

Hiranyakarba: An Universal Golden Womb

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Abstract:

This article provides a detailed inscriptional data on an important ceremony or a special rite, “Hiranyakarba, the golden womb”, Hiranyakarbaa Sanskrit expression literally means the 'golden womb'. The golden womb a special rite conducted by the ruling classes invariably in numerous dynasties and several Kingdoms. This paper portrays the principle ceremony Hiranyakarba by Rajaraja I Chola and Rajendra I Chola and explains how the rare concept came into being what the reason behind it was.

KEYWORDS: Principle Ceremony, golden cow, rebirth, resurrection, Siva Diksha, immortal place.

Introduction

Here it is interesting to know what the reason behind the principle ceremony Hiranyakarba is. The principle ceremony allowed the ruling class a ‘rebirth’ without having to go through the troublesomeness of dying in the global life and Heavenly life which means through, this special rite one can attain or to get rebirth. This rebirth by Hiranyakarba made the ruling class an eternal life in the world like Saints, Ascetics or Sages. In other words Hiranyakarba helps to obtain an immortal place both in galaxy and globe. In order to attain a valorous life once more with a second attempt as Grand glory an everlasting life in the world and a secured place in heaven as well made the victorious Rulers irrespective of Dynasty to perform this Hiranyakarba as Special rite.

Here it is useful to know how the principle ceremony Hiranyakarba was conducted. The Monarchs conducted this principle ceremony invariably. The way in which the Kshatriyas conducted was that, who wanted to attain this eternal life, first sanctified them with holy water. Then after sanctified by holy water the Rulers entered the cow, which was made of gold. This much of Gold

kept by the Rulers which was looting of gold vessels and jewels in the palaces of their foes, recovered through various victories in wars. After that a huge golden cow was made with this gold and entered through its mouth. Then the performers of Hiranyakarba, principal ceremony spent certain amount of time duration inside the 'womb' of Golden Cow and awaiting his second birth or rebirth. During this stay in the Brilliant belly, the Ministers recited mantras and pelted the dairy animals with heavenly blossoms and so on. In the following stage while seeking after of the service on a promising time, the decision class tumbled out in his resurrection through the premise end of the dairy animals. The spouse of the central minister was deliberately positioned close to the dairy animals' tail so when the new conceived infant arrived in her lap, at that point just the child could wail like a sound infant. The spouse of the main cleric stroked the new child, taken care of him cow milk, and had her influence in this ceremonious act.

Before investigating the new idea Hiranyakarba it is exceptionally helpful to comprehend this function and its grants in our antiquated writing. One of the psalms of the Apparatus Veda makes notice that,¹ the articulation *yodeve āhhidevā ekaāsīt*, Griffith plainly alludes to Hiranyakarba which implies a solitary god, the maker. Prajāpati additionally recognized the term Hiranyakarba in its psalms it alludes to distinguish a Divine being. He is the Divine force of Divine beings, and none alongside Him."²

The Upanishad calls Hiranyakarba as the Spirit of the Universe or Brahman. Upanishad clarifies that Hiranyakarba coasted around in vacancy and the obscurity of the non-presence for about a year, and afterward broke into equal parts which framed the Svarga (Paradise) and the Pṛithvi. The Īśvara Upaniṣad states that the articulation Hiranyakarba is distinguished as universe, which is infested by Īśvara (God). Īśvara (God) is both inside and without it. He is the moving and the unmoving power, He is all over, He is inside all these and without all these.

Notwithstanding distinguished Hiranyakarba as God Vishvakarma Sūkta is first referenced the idea of the "brilliant womb".³ It is picturized Hiranyakarba that the "primitive belly" who is being refreshed set upon the navel of Vishvakarman, the Incomparable enormous maker. The Nārāyaṇa Sūkta shouts that all that is, obvious or undetectable, this is invaded by Nārāyaṇa inside and without. The Vedānta Sūtra further expresses that Brahma is that from Whom this Universe continues, in Whom it remains alive, and to Whom, at long last, it returns.

In traditional Purāṇas, Hiranyakarba is the term utilized in the Vedānta for the "maker". Hiranyakarba is likewise Brahmā, supposed on the grounds that it is said He was conceived from a brilliant womb.⁴ The Bhagavata states that Nārāyaṇa alone was at the outset, who was the standards of creation, food, and disintegration (otherwise called the Hindu Trinity of Brahmā, Viṣṇu and Siva) - the Incomparable Hari, multi-headed, multi-looked at, multi-footed, multi-outfitted, multi-limbed. This was the Incomparable Seed of all creation, subtler than the subtlest, more prominent than the best, bigger than the biggest, and more heavenly than even the best, everything being equal, all the more remarkable, than even the breeze and all the Divine beings, more dazzling than the Sun and the Moon, and more inner than even the brain and the mind. He is the Maker, the Incomparable. The term can likewise mean as He who, having become first the Maker, has come to be considered as the belly, everything being equal. Here it is beneficial to comprehend the underlying Creation.⁵

MatsyaPurāṇa gives a record of introductory creation. After Mahāprālaya, the incredible disintegration of the Universe, there was obscurity all over the place. Everything was in a condition of rest. There was nothing, either moving or static. These three gifts are incorporated among the sixteen extraordinary endowments in the later content MatsyaPurana; the significant part of the content seems to have been formed during 550-650 CE. LingaPurana expresses that few old Rulers played out the extraordinary endowments. The Linga Purana additionally specifies the sixteen incredible gifts. R. C. Hazara states that, the significant segment of the content was made during c. 600-1000 CE, most presumably after 800 CE. The incredible blessings are likewise depicted in the later processes dedicated to the subject of good cause (dāna, for example, Ballala's Dana- Sagara, and the Danakhanda part of Hemadri's Chaturvarga-Chintamani (thirteenth century). The Atharvaveda-parishishta, formed in the first thousand years BCE, portrays Hiranyagarbha, other than Tulapurusha and Gosahasra gifts.

The previously mentioned old writing makes notice close to starting creation the following stage is Svayambu. At that point Svayambu, Self-showed being emerged, which is a structure past faculties. It made the early stage waters first and set up the seed of creation into it. The seed transformed into a brilliant belly, Hiranyakarba. At that point Svayambu entered in the brilliant belly and Self-showed being emerged. Next, the contributor is removed from the "brilliant belly", and the ministers perform jatakarma and different ceremonies for the most part performed for an infant. The contributor

articulates a mantra reporting a "resurrection" from the celestial belly, and is classified "conceived of the Hiranyagarbha". After the service, the giver parts with the "brilliant belly" and different blessings to the ministers. Next significant stage is two essential standards specifically earth and paradise. The Sāṃkhya school holds that there are just two essential standards, Puruṣa and Prākṛti, and creation is just an appearance or development of the constituents of Prākṛti because of the activity of Puruṣa's Awareness. At the outset was the Godliness in his wonder, showed as the sole Master of land,skies, water, space and that underneath and He maintained the earth and the sky. At the appointed time of time some old style Yoga Customs think about Hiranyakarba as the originator of Yoga,however this may likewise be a name for Rishi Kapila.

Here it is beneficial to comprehend why this uncommon idea appeared. This service was broadly rehearsed by a few Kshatriya classes of different domains of India. This key service or Uncommon ceremony was directed to achieve an indestructible life. At the point when the vanquished Ruler dumbbed out at the opposite finish of the cow, conceived as its human posterity, he was not, at this point the man whose authenticity was under worry after front line humiliations; he was valorous again, with a second shot at Royal magnificence. These court customs were consistently intricate instruments for the approval of dynastic force. Accordingly, Rulers utilized innovative strategiesto lift themselves from mortal commonness to superhuman, supernaturally authorized glory. Along these lines the idea appeared in the Decision class.

Here it is valuable to realize how this uncommon idea appeared in the Decision class of India. For delineation Ruler Attivarman (C.E fourth century) of Ananda line, who is called Hiranyagarbha- prasava ("conceived of the brilliant belly") in the Gorantala inscription.⁶ Close to Attivarman Damodaravarman of Ananda administration was likewise directed this same.⁷ Vishnukundin Lord Madhavarman I, who is called Hiranyagarbha-prasuta signifying "conceived of the brilliant belly" by the Ipur and Polamuru inscriptions.⁸ Close to the Ananda tradition Chalukya Ruler PulakeshinI (c. 540-567) is known to have played out the hiranyagarbha custom (despite the fact that notreferenced as an extraordinary blessing) to announce his sovereignty.⁹ Other than Mahakuta Column engraving makes notice that one Mangalesha (r. c. 592-610 CE), is known asHiranyagarbha-sambhuta ("delivered from the brilliant belly") in the most recent decade of sixth Century and first decade of the seventh Century. ¹⁰ Next during the eighth Century Dantidurga (r. c. 735-756) of Rashtrakuta administration additionally directed Hiranyakarba.¹¹ LikeChalukya Rulers during the

seventh century C.E. the Pandya Lord Jayantavarman (assumed name Cendan), in one of his engravings alludes to, the presentation of endowments. The record expresses that three of the incredible blessings: Hiranyagarbha, Gosahasra, and Tulapursuha by Him.¹² The extraordinary endowments proceeded to turn into the chief indication of a Ruler's usefulness, overlordship, and freedom in the resulting centuries.¹³ specifically, Hiranyagarbha finds a notice in various verifiable engravings of North Indian Rulers, including:¹⁴

This principal ceremony was also conducted by Rajaraja I Chola and Rajendra I Chola in Medieval Tamil Country. Through various victories conquered during the reign of Rajaraja I Chola the great where he acquired a huge wealth mostly gold and made a huge golden cow. The Monarchs emerged at the other end of the golden cow and born as its human offspring, who were no longer Rajaraja I Chola and Rajendra I Chola. They were valorous once more, with a second life. Through this special rite Hiranyakarba Rajaraja I Chola and his son Rajendra I Chola wanted to get imperishable place both in the galaxy and globe. The Thiruvallanji Kshetrabalar temple inscription clearly reveals that Rajaraja I Chola was known as Sivapadhasekaran after conducting Hiranyakarba the principal ceremony. The ceremony made him as Saiva Saint and Sivapadhasekaran got *Sivadiksha* by His spiritual Guru Eesana Sivapandithar to conduct *pujas* as priest in the Brahadeeshwara temple, Thanjavur principal shrine before the Linga.

Thus the ceremony Hiranyakarba made Rajaraja I Chola who belonged to Kshatriya clan as Sivabrahmanas, one among the *Sivanadiyar* (Saiva Saint). It is also revealed by an epigraph found in the Thiruvaiyaru temple issued in the 4th regnal year Rajendra I Chola makes mention the emperor Rajaraja I Chola as Periyathevar a *Sivanadiyar*. Further the *Sivanadiyar* Sivapadhasekaran with his Chief Queen Ulagamadevi who is otherwise known as Dandi Sakthi Vidangi statues were taken as procession deities of Brahadeeshwara temple, Thanjavur. Thus the principal ceremony Hiranyakarba allowed the Kshatriya clan to a 'rebirth' without having to go through the troublesomeness of dying in the global life and Heavenly life. In other words Hiranyakarba helps to obtain an immortal place both in galaxy and globe.



Hiranyakarba Cermony



Chanting mandras

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