

bhāṣya first explains the meaning of *śiṣṭa* in order to draw attention to the cultural basis of the name Āryāvarta. He remarks that correct conduct is found in Āryāvarta and then mentions its boundaries.<sup>684</sup>

In the Brāhmaṇa period the centre of Āryan culture and civilization shifted to the Gangetic Doab "Āryāvarta came to be treated as conterminous with the region between the Gaṅgā and Yamunā.<sup>685</sup> In the Taittirīya Āraṇyaka<sup>686</sup> special honour is assigned to those who dwell between the Gaṅgā and the Yamunā. In the Śūtra period Āryāvarta extended from the hills of Central Rajasthan to the hills of Central Bihar.<sup>687</sup>

At the time of Patañjali,<sup>688</sup> Āryāvarta was bounded on the north by the Himalayas, on the south by Pāriyātraka, on the west by Ādarśāvalī and on the east by Kālakavana (Rajmahal hills) 'Black Forest' or rather Kanakhala, near Hardwar.<sup>689</sup>

Thus it seems that Āryāvarta bore a sacerdotal sense and denoted a particularly limited area where Āryan institutions were the basis of social order.<sup>690</sup>

What was originally called Āryāvarta was later named as Madhya-deśa and Āryāvarta came to include the whole of Northern India. This is related to the gradual spread of Āryanism.<sup>691</sup> Brahmāvarta and Brahmarṣideśa lost their identity in the Madhya-deśa and combined with Prācyā, Praticyā and Udīcyā (Uttarāpatha) became the equivalent of Āryāvarta.<sup>692</sup> Both Udīcyā and Prācyā were taken as the home (loka) of standard Sanskrit both in Pāṇini's time and earlier. In the time of Patañjali, Āryāvarta came to be regarded as the home of the Śiṣṭas (persons proficient in the Śāstras) whose language set the norm.<sup>693</sup>

By the second century A.D., the last limit of the composition of the Manu-smṛti, the wider outlook of Āryāvarta was popular. It was the name of the tract extending from the Eastern to the Western Ocean, and bounded on the north and south by the Himalaya and Vindhya respectively.<sup>694</sup> This is supported by the Kāvya-mīmāṃsā of Rājaśekhara.<sup>695</sup> Rājaśekhara speaks of the river Narmadā as the dividing line between Āryāvarta and the Dakṣiṇāpatha.<sup>696</sup> In Inscription No. 1, L. 29 Āryāvarta is contrasted with Dakṣiṇāpatha, 'the southern region'.<sup>697</sup> The wider sense of Āryāvarta is also supported by