā gandharvā iti kīrtitāḥ |*

<sup>41</sup> The foster father of *Śakuntala*.

<sup>42</sup> According to *Apastamba Gr̥hasutra*, an ancient Hindu literature, *Gāndharva* marriage is a type of marriage where the woman chooses her own husband. They meet each other of their own accord, consent to live together, and their relationship is consummated in copulation born of passion. This form of marriage did not require consent of parents or anyone else.

<sup>43</sup> *Manu*, in the mythology of India, the first man, and the legendary author of an important Sanskrit Law Code, the *Manu-smṛti* (मनुस्मृति, *Laws of Manu*).

<sup>44</sup> When a man and a woman marry for love and without the consent of their families, that marriage is called *Gāndharva Vivāh* or *love marriage*.

<sup>45</sup> *वाही*, a type of horse i.e., carriers. The face and feet are white where sides are red or white. They are strong, attractive looking with long neck, slightly short tempered but can be controlled with punishment having unfailing memory and very helpful to mankind.

*Manojñākṛtayaḥ sarve sādicitānūvartinaḥ* // 389||  
*Suddhadehāḥ mitāhārāḥ hr̥ḍhamedhāsamanvitāḥ* /  
*Sarvakarmasu yogyāste rājavāhāśya te matāḥ* // 390||

Having these good qualities and are attractive as well as obident to rider are *Gandharvas*. They have clean body, limited food intake and balanced mind. They are fit for any work and deserve to serve kings.

गन्धर्वः शरबो रामः सूमरो गवयः परः ॥७२६, द्वितीय-अंश॥  
 गन्धर्वस्ते पीतवर्णाः धृशं मृगमदप्रदाः ।  
 किंचित्तुंगशरीराशय शरवद्वेगापिनः ॥७२९॥  
 छायावासपरा नित्यं ग्रीष्मकाले विशेषतः ॥७३०, प्रथमअंश॥  
*Gandharvaḥ śarabo rāmaḥ sūmaro gavayaḥ paraḥ* //726,  
 second line||  
*Gandharvāste pītavarṇaḥ thr̥ṣaṇ mṛgamadapradāḥ* ||  
*Kiñcittuṅgaśarīrāśya śaravadvegagāpinaḥ* //729||  
*Chāyāvāsaparā nityaṇ grīṣmakāle viśeṣataḥ* //730, first line|

*Kasturiṛga* (Musk-deer) are of 5-types: *Gāndharva*, *Śarbha*, *Rāma*, *Sūmaro*, and *Gavayaḥ*. And of them *Gandharvas* are yellow, in colour, yield good bit of musk being taller and run with arrow-like speed. They like shade specially during summer.

कोकिलास्ते परं ज्ञेयाः श्वेतकृष्णांगमण्डिताः । नातितुंगा नातिनीचाः मनोज्ञछद्यासुराः  
 ॥४३७॥  
 नितरां मंजुगात्राश्च मंजुस्वनमुखाश्च ते । नितरां दीर्घपुच्छाश्च बृहन्मस्तकयासुराः  
 ॥४३८॥  
 भ्रमन्नेत्राश्च ते प्रायः स्थूलोदरसमन्विताः । मृदुपल्लवयक्षाश्च सहकारादिवासिनः ॥४३९॥  
 वसन्ते यशतुष्टाश्च सूक्ष्मबुद्धिविराजिताः । पिकीमण्डितपाश्वस्ते सन्ततं शान्तमानसाः  
 ॥४४०॥  
 मनुष्यावासलोलार्च कोपमोहादिवर्जिताः । छायावासैकनिरताः संप्राप्तशुभगन्धकाः  
 ॥४४१॥  
 हर्षेणोत्फुल्लनेत्राश्च सर्वपक्षिहितेरताः ॥४४२, प्रथमअंश॥  
*Kokilāste paraṇ jñeyāḥ śvetakṛṣṇāṅgamaṇḍitāḥ* | *Nātituṅgā nātituṅcāḥ manojñachāsuraḥ* //437||  
*Nitarāṇ maṇjugātrāśca maṇjusvanamukhāśca te* |  
*Nitarāṇ dīrghapucchāśca bṛhanmastakayāsuraḥ* //438||  
*Bhramannetrāśca te prāyaḥ sthulodarasamanvitāḥ* |  
*Mṛdupallavayakṣāśca saḥakārādivāsinaḥ* //439||  
*Vasante yaśatuṣṭāśca sūkṣmabuddhivirājitaḥ* |  
*Pikīmaṇḍitapārśvāste santataṇ śāntamānasāḥ* //440||  
*Manuṣyāvāsaloḷāśca kopamohādivarjitaḥ* |  
*Chāyāvāsaikaniratāḥ saṇprāptaśubhagandhakāḥ* //441||  
*Harṣeṇotfullanetrāśca sarvapakṣihiteratāḥ* //442 first part/

It<sup>46</sup> can be distinguish by its back-white body colour and appear attractive having melodious voice found in spring with sharp intellect and calm disposition always move with spouse. They are fond of shady place, love to stay in the homes of human and very amicable to other birds. — these are the qualities of *Gandharvas*.

In *Br̥hat-Saṇhitā* of *Varāhamihira* we find residences of *Gandharvas* as intellectuals (writers, painters and writers):

मृगशिरसि सुरभिस्ताब्जकुसुमफलरत्नवनचरविहङ्गाः । मृगसोमपीथिगान्धर्वकामुका  
 लेखराश्च ॥१५३॥

*Mṛgaśirasi*  
*surabhivastrābjakusumaphalaratnavanacaravihaṅgāḥ* /

*Mrgasomapīthigāndharvakāmukā lekhaḥārāśca* ||15/3||

Those who born on the lunar day of *Mrgaśīrṣa* were *Gandharvas* and they were fond of perfumes dress, pearls, precious stones, flowers, wild beasts and deers. They were protectors of Soma-juice, singers, musicians, good-writers, dancers, painters and lovers as well as lascivious.



Fig 3

We find tablet of dancing girls in Indus-Valley civilisation which is of *Gandharvas* as they wear ornament and it tally with the above expressed documents and following two Ślokas of *Nāṭya-Śāstra* by Bharata-Muni<sup>47</sup>:

भूषणैश्चापि वेष्टेस्तु नानावस्थासमाश्रयैः ।  
 दिव्याङ्गनानां कर्तव्या विभक्तिः स्वस्वभूमिजा ॥ XXIII/४९  
*Bhūṣaṇaiścāpi veṣaistu nānāvasthāsamāśrayaiḥ* /  
*Divyāṅganānāṇ kartavyā vibhaktiḥ svasvabhūmijā* ||  
 XXIII/49

The celestial females (Female-*Gandharvas*) were distinguished by ornaments, costumes.

पद्मरागमणिप्रयं गन्धर्वानां विभूषणम् ।  
 वीणाहस्ता च कर्तव्याः कौसुम्भवसनास्तथा ॥ XXIII/५७  
*Padmamarāgaṇiprayaṇ gandharvāṇāṇ vibhūṣaṇam* /  
*Vīṇāhastā ca kartavyāḥ kausumbhavasanaṣtathā* ||  
 XXIII/57

Ornaments of *Gandharva*-woman made to abound in Rubies, wear clothes of saffron colour with *Vīṇā* in hand.

*Anekārāmabhogyā ca nakhadantaiḥ supuṣpitaiḥ* /  
*Smitābhībhaṣiṇī tanvī mandacārā ratipriyā* ||XXIV/105||  
*Gīte vādye ca nṛtte ca nityaṇ hr̥ṣṭā mr̥jāvātī* | *Gāndharvaśīlā vijñeyā snigdhavakkeśalocanā* ||XXIV/106||

*Gandharva* women<sup>48</sup> are fond of roaming in gardens being well-dressed having adorned with good nails, teeth, soft skin appearing, glossy hair, charming eyes, slim-body maintaining cleanliness with smiling face and prefer slow gait to attract other as loves sexual pleasure. They pleased to hear music<sup>49</sup> and witness dance.

<sup>46</sup> Kokilā (Female cuckoo) — Medium height, long tail, large head, rolling eyes with delight and likes tender leaves of Mango trees.

<sup>47</sup> Nearly 500 BCE.

<sup>48</sup> They were semi-gods and treat as nymphs (Apsarās) to please the gods.

<sup>49</sup> Gīta and Vādyā i.e., vocal and instrumental.



According to Vaiṣṇavaism<sup>50</sup>:

Gandharva (गन्धर्व)—The celestial demigod dancers, singers, and musicians of the heavenly planets.

From Nāṭya-Śāstra by Bharata-Muni:

नारदाद्याश्च गन्धर्व गानयोगे नियोजिताः । १/५१ प्रथम अंश ।

*Nāradādyāśca gandharvā gānayoge niyojitāḥ* | 1/51 (First line)

*Nārada* and celestial musicians (*Gandharvas*) were engaged in singing songs.

यत्तु तन्त्रीकृतं प्रोक्तं नानातोद्यसमाश्रयम् । गान्धर्वमिति तज्ज्ञेयं स्वरतालपदाश्रयम्  
॥XXVIII/८॥

अत्यर्थमिष्टं देवानां तथा प्रीतिकरं पुनः । गन्धर्वगानमिदं यस्मात् तस्माद् गान्धर्वमुच्यते  
॥XXVIII/९॥

*Yattu tantrīkṛtaṁ proktaṁ nānātodyasamāśrayam* |  
*Gāndharmamiti tajjñeyaṁ svaratālapadāśrayam*  
॥XXVIII/8॥

*Atyarthamiṣṭaṁ devānāṁ tathā prītikaraṁ punaḥ* |  
*Gāndharvāṇāmidaṁ yaśmāt tasmād gāndharmamucyate*  
॥XXVIII/9॥

*Gāndharva* considered to be combination of vocal and instrumental music such as *Vīṇā*, *Flute*, *Drum*. This music depends on Notes (*Svara*), *Tāla* (Time-measure) and verbal theme (*Pada*). These were desirable to gods and give them much pleasure *Gandharvas* as thing belong to *Gandharvas* where these activities designated as *Gāndharva*<sup>51</sup>.



Fig 3: Gandharvas in Mamallapuram sculptures, Tamil Nadu

## Conclusion

A quotation from *Nāṭya-Śāstram* by *Bharata-Muni*:

गान्धर्वश्चैव नाटयञ्च यः सम्यगनुपश्यति । लभते सद्गतिं पुण्यां समं  
ब्रह्मर्षिभिरनरः ॥XXXVI/८२॥

*Gāndharvaṇcaova nāṭyaṇca yaḥ samyaganupaśyati* |  
*Labhate sadgatiṁ puṇyāṁ samāṁ brahmarṣibhiranarāḥ*

<sup>50</sup> Vaiṣṇava (वैष्णव) represents a tradition of Hinduism worshipping Viṣṇu as the supreme Lord.

<sup>51</sup> Who possesses knowledge of *svara* (*svarānāṁ lakṣaṇajñāḥ*, स्वर लक्षणज्ञः); *tāla* or musical time (*kalāmātrā viśeṣajñāḥ*, कलामात्रा विशेषज्ञः); and techniques of its art (*lakṣaṇajñāḥ gāndharvāḥ*, लक्षणज्ञः गान्धर्वाः).

<sup>52</sup> Tāl-plants

<sup>53</sup> Tāl-juice

<sup>54</sup> *Mahābhārata* says that Śāntanu's elder son Chittangada was killed by a *Gāndharva* by the same name on the banks of River *Sarasvati*. In another episode *Arjuna* fought with the *Gāndharvas* and released *Duryodhana* captured by them. In

||XXXVI/82||

The man who performs music and dramas; after death attain happy and meritorious path to reach toward *Brahma*.

*Gandharvas* were the dominant community in the *Indus / Sarasvati* valley civilisation. They were in charge of *Soma plants*<sup>52</sup> and *Soma juice*<sup>53</sup> production. They were well versed in music and dance of *Indus valley* civilisation. The *Gāndharva Music* was devised and artistically practised by the talented as well as art-loving *Gandharvas*. They used to live in the pre-historic *Indus* cities long before the advent of Vedic Aryans. When Vedic Aryans used Vedic-music as *Sāmagāna* composed of three accenting tones *Anudātta*, *Svarita* and *Udātta* (bass, circumflex and high) at that period *Gandharvas* preserved to use seven tones (*ṣaḍja*, *ṛṣabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata* and *niṣāda*) in their *Gāndharva* type of music. They were warriors and maintained peaceful existence among them. *Rāmāyana* and *Mahābhārata*<sup>54</sup> give a lot of information about *Gandharva* territories (*Indus / Sarasvati* valley). *Indus* seals belong to the *Gandharvas*. The dancer statue of *Indus valley* belongs to the *Gandharvas*. *Indus valley* Civilisation was *Gāndharva Civilisation* dominated by the *Gandharvas* who lived along with other sects. *Gandharvas* were celestial musicians and their marriages were love marriages. Of the eight types of marriages mentioned in *Manu Smṛiti*<sup>55</sup>.

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*Mahābhārata*, we find there was drought for about 12 years long in the area of river *Sarasvati* when Brahmins of that area migrated to different places and there all forgot the Vedas during that period. Only son of *Dadhici Rsi*, *Saravata*, remained there and taught the Vedas to the seers. (This shows that there was an exodus from *Sarasvati* River, *Indus Valley* Civilization area. Probably that was the reason for empty *Indus* cities).

<sup>55</sup> ब्राह्मो दैवस् तथा-एव-अर्षः प्राजापत्यस् तथा-असुरः । गान्धर्वो राक्षसश् च-एव पैशाचश् च अष्टमो अधमः ॥ ३/२१ (*Brāhmo daivas tathā-eva-arṣaḥ prajāpatyas tathā-asuraḥ* / *Gāndharvo rākṣas ca-eva paiśācaś ca aṣṭamo adhamah* || - 3/21) The rite of *Brahmaṇa* (*Brāhmo*) *Vivāha*, *Daiva Vivāha*, *Aṣṭa Vivāha*, *Prājāpatya Vivāha*, *Gāndharva Vivāha*, *Rākṣasa Vivāha*, *Paiśāca Vivāha* and *Adhama Vivāha*.



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