

C H A P T E R : VIII  
M Y T H O L O G Y

" Mythology means the body of myths or stories which give an account of the gods and heroes, their deeds and activities, and it is thus included in, though not co-extensive with, that aspect of religion which is concerned with belief.<sup>1</sup>"

In this chapter all the mythological accounts available in this Campū are analysed and distributed under these heads:

1. Cosmogony
2. Gods and Goddesses
3. Mythological personages
4. Demons
5. Local legendary accounts
1. Cosmogony:

Cosmogony by which the theory of the origin of the universe is understood, is one of the five topics of purāṇa.<sup>2</sup>

There were a lot of speculations as regards the origin of the universe even in very early times rather as

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1. Macdonell A.A., An article on "Vedic Religion", ERE.

Vol.12, p.601.

2. सर्गश्च प्रति सर्गश्च वंशो मन्वन्तराणि च ।  
 वंशानुचरितं चैव पुराणं पञ्चमभागम् ॥

early as the period of Rgveda. " The vedic thinkers," says Dr.Radhakrishnan, " were not unmindful of the philosophical problems of the origin and nature of the world." This topic is handled first by almost all the purāṇas as soon as the regular paurāṇic form came into existence. In the course of time some theories regarding the origin of the world were developed. Such theories are referred to by many poets in their poems.

#### Evolution theory:-

This theory of evolution is ascribed to Sāmkhya. According to it the universe has originated from Prakṛti which equilibrium of three qualities i.e. Sattva, Rajas and Tamas (v.80).

#### God as creator:-

According to another account God or Brahman himself has created the whole universe (v.15,198,508,581,583).

It is noteworthy that, except these two, no other mythological, philosophico-mythological or cosmic egg theories are referred to.

The cosmogonical account is already discussed in the chapter on 'Philosophy'. So it does not require any repetition here.

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3. Indian Philosophy, Vol.I. p.99.

4. Sāmkhyakārikā:

मूलप्रकृतिरविकृतिर्निर्गुणाः प्रकृतिविकृतयः सप्ता ।  
प्रोक्तशक्रेण विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥ ५.३.

## 2. Gods and Goddesses:

### Agni:

Agni or fire-god is one of the chief deities of the Vedas. He is one of the most ancient and most sacred deities of Hindu worship. A great number of hymns are addressed to him. He is considered to be the mediator between men and gods, as protector of men and their homes, and as witness of their actions; hence his invocation at all solemn occasions, at the nuptial ceremony & c. Fire has ceased to be an object of worship, but is held in honour for the part it performs in sacrifices.<sup>5</sup>

His epithets like Uṣarbudha (v.330), Hutavaha (v.518), Vahni (v.443), Vītihoṭra (v.21) and mentioning of Agnihoṭra (v.39,363,452) and existence of institution of sacrifice show fire-worship or worship of the fire god.

Epithets like Dhanañjaya (v.525) proves him to be bestower of wealth and prosperity. Venkātādhvarin once ascertained directly and declared, "those who desire prosperity should worship fire-god." (v.518).

Epithet like Suci shows his purifying power (v.86).<sup>6</sup> According to Mbh Suci was his son.

### Aruna:

The dawn personified as the charioteer of the sun.

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5. HM, p.6,7.

6. Mbh VIII.1.

This is of later origin than the vedic Uṣas. He is said to be the son of Kasyapa and Vinatā, and brother of Garuḍa<sup>7</sup>. Venkaṭādhvarin refers to him as elder brother of Garuḍa (v.436).

### Brahmā:

In the vedic - Rgvedic pantheon, Prajāpati possesses a minor position, but often in the A.v. and white Yjv. and regularly in the Brāhmaṇas, he is given a chief position of the father of gods. In the sūtras, he is identified with Brahmā, his successor in the post vedic age<sup>8</sup>. When the post-Brāhmaṇical age of rationalism ushered in and cult of sacrifice fell into comparative disuse, the worship of Brahmā declined. But theists coined a new name for him Brahmā, first of the later trinity<sup>9</sup>.

Brahmā is identified with the Brahman of Upaniṣads, unborn, the resort of the whole universe etc. Among his names and epithets Aja is earned by him as he is unborn (v.273).

In this Campū three fold functions of creation, preservation and destruction are not ascribed to him. As a creator and lord of the world movable and immovable he is called Dhātṛ (v.272,280,283) or Prajāpati (v.279).

As he sprang from the mundane egg deposited by supreme

7. HM, p.21,22.

8. Macdonell A.A., Op.Cit., pp.118-119; vide his article ~~xxx~~ on the 'Vedic Religion', p Vol.I (ERE) p.606.

9. R.C.Majumdar and Pusalker A.D., The ~~xx~~ age of the imperial unity, p.464.

first cause, he is called Hiranyagarbha (v.339). Hiranyagarbha and Prajāpati are the names of the active creator<sup>10</sup> in the Vedas and Brāhmaṇas.

He is also said to be born from the navel lotus of Viṣṇu. So he is recognised as Nabhisarojaśāyī<sup>11</sup> (pr.166, v. 1,414,583,586). Venkaṭādhvarin describes him as Viṣṇu's son (v.1,583) and Brahmā's wife as Viṣṇu's daughter-in-law (v.414).

Brahmā is called Caturāṇana (pr.166) or Dvi-yugamukha, having four faces (v.1,12) or eight eyed one (v. 430) on account of his effort to see Śatarūpā, his own<sup>12</sup> female creation in the presence of his sons born of mind.

Brahmā is believed to have created all four Vedas<sup>13</sup> from his four mouths.

His vehicle is Hamsa or swan. So he is known as Hamsavāhana<sup>14</sup> (v.349).

Siva cut off his fifth head on occasion of destruction of Dakṣa's sacrifice (v.75), as he had spoken disrespectfully.<sup>15</sup>

He is called husband of Sarasvatī (v.277). Episode of Brahmā's horse-sacrifice and its destruction by Sara-

10. HM, p.57

11. HM, p.58

12. HM, P.57

13. PKK, p.354

14. HM, p.57.

15. HM, p.57.

svati rather Vegavati<sup>16</sup> is referred to in the description of Kāñcīpuram.

Visnu destroyed the demons named Madhu and Kaitābha<sup>17</sup> to save Brahmā.

Candra or moon:

The moon is a planet as well as a deity. Soma milky climbing plant of Rgv. (of which 8th maṇḍala is devoted to its praise and uses) became Soma or the moon to whom some of the qualities of the Soma juice have been transferred. So the moon is called Soma (v.254,574) or Osadhipati, lord of herbs (v.330).

His epithet 'Gurudāradviṭa' (v.75) suggests his carrying off Tārā<sup>18</sup>, the wife of Brhaspati.

He is said here as born from the ocean churned (v.324)<sup>19</sup>.

The moon has many names and descriptive epithets such as, Bhanāyaka (v.341), Tārādhīpa (v.331), 'lord of the constellations'; 'Doṣākara' (v.75), Rajanīkara (v.265), 'maker of night'; Himaruc (v.583), Śītabhānu (v.324), Sītākara (v.533), Sītāmsuka (v.110,326), Tuhīnakirana (pr.130), 'having cool rays'; Mrgāṅka (pr.132), Śasāṅka (v.320,333), Śasī (v.280) 'marked like a deer'; Candra (v.190,pr.116, 253,v.313), Candrama (v.51,pr.116) 'giving pleasure';

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16. Vide section V of this chapter.

17. Vide Viṣṇu and his epithets.

18. Cf. Bhā.9.14; Hv.1.25; Pdm.Pā.12; Brāhma 9; Vy 90.2-9; ~~Dbh~~ Dbh. I.11; vide PCK 202; PSK p.99; PKK p.668,669; HM p.301-303.

19. Vide episode of churning of ocean.

Sudhāmsu (v.322) 'having nectar-like rays'; Kalānidhi (v.282), Kalātma (v.111) 'hoard of digits'; Suparvarāja (v.220) 'king of gods'; Kumuda suhr̥d(v.534) 'friend of night lotuses'; Kuvalayapati (v.200) 'lord of night-lotuses'; Dvijarāja (v.338) 'lord of brahmins' etc.

#### Ganapati:-

Lord of the ganas or troops of inferior deities, especially those attendant upon Śiva is a son of Śiva and Pārvatī or born of Pārvatī only.

Among his epithets Lambodara (v.314) 'having a protuberant belly'; Gajavadana (v.396), Ibhanāthavaktrah(v.319), Stamberamāsyā (v.314) 'elephant headed' and Vināyaka (v.337) 'Lord of Ganas' are note worthy.

There is a variety of legends accounting for his elephant head such as burning of head by Śani's glance, cutting of it by Śiva, loosing of head on account of Kasyapa's violence and replacing of elephant's head. Pārvatī made him Vināyaka (v.337) 'Lord of troops.'

#### Garuda:

Garuda is called Suparna (pr.180) 'having bright wings.'<sup>21</sup> Garuda is called Chāndasah sakuntah (v.435,436) 'a bird of vedic pentheneon' or Nigamāṅgah (v.432) 'having body of Nigama or Vedas' and king or Indra of birds (pr.

20. Vide Siva.ku.16; Līṅga.105; Pdm.Sr.43; SKD 7.1.38; Mts 153,158; Vy.11.20-49 etc. referred to in HM.107; PKK 163; PCK p.180.

21. Rgv.X.144.4; II.42.2.

182). In this regard Venkaṭādhvarin calls him Anḍajendra (v.431,432), Dvijarāja (v.18,338,432), Dvijarājasekhara (v.414), Pakṣirāja (v.173,464,pr.181), Pakṣipati(v.431), Pakṣīndra (v.276), Vināyaka (v.337) and Śakuntapurandara (pr.182).

In order to rescue his mother Vinatā from slavery he brought nectar ( 58,403,434,436). When he went to bring nectar he was forced to fight with Indra and defeat him (v.431). This valour made him eligible to be the vehicle of Viṣṇu (v.337,338,414,428,432,434,464 etc.) or a mark on his banner (v.20,35,76,276,383). Before proceeding on to bring ambrosia he asked his mother how to satisfy his hunger. His mother allowed him to take Niṣa- or Bhilla in food. While he was swallowing up a village of Bhillas, which is identified as Hiranyapur in Bhāvad- arpaṇa, a commentary on this Campū, a brahmin along with his Kevata wife or Bhilla wife also being swallowed up. Garuḍa felt a burning sensation in throat. He had to vomit out him as his victim was a brahmin (v.432,436,pr.181).

Enmity with serpents, sons of his mother's co-wife, Kadru is referred to by his epithets like Ahitāpakāri (v. 403)

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23. Cf.Mbh. Ādi.20.4-5; Sabhā 59.39; 5.110.

24. Cf.Yo.Vā.I.9.

25. Mbh. Ādi.24; Pdm.Sr.47; Śis.V.66; NC IV.71.

26. Cf Kadru-Vinatā episode Mbh.Ādi.20;Pdm.Sr.47;vide PCK pp.182-184.



Guru:

Brhaspati and Brahmanaspati of Rgv. became a Rsi, a planet and preceptor of gods. Venkatādhvarin calls him Vaimānikāryabhūṣaṇah, 'An ornament of gods' (v.224). His wife Tārā was kidnapped by moon<sup>27</sup> (v.75).

Venkatādhvarin refers to his epithets like Dhīṣaṇa (pr.79), 'the intelligent'; Jīva (v.138) 'the soul'; Kalānidhi (v.282) 'store-house of arts'.

Indra:-

Indra is a god of Vedic pentheon. In Vedic literature he is a hero and a protector of the Rsis and saints. But in purāṇic literature he is portrayed as a second rank god, inferior to the Triad, but he is the chief of all the other gods<sup>28</sup> (v.28,260,338). Still he retains many of his vedic characteristics. He is called Dambholidhara (v.270) 'one who holds a thunderbolt'<sup>29</sup> (v.60,431 etc). As a god of rain his vehicle is cloud<sup>30</sup> (v.228).

He earned an epithet 'Gotrabhid' (v.308) on account of cutting off wings of mountains. In this incident only Maināka, son of Himālaya and Menā<sup>31</sup> was saved by ocean<sup>32</sup> (v.102).

Among the destruction of the various demons slaying

27. Vide myth connected with 'Candra.'

28. HM, p.125;PSK p.32.

29. Vide Mbh.3.88.21;50.29; Bhā.6.9.10;SKD 1.1.17;7.1.34; Brahma 110;Pdm.U.155;Śiva Sata 24.

30. Parjanyaśūktas of Rgv. Cf.Megh. I.8

31. Vide Vā.Rā.I.105; SKD I.19.9;PCK 69,666.

32. Ibid. Ku.I.20

of Bala, Jambha and Namuci are referred to by the epithets like Balabhid (v.130) , Jambhaśāsana (v.58), Jambha-<sup>33</sup>daityahara (v.214) and Namucividviṣa (pr.176).

He faught with Garuḍa (v.431). As a result of it he lastly allowed to eat serpents by Garuḍa (v.431).<sup>34</sup>

#### Indra-Durvāsā episode:-

Indra also became a victim of easily enraging nature of very irascible saint Durvāsā who curshed him for insulting a garland presented which was crushed by Indra's elephant by putting under foot from head. Indra's all wealth fell into ocean. Indra praised the goddess of we-<sup>35</sup>alth to get back the prosperity (v.423). Churning of the ocean took place with a view to get back wealth. At this occasion he took up four jewels.<sup>36</sup>

#### Indra-Ahalyā episode:-

Episode of Indra and Ahalyā is referred to in Aha-lyoddhāra by Rāma in the description of Ayodhyā (v.37, 40,71,72) particularly. On seducing Ahalyā the sage Gau-tama cursed him and thousand holes emerged on his body. Later on these holes became his thousand eyes and he was called Sahasrākṣa (v.430).<sup>37</sup>

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33. For identification of the demons section IV.

34. Vide Mbh I.20.4-5; II.59.39;5.110; Yo.Vā.I.9.

35. Vide Viṣṇu I.9; Pdm Sr.1-4; Bhā 6.9;SKD 1.1.9.  
Vis.v.423 occurs in Viṣṇupurāṇa according to Pādārtha-candrikā.

36. Vide episode of churning of the ocean.

37. Vide Vā.Rā.I.48;VII.30;A.Rā.Sāra 1.3; SKD 1.2.52; Pdm. Sr.54;Gaṇeśa 1.30; Mbh U.12; Anu.13.41;Brp.87.

Venkaṭādhvarin refers to his other epithets and names as Danujabhid (v.184) 'destroyer of Danu's sons i.e. demons', Śakra (v.431,439) 'capable', Śatakoṭi (pr.244) 'performer of the sacrifices', and Vṛddhaśravas (v.102, 109) 'having ears of broad fame'.

Episode of churning of the ocean:-

Indra lost his wealth on account of Durvāsā's curse. He was advised to churn the ocean with the help of demons to get ambrosio. Gods and demons began to churn the ocean. Mandara was made a churning staff (v.476) and Śeṣa a churning rope. Gods and demons obtained various jewels.

Venkaṭādhvarin refers to this episode at least thrice (v.50,107,223) and to some jewels such as Kaustubha (v.50), Rāmā (v.105, 110,111, Rāmā given to Viṣṇu v.109), Uccaiśravas given to Indra (v.109), ambrosio given to gods (v.110), Kalpavṛkṣa (v.67,110,157,223,312), Kāmadhenu (v.110), Moon (110,111,324) given to Śiva, Pārijāta (v.346, 417) etc. On this occasion Indra is said to have taken away Airāvata, Pārijāta, Uccaiśravas (all these three are referred to in Viś.) and Rambhā. Viṣṇu took away Lakṣmī, Śarṅga bow, Kaustubha and Pāñcajanya counc. Poison Hālāhala was drunkup by Lord Śiva who was also given moon. Ambrosio, Kāmadhenu etc. were given to the gods.<sup>39</sup>

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38. SKD 5.1.44 mentions all the fourteen jewels. SKD 1.1.9-12 give 24 jewels. Mbh A.16.33-37 and Mts 250-251 mention only seven jewels.

39. Vide PCK 286,497-498.

Hanumān:

The poet calls him Pāvamāni (v.63) and Samīraja (v.70) being son of wind.

Kāma: Cupid : God of love:-

"Like Greek mythologies, Rgv. (X.129) connected<sup>40</sup> Eros, the god of love, with the creation of universe." According to A.V. it is not a desire of sex but a desire of good in general or a god and creator. A.V. knows it as desire first then as gratifying power of desire or identified with Agni at other place. He is called as a son of Dharma and Śraddhā or a son of Lakṣmī. Sometimes he is<sup>41</sup> called to have sprang from Brahmā's heart or self born. His wife is Rati (v.283,455). He lost his body in clash with Śiva and became bodiless, hence he is known as Anaṅga (v.441), Atanu (v.379,478). As mind born he is called Manobhava (v.517), Manoja (v.266), Smara (v.31,71,212,521). Kāma (v.224,283,301,314,318,456), Madana (v.167,517) etc. are his epithets and names due to his universal operation of inspiring the passion. He is called Māra, a destroyer of separated lovers (v.117,pr.177). As an inflamer Brahmā he is known as Kandarpa (v.429,443). He is known<sup>42</sup> as Pañcabāṇa as he keeps only five arrows.

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40.HM, p.146.

41. Vide HM, p.146.

42. अरविदूतशोकं च श्रुतं च नयप्रल्लिका ।  
नीलोत्पलं च पञ्चैते पञ्चबाणस्थ सायकाः ॥

By the grace of Lord Śiva who gave a boon to Rati, Kāma was born as mind born. He is said to have born as a son of Kṛṣṇa and Rkmini. So the poet Venkaṭādhvarin calls Viṣṇu Madanajanaka (v.517).

#### Kārtikeya:-

Kārtikeya is commander-in-chief of the army of gods and a son of Śiva who cast his seed into fire. Ganges received it. Later on it was fostered by six Kṛttikās and so he is known as six headed. His paternity is assigned to Agni, Ganges, Kṛttikās and Umā. So he is called Agni - bhū (v.320), Śaḍānana (v.319), twelve-eyed (v.430). His birth was meant for the purpose of destroying a demon named Tāraka and so he is called Tārakāri (v.331). He is shown as riding a peacock. So he is known as Mayū<sup>43</sup>ravāha (v.349).

#### Kubera:

He is described as a chief of the evilbeings or spirits living in shades: a sort of Pluto and is called by his patronymic Vaisṛavana. He is described as god of wealth. One of his epithets is Dhanada (v.352) 'giver of wealth! His name 'Kubera' (v.329) signifies his vile body. He is a friend of Śiva. So he is called Isānabandhu (v. 278). He is said to be lord of Northern direction (v.352). He was half-brother of Rāva<sup>44</sup>ṇa.

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43. Mbh III.223-226; Anu.85.

44. Vā.Rā.U.15.23; Dbh.12.10; Mbh.III.257.

Śeṣa:

Thousand-hooded serpent and king of the serpents, and lord of the internal regions called Pātāla is the couch and canopy of Viṣṇu while he is sleeping during intervals of creation. So Viṣṇu is called Bhujāṅgamañca (v. 33), Bhujāṅgeśaya (v.279), Mahābhujāṅgaśāyī (~~pr~~ pr.170), Nāgaśāyī (v.162), Pannagesāya (v.433) etc.

Śeṣa is known as Anantaphaṇāmaṇi (pr.166) 'having infinite jewels on heads', Ahisvara (v.18, 280) 'Lord of serpents,' Bhujāṅga (v.33, 279, 402) 'one who moves bending', ~~Phanā~~bhṛd (v.46), ~~Pha~~ni (v.464), ~~Pha~~ṇipati (v.401) 'One who has hood,' Mahabhujāṅga (pr.170), Pannagesā (v.279, 433), Pannagasārvabhauma (v.586), Vyālādhīpa (v.446) 'Lord of serpents and Sahasravasū (v.200) 'having thousand type of wealth.'

He is described as Ādimāśābdikoraga (v.282), Bhāṣyam vyākaraṇasya (v.414) and Śabdavidyāparimāla (v.278) because Patañjali is said to be an incarnation of Śeṣa. All these epithets are connected with a legend that Śeṣa fell as a small snake from heaven in the palm of Paṇini (Pat= to fall, Añjali= palm- : fallen in palm). So he is called Patañjali.<sup>45</sup>

He is also said to have assumed an incarnation of Rāmānujacārya. So the poet calls Rāmānuja Naraveṣabhāja-Śeṣa (v.227).

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45. Vide HM, p.233-234.

He is also called Vātandhaya because wind is believed to be food of serpents (v.589,591).

According to Purāṇas he is said to have laid down in form of a mountain Venkaṭ<sup>46</sup>ādrī.

Sīva:

It is not necessary to repeat here origin and development of Sīva worship, as it is discussed in the chapter on 'Religion'. So here discussion about his description, epithets, family, deeds and myths connected with him is dealt with.

Like Viṣṇu he is also believed to be a first god. So he is known as 'Ādyaṁpuruṣa' (v.88) and 'Brahmā' (v.517).

Description:

God Sīva and his consort are well-known for deformity and beauty respectively<sup>47</sup> (v.314,315). Like Purāṇas Venkaṭādhvarin has described him as three-eyed god (v.314,331,332,430), hence he is called Alikākṣa (v.331), Tryambaka (pr.124,v.520), Tryakṣa (v.332) and Virūpakṣa (v.314). His third eye is of fire (pr.128,v.86,323), he is known as Vahnidhṛk (v.443). He is blue-throated on account of taking up poison Hālāhala and drinking up (v.323,443,446). The quarters are his garments, hence he is

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46. Vide 'Local myths and legends' Section: V.

47. Cf. Ku. Brahmācārī episode : Canto: V.

called Digvasana (v.110). Sometimes he is called Kṛtti-  
 vāsas (v.316,325,pr.136), as he wears a skin of an ele-  
 phant or he remains naked. He applies ashes to the body,  
 so he is called Bhasmarāśi-ruṣitaḥ (v.315). His orname-  
 nts are serpents (v.323,~~442~~,435, 443). Moon is his crest-  
 jewel (v.331), hence he is described as Bhaṇāyakadharaḥ  
 (v.341), Indumauli (v.76), Mrgāṅkadhārī (pr.132) and  
 Śasāṅkamauli (v.320,333). He keeps a skull in his hand,  
 hence he is known as Kapālabhṛt (v.325). He keeps matted  
 hair (v.315) on account of which he is called Jaṭādhara  
 (pr.186). His vehicle is a bull, hence he is described  
 as Uksāvāha (v.428). His favourite weapon is a śūla or  
 Trisūla which made him famous as Ayohasta (v.326), Śūlo-  
 peta (v.517) and his bow is Pināka which is referred to  
 by the poet without naming it (v.70,71). Macdonell A.A.  
 points out that some of his weapons are inherited from  
 the Vedic Rūdra.<sup>48</sup>

His abode is the mountain Kailāsa (v.329) on the  
 snow-clad mountain Himālayas (v.326,327,443), hence he  
 is known as Kailāsavāsī (v.320) and Girīśa (v.525) re-  
 spectively. Meru is also his abode, hence he is called  
 Karasthīkr̥ta-kāñcanādri<sup>49</sup> (v.329). He is said to have dwe-  
 lt in the crematorium, so he is called Smaśānamandiraḥ  
 (v. 429).

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48. Macdonell A.A., Op.Cit., p.74.

49. Cf. Mbh. Anu.~~2x2x~~ 17.91; Viṣṇu 2.2.



Names and Epithets:

Many are the names of Śiva e.g. Bhava (v.162,341, 391), Mahesvara (v.519), Sarva (v.312), Īsāna (v.278,518). These are the names of Agni in the Vedic literature and the names of Śiva in the post-vedic literature. The name Tryambaka (pr.124, v.520) is ascribed to him in the Rgv. (7.59.12). His epithet 'Pasupati' (pr.128, v.517) does occur in the VS and A.V. Resembling to one of the seals found by Sir John Marshall in the Indus valley. Names like Hara (v.270,330), Śiva (v.158,214,311,316,318,323,324, 332, pr.132,135,222), Śaṅkara (v.443,444) etc. are ascribed to Śiva in the later Śrauta literature. He is called Īśa (v.329) 'Lord or Supreme', Kapardika (v.11,327) 'One who has matted hair,' Mr̥tyuñjaya (pr.137) 'Victorious over death', Sambhu (v.311,322) 'granting prosperity' and Tanḍula-satva (v.326) 'whose attendant is Tanḍu! His fondness for dancing made him Nāṭa (v.237) or Pradoṣanāṭa (v.87). His friendship with Kubera made him famous as Kuberamitram (v.329). He is called Kamalanayana as he keeps a deer in his lap (v.32) as commentary Padārthacandrikā ppines. Sthānu is his one of the philosophical epithets.

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50. Śat.Brā.1.7.3.8; vide Keith A.B., Op.Cit., p.44.

51. Macdonell A.A., Op.Cit., p.75.

52. Marshall John, Mohenjo Daro and Indus civilisation, Vol. I. p.54.

53. Keith A.B., Op.Cit., p.146.

He might have earned this epithet for remaining motionless till the final dissolution of the whole universe or not proceeding on the act of creation as Brahmā instructed to carry on. Kālidāsa also refers to this epithet of Siva.<sup>54</sup> Some of his epithets are disgraceful e.g. Kapālabhrt (v.325) 'one who has skull (in hand)', Paśupati (pr.128,v.517) ' Lord of paśus (souls)', Kapardika (v.11,327) 'one has matted hair', Bikṣuka (v.315) ' a begger' etc. Such disgraceful epithets are found in Vs.<sup>55</sup>

#### Eight forms:

Veṅkaṭādhvarin describes Siva as Aṣṭamūrtidhara (v. 337). These eight forms are earth, water, light, wind, space, sacrificer, the sun and the moon.<sup>56</sup>

#### Rudra:

Siva is called R̥dra.<sup>57</sup> Sat.Brā. gives its derivation.<sup>58</sup> MP derives it from √rud and √dru to weep and to run. Grasmann in his Worterbuch connects it with √rud having a conjectural meaning viz. , 'shine' and Pischel takes it in the sense of ' to be ruddy' in his Vēdische studien.<sup>59</sup>

54. Cf. Vik.I.1.

55. Vs.16.20-21; vide Macdonell A.A., Op.Cit., p.76.

56. Cf. Śākuntala I.1; Mālavikāgnimitra I.1; Ragh.II.35.

57. Macdonell A.A., Op.Cit., p.77; Dandekar R.N., Op.Cit., p.132; Cf. Sat.Brā. अदरोदीत् तस्माद् रुद्रः (6.1.3.10).

रुद्रो रौणीति रुतः रोद्रयत्नात् इवेतीति, रोद्रयतेर्च् अदरोदीत् रुद्र-  
रुध रुद्रत्यच् । (Nirukta 10.6; Cf. NC.11.115.)

58. रोद्रनात् इवेत्याच् ॥ 171.37-38.

59. Referred to by Macdonell A.A., Op.Cit., p.77.

These etymologies given by western scholars may not be improbable, of course they are in connection with the Vedic Rudra, a precursor of the Epic and Purāṇic Śiva.

Rudras are eleven in number. Some of the names of Śiva are also found in the list of Rudras e.g. Kapālī,<sup>60</sup> Sambhu, Tryambaka or Hara.

Pañcāśya, one of the epithets of Śiva suggests the five names referred to in Satarudriya (v.278,518) among which Īśāna is mentioned by the poet.

Śiva: Lord of Gaṇas:

Śiva's association with the gaṇas is well-known. Śiva loves them most. Venkaṭādhvarin refers to Śiva's attendant Tanḍu whom Śiva preached a dance which later on was known after his name i.e. Tāṇḍava<sup>62</sup> (v.326). He is also said to be lord of Piśacas (v.83,524), Bhūta, Vetāla etc. (v.519). These associates of Śiva are said to frequent the crematorium. With all of them Śiva is described to dwell in Kāśī (v.84).

Śiva and Viṣṇu:

It is noted in the chapter on 'Religion' that the poet Venkaṭādhvarin has tried to establish a view of non-rivalry between these two gods (v.334,339,341,521,522, 523).

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60. Vide for the names Mp. 135ff; 153.15ff; 5.29ff.

61. Sadyojāta, Vāmadeva, Aghora, Īśāna and Tatpuruṣa.

62. Vide Mbh. Anu. 16; Linga I. 65; Śiva U. 3. Śiva U. 3 gives name of Daṇḍī instead of Tāṇḍī.

Some episodes:

Satī episode:

Veṅkaṭādhvarin has referred to this episode by making a reference to his destruction of Dakṣa's sacrifice for which Śiva is called Satraghātī<sup>63</sup> (v.328). This episode represents a stage in the history of Śaivism, when Rudra was not assigned place in the sacrifice and was looked upon as malevolent deity like Rudra of Rgv.<sup>64</sup>

Gaṅgāvatarana episode:

Śiva is pleased with the severe austerities performed by Bhagīratha, Śiva agreed to hold up Ganges falling on earth. But later on on Bhagīratha's request let Ganges flow down<sup>65</sup> (v.75,304,327).

Controversy with Brahmā:

The poet has made a reference to chopping of Brahmā's head i.e. fifth one by Śiva<sup>66</sup> (v.75,339), hence he is called Brahmottamaṅgabhid (v.75).

Kāma episode:

The epithets of Śiva e.g. Smarāri (v.71), Smaraha-ra (v.521), Kāmasya hantā (v.314), Manobhavadāhaka (v.517) etc. reflect the episode of Kāma, Cupid, god of love who sacrificed his life on the altar of heavy and

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63. Vide for this episode: Bha4.2;6.5;Mts.5;Vy V.18;Brahmanda Sa.Pari.I.28;Mbh.I.64;II.13.45;65.72.

64. Macdonell A.A., Op.Cit.,p.144.

65. Vide Gaṅgāvatarana episode.

66.Vide Mts.183.84-86;SKD 5.1.3-4; Śiva.Ru.xx 5.20.

pious duty of uniting Śiva and Pārvatī in a wed-lock at the injunctions of Indra (v.318,373,443). Rati, moved with the sudden demise of her husband, propitiated Lord Śiva who granted a boon that she would have her husband once more (v.443, 517). Madhu, his friend was his companion, when Kāma went to Śiva's hermitage. Madh<sup>67</sup> also was upset on sudden demise of his friend. The epithet 'Madhumathana' throws light on it (v.514).

#### Tripura episode:

One of the epithets of Śiva is Purāri or Tripurāri. Tripurahara (pr.130) Śiva destroyed the city of Tripura. When he started for this grand memorable act, Viṣṇu<sup>68</sup> became his arrow and Meru his bow (v.325,329).

#### Gajāśura episode:

Śiva killed a demon Gaja (v.337,339), put on the elephant hide dripping with omentum (v.339) and began to dance (v.87).<sup>69</sup>

#### Episode of drinking up poison Halāhala:

Episode of drinking up poison Halāhala (v.323,443) and accepting moon as a crest jewel (v.82,330,331,336) are the myths connected with the episode of churning of the ocean.<sup>70</sup>

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67. Vide for this episode Siva.Rudra. Sati3; Ku.III.

68. Vide: Pdm.83.59; Linga I.70-72; Mbh I.173.52-58; Mts.130-137; Bha.7.10; Mbh. Anu.265.31; Karna 24.27; Drona 173; Siva.Ru.4.5; Sivamahimnastotra 17.

69. Vide Siva.Yu.57; Mts.152; Cf. Megh.I.40.

70. Vide. Bha.8.6; SKD 1.1.9-12; Pdm.9.10; Mbh. Adi.16.33-37; Mts.250-251.

Episode of Andhaka:

Destruction of a demon Andhaka made him 'Andhakāri'<sup>71</sup>  
(v.82,87,330).

Giver of boons to devotees:

Siva gave a long life to Mārakaṇḍeya (v.332).<sup>72</sup>

Siva was pleased with the devotion and austerities  
observed by Bānāsura (v.332) and fulfilled his desire by  
living in Sonitapura.<sup>73</sup>

Rāvana also pleased the Lord Siva with penance (v.  
332).<sup>74</sup>

Siva and his Family:

Pārvatī, the daughter of Himālaya (v.159,314,315,  
319, 320,pr.127), is the consort of Lord Siva (v.312,320).  
Siva destroyed Dakṣa's sacrifice (v.328) because of her  
getting burnt at the indignation of Siva who was not in-  
vited by her father Dakṣa. In the next birth she was born  
as the daughter of Himālaya. Siva is described as madden-  
ed with her charms (v.317,318). She also loved him most.  
Though their pair was uneven from various aspects, love  
united them (v.314-317).<sup>75</sup> In Kenopaniṣad Umā is described

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71. Vide: Mts.178-179; Siva.Ru. II.48; Pdm.Sr.46; SKD 5.3.45.

72. Vide: Bhā.12.8-10;4.1.45; Mbh.II.130-132 etc.

73. Vide: Mts.187,188; Pdm.Sr.14-15; Hv.2.116-128; Siva.  
Ru.Yu.5.1; Bhā.10.62; Mbh.I.59.20-21; Viṣṇu 5.30.

74. Vide. Vā.Ra.U.31;Ānanda Ra.I.13.26-44; Pdm.5.242.

75. Cf. Ragh.I.1; Ku. V.86.

as Umā Haimavatī. But she is not the wife of Lord Śiva. The poet calls her Sarvamaṅgalā (v.315) 'auspicious' or Dākṣāyaṇī being the daughter of Dakṣa (v.221).

Skanda:

This is one of the gods of Śiva's family. His worship was extensively practised in ancient India, but now<sup>76</sup> it is rare in north India.

Gaṇapati:

Like Skanda or Kārtikeya Gaṇapati is also one of the deities of Śiva's family. He is one of the sons of Umā. Followers of Gaṇapati are known as Gaṇapatyas.<sup>77</sup>

One day having anointed the body with the scented oily substances Pārvati fashioned out a form with the impurities of the body and powdered unguents and made a shape of an elephant. So he is called Stamberamāśya (v. 314) or elephant headed (v.319). Brahmā made him Vināyaka.<sup>78</sup>

Śiva: A source of knowledge

Venkaṭādhvarin refers to him as a source of knowledge (v.518). According to him a devotion to Śiva cannot result in salvation for which one has to worship Lord Mukunda (v.518). God Śiva therefore preaches a Tārakama-

76. Vide Kārtikeya in this section.

77. Bhandarkar R.G., Op.Cit., pp.210 ; Majumdar R.C. & Pusalkar A.D. (Ed.), The Classical Age, pp.444 ff. For names and epithets etc. vide, Gaṇapati in this section.

78. Vide Karmarkar A.P., Op.Cit., pp.141-142.

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 ntra of Rāma (v.87). On one hand the poet describes the power of bestowing Sārūpya salvation upon a deity (v. 83,84,85,pr.22), while on the other hand he describes Śiva as a source of devotion to Viṣṇu (v.522). He himself overcame the death, hence he is called Mr̥tyuñjaya (pr. 137).

Sūrya: Sun god or planet sun:

He is one of the three chief deities in the Vedas, as great source of light and heat, but references to him are more poetical than precise. As a Vedic deity the poet calls him Chāndasa jyotiḥ (v.7) and Trayīvidyā Ravimayī (v.11). He is the father of three children viz. Manu, Yama and the goddess Yamī through Sañña, a daughter of Viśvakarmā. Episode of Sun's sexual excitement for Chāyā is referred to by the poet (v.7). His charioteer is Aruṇa, elder brother of Garuḍa (v.436). Seven steeds are yoked to his chariot, hence he is called Sapta-sapti (v. 589).

He frightens and drives away Piśacas, hence he is called Piśacakulabhīṣaṇa (v.12). His devotion makes the diseases cured (v.12). His path leads a devotee to final emancipation (v.9). The same path is called Arcirādi or Devayāna or the path of Uttarāyana. Sun is described as

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79. Vide Padārthacandrīkā, a commentary on this verse.

80. Gītā 8. 24.



an eye of Viṣṇu (v.464,582). He is said to be an author of Sanskrit grammar (v.414). He bestows health on a devotee (v.278,pr.253).

The names and epithets of the Sun are numberless. He is Savitr̥ (v.177,448,549) 'the nurisher,' Bhānu (v.14,533) 'shining,' Bhāsvat (v.8,205) 'light-maker,' Dinakara (v.465) 'day maker,' Ghr̥niman (v.434) 'possessed rays,' Uṣṇāmsu (v.583) 'possessed hot rays,' Tapana (pr.1) 'Heater,' He is responsible for the reunion of Cakra-vak couple which is separated every night, hence he is called Kokasantateh'brahmacaryavratotsargaguru' (v.7) and 'Kṛta rathāṅgasantoṣaṇa' (v.12) by the poet. His appearance makes lotuses bloomed, hence he is described as Aravindabāndhava (pr.2), Rājīvabāndhava (v.59) and Padmāgrhollāsin (v.9). He satisfies the whole universe, so he is known as 'sakala-bhuvana-santoṣakārin (pr.1). He is known as an ornament of the sky (v.9,12). His other names are Patāṅga (v.203), Ravi (v.10,224,306), Sūrya (v.278,518,pr.253), Tapana (pr.1), Taraṇi (v.13,105) etc.

He nourishes the gods ( kṛta-tridasa-poṣaṇa: v.12) and the universe (v.9).

#### Sun and Viṣṇu:

Sun and Viṣṇu are identified, hence Nārāyaṇa is said to be existing in the Sun (Taraṇi-maṇḍala-sthāyin: v.13, Patāṅga-maṇḍale vasan: v.203, Ghr̥niman-maṇḍala-sthācyutāpya:v.434, Savitr̥-maṇḍalam-āsrita: v.448, Daharakuharavarti devatā cakravarti: v.459).

#### Twelve Suns:

Sun is called Dvādasātman (p.14) as twelve suns of

twelve months are believed to exist separately. They are known as Ādityas, twelve divinities taken collectively.

### Varuna:

Varuna of the R̥gvedic ~~xx~~ penttheon becomes a water-god, bears a pāśa, the noose, hence he is called Pāśāyudha (v.11) 'one who has noose as weapon.' His abode is ocean, so the poet calls the ocean Varuṇālaya or an abode of Varuṇa (v.53). He is presiding deity of western direction.<sup>81</sup> Veṅkaṭādhvarin mentions four lords of four directions viz. Balābhit (Indra), Pāśāyudha (Varuṇa), Yama and Īśa, Lords of east, west, south and north-eastern directions respectively (v.11).

### Vasu:

Bhīṣma is mentioned as best of all Vasus (v.327). Vasu is generally understood for a group of eight Vasus or Vasu deities viz. Anala, Amita, Apa, Dhara, Dhṛva, Pratyusa, or Prabhāsa and Soma. According to some purāṇas, particularly Bhā. they are Droṇa, Vasu, Prāṇa, Dhṛva, Arka, Agni, Doṣa and Viśvāvasu. This group of eight de-

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81. इन्द्रो वह्निः पिष्टपतिः नैऋतो वरुणो मरुतः ।  
 कुबेरः ईशः पतयः पूर्वोदीनां दिशो क्रमात् ॥

The name of Kubera is also mentioned as a lord of northern direction by Veṅkaṭādhvarin (v.278).

ities is better known as 'Aṣṭau Vasavāh.<sup>82</sup>' Rgv. also refers to Vasu.<sup>83</sup> They are children of Aditi according to Rāmāyaṇa. They are chiefly known as attendants upon Indra.<sup>84</sup>

Gāṅgā, during her stay with a king Śantanu gave birth to eight Vasus. She drowned seven of them in water. But last Vasu named Dyau was saved by the interference of the king Śantanu. His name was Devavrata was known as Gāṅgeya Śāntanava (pr.166,v.327), Bhīṣma etc.

Vāyu:

Vāyu or Marut (v.120), Marut (v.589), Māruteśa(v.11) is the god of wind. According to Vedic pantheon he is often associated with Indra. According to Nirukta his place is in the air. He is said to have sprung from the ear of Puruṣa in the hymn of Puruṣūkta.<sup>85</sup>

Viṣṇu:

Viṣṇu " though a deity of capital importance in the mythology of the Brāhmaṇas, occupies but a subordinate position in the Rgv."<sup>86</sup> In the later Samhitās and Brāhmaṇas he assumes importance and prominence.<sup>87</sup> In the Epic

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82. Ai.Bra.2.18; Sat.Bra.4.5.7.

83. Rgv. 7.36.14.

84. HM, pp.342.

85. Ibid, pp.344.

86. Macdonell A.A., OP. Cit., p.37.

87. Keith A.B., The Religion and Philosophy of Veda and Upaniṣads, HOS. Vol.31,p.110.

and Purāṇic mythology he is one of the leading gods and appears as the supreme spirit. But the names of Nārāyaṇa and Vāsudeva Kṛṣṇa apparently occur more frequently and more prominently; still in many parts of the Mahābhārata, the divinity of Vāsudeva Kṛṣṇa is questioned. In the Purāṇic times, however, the cult of Vāsudeva has ceased to be militant and the three different streams of religious thought viz. one flowing from the Vedic Viṣṇu, the second from the cosmic and philosophic god Nārāyaṇa and the third from the historical god Vāsudeva - mingled together to form the later Vaiṣṇavism.<sup>83</sup>

#### Etymology:-

The word Viṣṇu is derived from the root Vis 'to pervade',<sup>89</sup> The Nirukta derives it from Vis 'to enter'. Thus Viṣṇu possesses the pervading characteristic.

#### Viṣṇu and Brahman:-

The poet has identified Viṣṇu as a Brahman. He gives such names in this regards e.g. Aśeṣaśeṣi Brahman (v. 561), Brahman (pr.6), Parabrahma (pr.79), Paramesīṭṛ (v. 513), Paramapurusa (v.51,198,413,469,517), Puruṣottama

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88. Bhandarakar R.G., Vaiṣṇavism, Śaivism and Minor Religious Systems (BORI, Ed.1928) pp.47-49; Raychaudhari H.C., Materials for the study of the Early History of the Vaiṣṇava Sect, pp.10ff; Majumdar R. C. & Pusalkar A.D.(Ed.), The age of Imperial Unity, pp. 431 ff.

89. विष्णुर्विश्वस्तैर्वा व्यक्तोत्तैर्वा

(Nirukta 12.18).

(v.112,561), Sarveśvara (v.24) etc.

Viṣṇu and Sun:-

The poet has tried to identify Viṣṇu and Sun or pre-  
 siding deity in sun (v.14,203,434,448,459). Thus the po-  
 et shows solar aspect of Viṣṇu.

Names and Epithets:

Among the various names of Viṣṇu referred to by the poet a few are mentioned here. Acyuta (v.256,432,434,579), 'Unfallen or imperishable', Adhokṣaja 'above direct know-  
 ledge or cognition' (v.17,572), Anantamūrtidharah 'not having eight forms or whose form does not perish' (v.337), Cirantanapurūṣa 'Spreme being' (pr.166), Jagadīśa 'Lord of the universe' (v.111,512), Janārdana 'worshipped or requested by the people' (v.33), Kamalanayana 'lotus eyed' (v.32), Keśava 'the radiant' (pr.69,v.232), Mukunda 'de-  
 liverer' (v.15,124,125,160,259,275,440,518,523,584,pr.20), Munidhyātah 'meditated upon by munis' (v.342), Nārāyaṇa 'who moves or lives in water' (v.16, pr.3,v.33,97,170,171, 183,585), Śālagrāma ' a kind of sacred stone said to be to be typical of Viṣṇu' (v.258), Samastanāmya 'worthy to be bowed by all' (v.127), Śauri 'son of Śūra' (v.18,216, 240,439), Vidhu (name of Viṣṇu) (v.404), Viṣṇu 'pervadi-  
 ng the whole universe' (v.19,303,305,417,518,519,522,

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90. Vide chapter on 'Religion! For the solar of Viṣṇu'

vide. Macdonell A.A., Op.Cit.,, p.39; Gonda J., Op.  
 Cit., pp.25ff.

551,572,586) and Visvanātha 'Lord of the universe' (pr. 79). In addition to the above mentioned names some other names philosophic in nature may be noted. Sarvajña 'Omni-scient' (v.512), Sarvapadābhidheya 'expressed by all the padas or words ' (v.512), Avācya sarvaguṇānām 'beyond all the qualities' (v.512), Samastavedavedya 'knowable by all the Vedas' (v.512) etc.

He is a black coloured god (v.307,543). His eyes are sun and moon (464,582). He is called Pītāmbara, as he is clothed in yellow garment (pr.166,v.374,419).

The usual weapons of Viṣṇu are Gada 'a mace' (v. 81,340), Śaṅkha 'a crouch' (v.340), Cakra 'a disc' (v. 47,274,401 pr.253) and Śārṅga ' a bow' (v.304,334,385,4460). On account of these weapons he is called Gadādhara (v.81, Gadānvaya 'associated with mace' (v.340), Darānu-ṣaṅga 'associated with a crouch' (v.340), Cakrabhavyakarah (v.274), Cakradhara (v.47,pr.253), Cakrapāṇi (pr.81), Rathāṅgasāya (v.401), Śārgin (v.304,334,385), Śārṅgadhara (v.460) etc. The disc and crouch are the marks adopted by Rāmānuja vaiṣṇavas of Tenkale cult as the holy and auspicious signs of Rāmānuja vaiṣṇavism.<sup>91</sup>

Mythologically he is lying on the body of a huge serpent. Venkaṭādhvarin has drawn a graphic picture of it.

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91. Vide chapter on 'Religion.'

(v.18,33,279,398, pr.166, v.413) in the descriptions of Setukṛt or Yathokṛt at Kāñcīpuram, Raṅganāyaka at Śrīraṅgam particularly. Elsewhere also the poet notices Viṣṇu's lying on Śeṣa (v. 280,282,401,402,414,pr.210,v.464, pr.170,221 etc.). The poet has constructed several epithets from it.<sup>92</sup>

His vehicle is Garuḍa (v.18,337,338,414,428,432, 434,464 etc.), hence he is called Garuḍāsanah (v.349). Garuḍa is also thereon his flag, he is called Garuḍadhvaja (v.76), Pakṣīndraketu (v.276), Patagapatiketu (v.20), Tārksyaketu (v.35), and Tārksyaketana (v.383).

He is sometimes described as lotus-navel-god (v.1,77,429,586), hence he is known as Aravindanābhi (v.429), Nābhipadma (v.77), Śrīnābhipadma (v.586). Kaustubha is a jewel put on by Viṣṇu. But it is noteworthy that the poet does not make any reference to it. Generally he is described four-armed, but in the description of Kāñcī he is described as eight armed god (v.285).

#### Functions etc.:-

Viṣṇu is associated with the acts of creation of the universe movable and immovable, preservation or restoration and destruction of the universe (v.15,198). In the Purāṇas all the functions are distributed among Brahmā, Viṣṇu and Rudra. But Purāṇas of a particular deity

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92. Vide. Appendix: Index of gods, Viṣṇu.

ascribe these functions to that particular deity making him Supreme Deity. The poet Venkaṭādhvarin, being vaiṣṇavite of Rāmānuja school describes Viṣṇu as Supreme God and all the three functions are ascribed to Him. He is said to have created Brahmā, so Brahmā is called his son (v.1,583). The worship of Viṣṇu is recommended for salvation (v.518). In every age he is said to be annihilator of the Daityas or demons, so he is called Danujabhid (v.184) and Daityāri (v.185,230). He is described as punishing the defaulters (v.16) and controller of the living beings (v.198).

Consort and abode:-

Lakṣmī is His consort, so he is known as Lakṣmīpati (v.325), Mādhava (v.290), Padmāsakha (v.113), Ramāpati (v.303), Rameśitr (v.407), Ramāśraya (v.310), Śrī-mān (v.308), Śrīnātha (pr.79, v.542), Śrīpatih (v.48), Śrīśa (v.191), An-aparamah 'not separated from Ramā' (v.303) etc. are the names showing Viṣṇu 'the husband of Ramā' by the poet. Except Ramā or Lakṣmī two other consorts, Nilā and Mahī are also mentioned by the poet (v.18). Generally in South India Viṣṇu is found with Śrīdevi and Bhūdevi. <sup>93</sup> <sup>94</sup> Ādi-

93. Cf. Venkatesvaramahatmya: Brahmāṇḍapurāṇa (3.13) mentions: श्रीश्रीनिवासासहितं ध्यायं हृदि ब्रुवात्स्यदम् ।

SKD .pt.II.37.78 (Venkatesvaramāhātmya) says:  
नमिन्नत्त वेत्रः करबोलैव साङ्गालासयनस्य यम् ।  
नमिन्नीदेव्या च प्रदेव्या नीलादेव्या सप्तागतः ॥

94. Cf. Venkatesvaramahatmya : Brahmāṇḍapurāṇa (3.55):  
श्रीश्रीनिवासासहितः ।



tya purāṇa gives very fanciful reason of having three  
<sup>95</sup>  
 goddesses. Lakṣmī was given to Viṣṇu by ocean on the oc-  
 casion of churning of it (v.200,591).

His abode is Vaikuṇṭha (v.17,74,194,302,407,570).  
 It is beyond Tamas or darkness (v.350). But at the time  
 of the universal cataclysm, he sleeps on the ocean (v.  
 97).

Slaying of Madhu and Kaiṭabha made him famous as  
 Madhvarāti (v.369), Madhusūdana (v.430), Madhor vipakṣa  
 (v.436), Madhujit (v.439), Madhumathana (v.498,594), Ma-  
<sup>96</sup>  
 dhuripu (v.544) and Kaiṭabhāri (v.386).

Episode of Gaṅgāvatarana or descending of Ganges  
 is connected with Viṣṇu. Ganges issued from a Viṣṇu's  
<sup>97</sup>  
 foot.

In Purāṇas many myths are connected with the diff-  
 erent incarnations of gods, particularly Viṣṇu (pr.166).  
 Venkātādhvarin refers to ten major incarnations of Viṣṇu  
 (v.288). He does not give an account of the various in-  
 carnations in details. The poet refers to Fish god (v.275,  
 386), Tortoise (v.386), Boar (v.304,305,383-387), Nara-  
 simha (v.11,75,211,212,215,217,301,386 etc.), Vāmana (v.

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वक्रस्थाऽपि रक्षा देवी तव पादाभ्युजे स्थितम् ।  
 95. सौम्यमयैतत्तं दृष्ट्वा सुन्दरी मोहिताऽभवत् ॥  
 निश्चिन्ता द्रष्टुं कालाऽथ स्वस्थं नेत्रान्वयेन च ॥  
 अशक्यं दृष्टुं सत्त्वा त्रिरुपा चाऽभयतदा ॥  
 दक्षिणे श्रीरूपिणी च वामे च भूरुपिणी ।  
 नीलकिपा च तत्रैव त्रिरुपा नेत्रघटकतः ॥

(2.2-4).

96. Vide Mbh.II.69; Dbh.I.4; Saptasatīcandīpāṭha I.87-104.

97. Vide Gaṅgāvatarana episode.

77,307,308,310, pr.120), Jāmadagnya Rāma (v.60), Rāma (v. 21,28,38,48,275), Kṛṣṇa (v.20,28,127,130,275,441,584) and Hari (v.18,337,339,401,510). He describes an incarnation of Hayagrīva also (v.292,296). The last two incarnations are not enumerated in ten major incarnations.

#### Hari:

Hari is a name of Viṣṇu in general (v.86,200,202, 219,231,232,240,244,260,297,299,339,341,344,350,351,428, 438,464,492,497,501,503,505,521,535,543,582) as well as that of his incarnation to which episode of Gajendramokṣa is connected. This episode is referred to by the poet often (v.18,337,339,401,510). Viṣṇu rescued an elephant, king Inradyumna of Pāṇḍya country in a previous birth from crocodile, Hūhū in Tretā<sup>98</sup> age.

#### Hayagrīva:

The name of god Hayagrīva is referred ~~to~~ twice (v. 292,296). Hayagrīva was presiding deity of Vedāntadeśika (v.296). This incarnation was meant for destruction of a demon Hayagrīva<sup>99</sup>.as per boon obtained from Devī.

Among all major incarnations no myth is mentioned directly or indirectly as regards the first two incarnations of Viṣṇu.

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98. Vide. Bhā.8.1;Pdm.U.138; A.Rā.Sāra 9. This episode is not found in Mbh.

99. Vide, Dbh. I.5.

Varāha or Boar incarnation:

In this incarnation Viṣṇu killed a demon Hiranya<sup>100</sup>akṣa and rescued the earth with the husk, while it lay merged into sea or Rasātala, a fourth nether land (v.383-387).

Nṛsimha or Leo-human incarnation:

In this incarnation Viṣṇu is said to have assumed the leo-human form and manifested from a pillar. After a fierce dual and heavy havoc Viṣṇu tore Hiraṇyakaśipu with his nails as per boon given to him and protected his ardent devotee Prahlāda, son of Kayādhu<sup>101</sup> (v. 215-218).

This incarnation is said to be similar to that of Namuci in Vedas. T.A. names Nṛsimha incarnation.

This episode is found in almost all the Purāṇas. In some Purāṇas accounts of distresses given to Prahlāda<sup>102</sup> and emerging from the pillar do not occur at all.

Vamana or Dwarf incarnation:

In this incarnation Viṣṇu became a dwarf (v.309) and asked Bali to donate three strides of land (v.310). Sukra, preceptor of Bali tried to prevent Bali from donat-

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100.Vide.Pdm.6;Liṅga 94;Mbh.S.45.4;Vana,144.29 etc.;Bhā.

3.19;Vy.6; Mts.47.47;247-248.For references PKK p. 491;PCK pp.798-799.

101. Vide. Dbh.4.16; Mts.47; Mbh.2.7; Hv.1.41;39.17; Pdm U.38; Liṅga I.94; Brāhma.194.

102. Hv.3.41-47; Mts.161-164; Brahmāṇḍa (3.5) and Vy. 38.36.

ing land to the dwarf (v.309). As soon as Bali granted the request of the Dwarf, the latter assumed a mighty form to cover the whole universe in the three strides (pr.120,v.307). Viṣṇu, then, donated the whole universe to Indra (v.308). This episode is narrated in the description of the temple of Trivikrama at Kāñcīpuram.<sup>103</sup>

Viṣṇu, in the Veda, is not a separate deity but is the form of Sun god. Three strides according to Śākapūṇi are earth, sky and antarikṣa, while according to Aurnavābha they are Udayagiri, Samarohana and Khasvastika - Vinupāda and Gayāsiras or Astagiri.<sup>104</sup>

T.S. identifies Sun and Viṣṇu and refers to Viṣṇu's incarnation to regain the kingdom lost by Indra. It is said that identity of Viṣṇu with Sun and Sun's movement assumed the form of dwarf incarnation in the post-vedic period and age of the Purāṇas.<sup>105</sup><sup>106</sup>

#### Jāmadagnya Rāma:

Only depriving Jāmadagnya Rāma of his pride by Rāma<sup>ma</sup> is mentioned by the poet (v.60).<sup>107</sup>

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103. Vide for this myth: Mts.47; Dbh.4.16; Mbh.S.47.8; Vana 273.64; Bhā.I.3.19;8.13; Pdm.4.1.

104. Nirukta 12.19.

105. T.S. 2.4.12.2.

106. Vide for this myth: T.S. 2.7.3; Śaṭ.Bra. 1.2.2.1-5; Bhā.8.18; Vmn.31; SKD 1.1.18-19; Mts.244-248.

107. Vide. Vā.Rā. Bā.74-76.

Rāma Dāsarathi:

Episodes connected with Rāmakathā in this Campū are based on Rāmāyana particularly.

Rāma was born in 24th Tretā age of Vaisvata manvantara age.  
108

Vālmiki Rāmāyana often compares him with Viṣṇu,<sup>109</sup> but does not know Rāma as an incarnation of Viṣṇu.<sup>110</sup> Later on from Rāmatāpanīya Upaniṣad to Ādhyātma Rāmāyana all the literature available believes Rāma not only an incarnation of Viṣṇu but also Parabrahma.<sup>111</sup>

Venkaṭādhvarin is an ardent devotee of Rāma, his family deity. To him Rāma is Parabrahma (v.21,28,38,42, 48, 70,71,275). Viṣṇu assumed an incarnation in the solar race (v.589) as Rāma Dāsarathi or son of Dāsaratha who often helped the gods in the battle with the demons (v. 28).

Kings of the solar race performed many sacrifices yūpas or sacrificial pillars of which are remaining or preserved as sweet memory of them (v.36;357).<sup>112</sup>

Among the myths connected with Rāma's life some are referred to by the poet in the description of Ayodhyā

108. Hv.1.41; Vy 70.48; Brāhmaṇḍa 3.8.54; Brāhma 213.124; Mts.47.247; Bhā.9.10.52; Pdm.Pā. 36 or in 28th Tretā age according to Mbh.

109. Vā.Rā.Yu.1.17 thinks Rāma an incarnation of Viṣṇu.

109. Vā.Rā.Bā.1.38.

111. Ā.Rā.Bā.1;Pdm.Ū.269.80; Dbh names Rāmakathā as Nārāyaṇakathā. Mbh., Hv. and Mrk. take Rāma Viśvāmित्रा's Aṁśa.

112. Cf. Ragh. XIII.61.

particularly. All of them are distributed among the contents according to the Kāṇḍakatha of Rāmāyaṇa.

Bālakāṇḍa:

From the story of Bālakāṇḍa following Rāma episodes are referred to: (1) Destruction of Tāḍakā<sup>113</sup> and Subāhu (v. 59); (2) Episode of Ahalyōddhāra<sup>114</sup>; (3) Breaking of Śiva's bow and Rāma's marriage with Sītā<sup>115</sup> and (4) Depriving Par-asurāma<sup>116</sup> of his pride by Rāma.

Ayodhyakāṇḍa:

From Ayodhyakāṇḍa abandonment of kingdom for Kai-keyī's pleasure<sup>117</sup> (v.43), Rāma's welcome by Gūha in the forest<sup>118</sup> (v.21,41,205), Lakṣmaṇa's disagreeable attitude towards Rāma's effort to convince to return to Ayodhyā<sup>119</sup> (v.205), offering of wooden sandals to Bharata at Citrakūṭa<sup>120</sup> (v.71), punishment to Jayanta, a crow, a son of Indra<sup>121</sup> (v.21,41) with a straw (v.71,73) etc. are found in this Campū.

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113. Vā.Rā.Bā.25-26.

114. Vā.Rā.Bā.48;U.38; cf. also Pdm.Sr.54; A.Rā.Sāra.1.3; SKD 1.2.52; Gaṇeśa 1.31.

115. Vā.Rā.Bā.70.

116. Vā.Rā.Bā.76-77.

117. Vā.Rā.Ayo.18-21.

118. Vā.Rā.Ayo.45-49.

119. Vā.Rā.Ayo.53.

120. Vā.Rā.Ayo.94-117.

121. Cf. Pdm.Sr.66; Mbh.Ā.106.4; Bhā.6.18; Vik.5.14; Sāk. 7.2; Ragh.3.23;16.78; Ayodhyākāṇḍa (cr.ed.) Appendix, ~~xxxx~~ I.26, lines 80-115 pp.686-87.

Aranyakāṇḍa:

<sup>122</sup>  
 Destruction of Virādha (v.60), slaying of Khara and  
<sup>123</sup>  
 Dūṣaṇa (connected with Sūrpanakhā episode in Rāmāyaṇa)  
 (v.61), abduction of Sītā by Rāvaṇa and piercing of Mā-  
<sup>124</sup>  
 rica with an arrow by Rāma (v.61,412), funeral rites of  
<sup>125</sup>  
 Jaṭāyū performed by Rāma (v.21,41,62,345), destruction  
<sup>126</sup>  
 of Kabandha (v.62), welcome by Sabarī, a female disciple  
<sup>127</sup>  
 of sage Mātāṅga (v.63), and Rāma's curse to Cakravāka for  
 laughing at Rāma weeping in separation caused by Sītā's  
<sup>128</sup>  
 abduction by Rāma (v.7,12) are the episodes referred to  
 by the poet.

Kiṣkindhākāṇḍa & Sundarakāṇḍa:

<sup>129</sup>  
 First meeting of Hanumān with Rāma (v.70), Rāma's  
<sup>130</sup>  
 friendship with Sugrīva (v.21,41,44), piercing of seven  
<sup>131</sup>  
 palm treessor Sāla trees (v.150), slaying of Vālī (v.44,  
<sup>132</sup>  
 47,64,205,583) and search of Sītā by Hanumān (v.63) are  
<sup>133</sup>

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122.Vā.Rā.Aranya.2-4.

123.Vā.Rā.Aranya.19-20.

124.Vā.Rā.Aranya.50-52.

125.Vā.Rā.Aranya.50-52; Vā.Rā.(cr.ed.) 64/27-36).

126.Vā.Rā.Aranya.69-73; Vā.Rā. (cr.ed.) 65-68; Mbh.Vana.

279.

127.Vā.Rā.Aranya.74.

128.Vā.Rā.Aranya.1.46-57.

129.Vā.Rā.Ki.2.8.

130.Vā.Rā.Ki.(cr.ed.) 14.11.

131.Vā.Rā.Ki.(cr.ed.) 14.12.

132.

132.Vā.Rā.Ki.16-25; Mbh.Vana.281.

133.Vā.Rā.A.49.

episodes of Kiṣkindhākāṇḍa referred to. The event of searching Sītā is not directly mentioned but it is suggested (v.63).

Yuddhakāṇḍa:-

Rāma's proceeding along with the army of Sugrīva, to invade Laṅkā (v.70,71,205), surrendering of Vibhīṣaṇa (v.21,41), Rāma's rage at the ocean (v.65,479,480) and building of the bridge over it (v.45,71,107,334,474,475, 481,489) under the guidance of Nala (v.476,483), killing of various demons like Kumbhakarna (v.66) and his son Nikumbha (v.42), slaying of Rāvana (v.28,39,66,71,73, 332,474,589), ascension on throne by Vibhīṣaṇa (v.21,41, 67), fire-ordeal of Sītā (v.45) and as a result of it Rāma's reunion with Sītā are all the events of Yuddhakāṇḍa. By killing Rāvana Rāma rescued (v.58) for the good of all the three worlds because Rāvana had distress-

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134. It is described elaborately in Adhyātma Rā.Su.4; Mbh.III.283; Vā.Rā.Su.14-22; Ki.29.27. Kamila Bulke does not agree with the event of sending monkeys in the different directions in search of Sītā. Much seems to be interpolated. Cf. Ramakathā, pp.486.

135. Vā.Rā.Yu.1.5.

136. Vā.Rā.Yu.1.5.

137. Vā.Rā.Yu.21.24.

138. Vā.Rā.Yu.21.24.

139. Vā.Rā.Yu.75-77.

140. Vā.Rā.Yu.107; A.Rā.Yu.11.53.

141. Vā.Rā.Yu.116-121.

142. Vā.Rā.Yu.116-121.



<sup>143</sup>  
ed many (v.31), Rāma's return to Ayodhyā (v.67) and his  
<sup>144</sup>  
coronations by Vasistha (v.68) are also mentioned.

Uttarakāṇḍa:-

<sup>145</sup>  
Abandonment of Sita (v.45,48) and giving birth to  
<sup>146</sup>  
Lava and Kusa (v.583) are the chief events of this kāṇḍa.

Episode of keeping Rāvana in arm-pit by Vāli, when  
the latter was engaged in offering water to manes on ~~the~~  
<sup>147</sup>  
the shore of southern ocean (v.64) or visit of all the  
seven seas for bath and offering water to manes by Vāli  
keeping Rāvana tied up with the tail <sup>148</sup> and Rāvana's imp-  
<sup>149</sup>  
risoning with the cradle of Aṅgada is already suggest-  
ed there.

Veṅkaṭādhvarin declares Rāma's arrow to be unfaill-  
ing in piercing the object (v.226).

Vālmiki as an author of Rāmāyana is propitiated by  
<sup>150</sup>  
the poet (v.49). Rāmakathā to him is Stotrakāvya and not  
an ordinary poem.

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143. Vide for harrassments: Vā.Rā.U.9; Vedavati (U.17);  
Rambhā (U.25-26); Rāvana's vijayayātrā or conqering  
trip (U.25-46); abduction of Sita (Vā.Rā.Aranya.43;  
Pdm.U.242; Bhā.9.10 etc).

144. Vā.Rā.Yu.126-128.

145. Vā.Rā.U.42-48; Cf. Ragh.14; Kathāsaritsāgara 9:1.66  
Bhā.&. 7.11.9.

146. Vā.Rā.U.66; Pdm.Pā.59.

147. Vā.Rā.U.34.

148. PSK. pp.221-222.

149. Vā.Rā.U.34.

150. Vide Rāmakathā in Mbh.Vana.275; Dbh.3.20; Bhā.9-10;  
Mts.47; etc.

Kṛṣṇa:-

Kṛṣṇa is the most favourite incarnation to the vaiṣṇavite devotees. Major portion of Bhā. is filled up with this character. Kṛṣṇa was born in Yadu race (v.193, 275) or Vṛṣṇi race (v.28), hence he is called Yādava or Vṛṣṇah. Kṛṣṇa and his life are sung in much details by Suka (v.127,349).

Kṛṣṇa was black in colour, so he is described as Kṛṣṇamegha (v.129,130) or Toyadasampradāya (v.543). The name of Kṛṣṇa (v.28,pr.40v.123,128,129,130,199 etc.) also suggests his black colour.

He was a son of Vasudeva, so he is called Vāsudeva (pr.197). His elder brother was Rāma or Balarāma, so the poet calls him 'Rāmānuja.' (v.228).

He passed his childhood among cowherds, so he is known as Gopala (v.466), Kuhanāgopāla (v.462) and Rājagopāla (pr.195).

Kṛṣṇa's musical instrument was flute which tempted the poet to call him 'Ekavenudhara' (v.584).

Kṛṣṇa's sports in childhood or adventures in childhood are widely described in Bhā., Brahmavaivarta, Hv., Gargasamhitā, Mbh., Viṣṇupurāṇa etc. Venkātādhvarin refers to some of them in this Campū.

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151. Vide Bhā.X.

1. Sakatāsura, a servant of Kamsa came in Gokula with a view to kill Kṛṣṇa and assumed a form of a cart with which cradle of Kṛṣṇa was hung up. Kṛṣṇa killed him with <sup>152</sup> kicks (v.299).

2. Kṛṣṇa slew up a demon named Baka who came in disguise <sup>153</sup> of a crane to gulp up Kṛṣṇa and his friends. Bakāsura <sup>154</sup> was a Sahotra gandharva in his previous birth.

3. With a view to deprive Indra of his pride. Kṛṣṇa did not allow the cowherds to perform a sacrifice in his honour. Indra ordered the rains to wash out Gokula. But the village was saved by Kṛṣṇa by giving protection to all the cowherds and his friends under a mountain Govardhana <sup>155</sup> lifted up (v.130,200).

4. Sports of Kṛṣṇa with the cowherd maids in the groves on the bank of the river Yamunā have become the subject of description in Yamunānādīvarṇana (v.123) and Rājago- <sup>156</sup> palavarṇana at Campakāraṇya (v.461).

Putting of a parrot on a shoulder of a cowherd - maid and snatching of her garment (v.125) seem to be creation of our poet's imagination.

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152. Bhā.X.7.8; Hv.2.6;5.20; Viṣṇu 5.6.2; Pdm.Br,13 etc.

153. Bhā.X.11.

154. Brahmavaivarta 4.16.

155. Bhā.X.24-27.

156.Bhā. X.

5. Theft of curds, butter etc. (v.124,128) are also well-known deeds of Kṛṣṇa during his childhood in Bhā.
6. Kṛṣṇa's association with Rādhā first occurs in Brahma-  
<sup>157</sup> vaivartapurana. Rādhā is Viṣṇu's creative energy. It is <sup>158</sup> interesting to note that Bhā. does not know her. Poet Venkaṭādhvarin describes her wandering in the company of <sup>159</sup> Kṛṣṇa in the groves ( of Vṛndāvana?) (v. ~~158~~ 126).
7. Kṛṣṇa destroyed Kamsa (v.130,203) and restored up <sup>160</sup> Ugrasena (v.130) on the throne.
8. Kṛṣṇa slew many demons such as Mura (v.1,21,123,123, 130,463,549), hence he is called Murārāti (v.463), Murā-  
<sup>161</sup> ripu (v.123),126,549) and Murāri (v.1,21), Bāna (v.130, <sup>162</sup> 332), Hamsa (v.129,130), Aghāsura (v.129), Baumāsura (v. <sup>163</sup> 166  
<sup>164</sup> Paundra (v.130). etc. <sup>165</sup>
9. He helped his old friend and classmate Kuaila (v. <sup>167</sup> 197) whom he gave profuse wealth by his miracle power. It is interesting to note that Bhā. refers to the name Kuaila and not to Śrīdāman or Sudāmān as others do.

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157. 4.15.

158. Dbh. 9.1.

159. Cf. Jayadeva, Gītagovinda, introductory verse. Ādi. (x 11) describes Rādhā's marriage with Kṛṣṇa, but Brahmavaivarta (2.49.37) calls her a Ravana's wife. According to Kāṇvasekhā of the same purāṇa. They are said to be worshippers of each other (2.48-49. Nārada (2.81) and Dbh. (9.19) also refer to Rādhā.

160. Bhā. X. 45.

161. Bhā. X. 59.

162. Bhā. X. 62-63.

163. Mbh. II. 14. 43.

164. Bhā. X. ~~62-63~~ 12.

165. Bhā. X. 62-63.

166. Bhā. X. 66.

167. Bhā. X. 80-81.

10. His son was Pradyuma, an incarnation of cupid (v. 517) who killed a demon Śambarāsura and married his daughter Māyāvatī.<sup>168</sup> (v.5)
11. Kṛṣṇa fought with Bāṇāsura<sup>169</sup> on account of his grandson Aniruddha, son of Pradyumna, who married Bāṇa's daughter Uṣā (v.332).

Kṛṣṇa in relation to Pāṇḍavas:-

Kṛṣṇa's association with Pāṇḍavas is the wide spread subject of the Mahābhārata than that of Bhāgavata. An episode of Pāñcālī<sup>170</sup>Vastrapūraṇa or supplying of clothes to Draupadī in the assembly of Duryodhana, where Duhsāsana tried to take off the only one put on during the period of menstruation (v.20). This episode of Sabhāparva is not found in the critical edition of the Mahābhārata. It is described elaborately and vividly in Bombay<sup>170</sup> edition. Winternitz also takes it as interpolated one. Venkaṭādhvarin might have followed the south Indian edition which would have contained this episode in exaggerated form.

Venkaṭādhvarin makes a reference to Kṛṣṇa's mission to Duryodhana on behalf of Pāṇḍavas with a view to avoid

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168.Bhā.I.55-61.

169.Bhā.X.62-63.

170.2.61.41-46.

clash between the two groups i.e. Pāṇḍavas and Kauravas<sup>171</sup> (v.342). The poet also refers to the temple dedicated to Pāṇḍavadūta god i.e. Kṛṣṇa at Kāñcīpuram (v.340).

Kṛṣṇa became charioteer of Arjuna, he is called Pārthasārathi (v.260). The poet has referred to a temple dedicated to god Pārthasārathi at Madras in the description of Cannapaṭṭana i.e. Madras.

Once the poet has called Kṛṣṇa, lover of Pāṇḍavas (Pāṇḍavapriyah - v.203).

Preaching of Gītā to Arjuna on the battle field by<sup>172</sup> Kṛṣṇa reflects the philosophical aspect of his life. The poet refers to Gītā and commentary by Rāmānujācārya thereon (v.228).

Yama:-

Yama, being restrainer is called Daṇḍadhara. He is mentioned 50 times in the Rgv. and three complete hymns are dedicated to him in the 1st. and 10th maṇḍalas. He gives bliss to the good and woe the bad according to the Rgveda. He is a god of death, hence he is known as Kṛtānta (v.425). His attendants tie up the beings and carry to Yama's abode (v.27) which is said to be situated in the southern direction, so he is called the lord of that direction (v.11).

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171. Vide Mbh.U.74-124.

172. Gītā as a part of Bhīṣmaparva in Mbh.

Episode of Vadavānala or Submarine fire:

This episode is referred to by the poet (v.104,107). The submarine fire was created by Aurva, a son of Urva and Āruṣi. The latter hid the child in ūru with a view to save him from Kārtavīrya.<sup>173</sup>

Semi-gods:-

Apsaras:

Apsaras are known as Amara yoṣid (v.379), Amarastri (v.380), Apsaras (v.112), Surayuvatī (v.342) etc.

The name 'Apsaras' signifies their 'moving in the water.' In Vedas Urvaśī is only mentioned. Manu calls them as the creation of the seven Manus. The Rāmāyaṇa and the purāṇas attribute their origin to the churning of the ocean. They are called 'wives of the gods' in general.<sup>174</sup>

Veṅkaṭādhvarin also calls them so. Purāṇas mention various classes of them. The word 'Apsaras' is usually used in plural, but the singular form is also being found.<sup>175</sup>

Goldstucker gives a long exhaustive article on Apsaras where he says, "originally these divinities seem to

173. Vide. Mbh. Adi.171.21-22; Vy.I.47.

174. अल्लु निर्मितादेव रसा लसद्वातुर स्त्रियः ।  
अपेक्षः प्रयुज्यते हि रसादल्लस रसोऽभवत् ॥

175. The Vy. enumerates 14, the Hv.7. They are also divided in two classes in general viz. divine and worldly. The former are said to be ten, while the latter in 34. Bāṇabhaṭṭa also enumerates 14 families of Apsaras in the description of Mahāśvetā.

176. स्त्रियान् वदन्त्यस्मिन् ॥

have been personifications of the vapours which are attracted by the sun and form into mist or clouds; their character may be thus interpreted in the few hymns of the Rigveda where mention is made of them. At a subsequent stage..... ( their attributes expanding with those of their associates the Gandharvas), they became divinities which represent phenomena or objects both of a physical or ethical kind closely associated with that life."<sup>177</sup>

Gandharva:(v.5,594):-

This is a class of a celestial musicians and believed to be a class of demi-gods. They are also said to be a group of human beings, sons of Kaśyapa and Arisṭhā. Their region is said to be the middle part of the Himālayas. Sometimes they are said to be sons of Kaśyapa and Asā or Muni.<sup>178</sup> This group of heavenly musicians possesses an agreeable voice to girls.<sup>179</sup>

In Viśvaguṇādarsacampū the poet selects the two characters of Gandharvas namely Viśvavasū and Kṛśānu probably from TS.(1.1.11.1 and 1.2.7 respectively).

Kinnara (v.112):-

This is also a group of mythical demi-deities with

177. From Goldstucker's Dictionary quoted in HM p.20.

178. HM p.105-106.

179. लोके शोचन् ददायस्व गन्धर्वाश्च सुभो गिराम् ।



a human figure and a head of a horse or vice versa.<sup>180</sup>  
 They are said to have made their abode on Kimpuruṣa mountain or Kailāsa. This celestial choristers and musicians are said to have sprung from Brahmā's toe with the Yakṣas. According to another account they are the sons of Kaśyapa.<sup>181</sup>

Yakṣa (v.112):-

This is also a group of demigods described as attendants of Kubera usually. They are employed in guarding the gardens and treasures of Kubera. They are said to have descended from Pulaha and Pulastya. They are called 'Kṣudra devatā' or inferior deities. They are millions in number in the court of Kubera. According to Pdm. they are born of Brahmā's fifth body and asked, "kim karmah" 'what shall we do?' Brahmā told them, 'yakṣadhvam' 'perform a sacrifice.' So they are called Yakṣas. The word 'Yakṣa' is used in the sense of Brahman in Kena Upaniṣad. They are said to have abode on Meru rather in the region on Meru below the region of Vidya-dharas. They do not possess special attributes. General-

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180. Cf. Ragh.4.78; Ku.1.8; Nac.12 1,2... (18)

181. HM p.158.

182. Megh.1.66; Gītā10.23; 11.22

183. Mbh.I.60.541.

184. Mbh.I.33; III.111.10-11.

185. Mbh.II.10.18.

186. Kena Upaniṣad II.

ly they are considered inoffensive, but sometimes they appear as imps of evil.

" The Kinnaras and Yakṣas were probably names applied to some Himālayan tribes, while Gandharva appears to have been the original name of the people later called<sup>187</sup> Gāndhāra. These names originally indicated certain tribal people, although latter they came to imply classes<sup>188</sup> of mythical beings."

#### Evil Spirits:

#### Bhūta:-

Brahmāṇḍapurāṇa divides all the beings in four groups as sprung from Dharma, Isvara, Kasyapa and Pulaha.<sup>189</sup> This group belonged to Pulaha group.

God Rudra created through Satī as per order of Brahma<sup>190</sup> or they are created from 'Bhūta' element.<sup>191</sup> According to Vy. they sprang from Krodha.<sup>191</sup> In the beginning they lived in northern part of India, but later on they migrated to Vindhya region according to Purāṇas. God Siva is

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187. Cf. Rār. 7.101.11

188. Sircar D.C., op.cit., IHQ., Vol. XXVII, No. 3, p. 234.

189. I. 32.88-98; 2.3.2-34; 2.7.

190. Vide Brahmāṇḍa 2-9.68-78.

191. Vide Brahmāṇḍa 2.8.39-40.

192. HM, p. 55.

is closely associated with Bhū<sup>193</sup>tas. He is said to be the<sup>194</sup> lord.

Veṅkaṭādhvarin describes them as associated with Siva and living in crematorium (v.519).

#### Pisāca:-

Vedas place them as lower than Rākṣasas. These are the vilest and most malignant order of malevolent beings. They are said to be eaters of unroasted flesh<sup>195</sup>. Rgveda calls them Piśācī<sup>196</sup>. A.V. knows them as Dānavas<sup>197</sup>. They are companions of Rakṣas but rivals of manes and human beings<sup>198</sup>. Sometimes they are described as having a human form.

Brahmaṇa treatises know Piśācaveda or Piśācavidyā<sup>199</sup>. One of the schools of A.V. is also known as Piśāca<sup>200</sup>.

According to Brahmāṇḍapurāṇa they are semi-deities. Brahmāṇḍapurāṇa classifies them as descended from Pulas<sup>201</sup>tya, Pū<sup>202</sup>laha and Agastya. They are said to be worshippers and attendants of Śiva. Mbh. describes them as devils<sup>203</sup>. They are also said to be attendants of Brahmā and Kubera<sup>204</sup> and Śiva with whom they practised penance in Gokarna or Muñjavat<sup>205</sup>.

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193.Mārkaṇḍeya: Devīmāhātmya; Vy.1.30.80-101.

194.Vīrabhadra: Vmn 4.17; Nandikeśvara: Mts.181-182.

195.Rgv.5.29.9.

196.Rgv.1.133.5.

197.218.4;4.20.6-9;36.4;37.10;5.29;4-10;6.32.2;8.2.12;12.1.50.

198.TS.2.4;1.1;KS.57.14.,

199.Go.Bra.1.1.10;Āsva. Srauta Su.10.1.6.

200. Go.Bra.1.10.

201.Brahmāṇḍa 2.7.88-170.

202.Mbh.Drona 48.47; 142.35;150.102;Vana 259.38.

203.Mbh.II.11.31.

204.Mbh.Vana.83.23.

205.Mbh.Āśram8.5.

They might be living in north-west direction viz. Dardistana; Citral, south of Kafiristhana or Lamagana.

Veṅkaṭādhvarin describes them as putting on bones, sitting on bulls, taking poison (v.83), besmearing their bodies with ashes, keeping matted hair, attending cemetery fire, having no clear pronunciation, destroying with eyes (v.584).

This description of their form seems to be corresponding to that of Bhūtas in Vmn and Brahmāṇḍa.<sup>206</sup>

It is interesting to note that Veṅkaṭādhvarin describes them affecting human beings with eyes (v.524) or entering the body (v.297) but according to Brahmāṇḍapura-<sup>207</sup>na they affect by diseases.

Ringing of the bell (of Hari particularly) drives away such evil spirits, as Veṅkaṭādhvarin declares (v.297).

Vetāla:-

Vetāla is a group of Piśācas eating flesh and drinking blood on the battle-field. They are also associated with Śiva as attendants. According to Kālikāpurāṇa<sup>208</sup><sup>209</sup><sup>210</sup> Vetāla is a brother of Bhairava. Vetāla practised penance

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206. PCK p.580-581.

207. 2.7.88-170.

208. Bhā.2.10.39.

209. Mts.259.20.

210. Śiva.Śat. 14.

on Sandhyācala and by the grace of Vasiṣṭha he had darśana of Śiva and by the grace of the goddess Kāmākhya Vetāla attained chief position among the attendants of Śiva. The same Purāṇa gives an account of its several groups as Vetāla haunts cemeteries and animates dead bodies.

Veṅkaṭādhvarin describes Vetālas like Bhūtas of Śiva (v.519). The effect of Vetāla can be removed by Uccātanamantra (v.52).

Section : IIIDemons

Here in this section the names of various demons connected with different myths are given with their identification.

Agha (v.129):-

He was an attendant of Kamsa, brother of Bakāsura and Pūtana. He assumed a form of a python<sup>211</sup> and tried to gulp Kṛṣṇa, but the latter killed him.

Andhaka(v.82,87,330):-

Andhaka was a son of Hiranyākṣa<sup>212</sup>. Once he came to kidnap Pārvatī<sup>213</sup>. Siva could not kill him. Viṣṇu destroyed this demon whom god Siva made an attendant on account of his devtion<sup>214</sup>. According to another legend Andhaka, son of Kasyapa and Diti, with a thousand arms and heads, two thousand eyes and feet, and called Andhaka as he used to walk like a blind man, was slain by Siva when he attempted to carry off the Pārijāta tree from heaven. So Siva<sup>215</sup> is often called 'Andhakāri' 'foe of Andhaka'.

Baka (v.130):-

According to Brahmavaivarta Sahotra gandhrva was

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211. Bhā.X.12.

212. Līṅga. I.94.

213. Pdm.Sr. 46

214. Vide for this legend Mts.178-179; Siva.Rudra yu.48; Pdm.Sr.83.46;SKD.5.3.45; Dbh.5.6; Vy.97.81-88.

215. HM, pp.15.

punished by Śiva for steeling lotuses from Pārvatī's lake. Consequently he was born as a demon. He was ally and friend of Kamsa. So in the guise of a crane he tried to gulp Kṛṣṇa but the latter slew him up.

Bala (v.130):-

He was a son of Kaśyapa and Danāyu.<sup>217</sup> He is also said to be a son of Diti and Kaśyapa<sup>218</sup> or a son of Māyāsura.

Indra killed Danāyu's son when he was fighting on behalf of Hiranyākṣa.<sup>219</sup> It is also said that Indra killed Diti's son, Bala,<sup>220</sup> when Aditi, Indra's mother supplied information about Bala. Bala, son of Māyāsura was also killed<sup>221</sup> Indra.

Venkaṭadhvarin does not give exact name of any Bala mentioned above. Only he refers to Bala killed by Indra for which he was called 'Balabhit! So he can be any one of these Balas.

Bali (v.307,310):-

He was a grand son of Prahlāda and a son of Virocana.<sup>222</sup> The name of Bali is referred to in connection with

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216. Vide Bha.X.10; SKD.A.12.

217. Mbh.I.65; SKD.1.4.14.

218. Pdm.Bhū.23.

219. Pdm.Sr.67.

220. Pdm.Bhū.23

221. Pdm.U.6.

222. Mbh.Ā.59.20; Śa.9.12; Śānti 218.1; Anu.98; Bhā.6.18.16; 8.13; Vm.23.77; SKD.1.1.18.

Vāmana. Episode of Bali and Vāmana, narrated in details<sup>223</sup> is found in various purāṇas.

Veṅkaṭādhvarin refers to donation of three strides land, Śukra's prevention to give, Śukra's all efforts in vain (loosing of an eye), three steps of Trivikrama<sup>224</sup> etc.(v.307-310 description of Trivikrama in Kañcīvarṇana).

Bāṇa (v.130,332):-

He was a son of Bali and Asanā<sup>225</sup> or Vindhyāvalī<sup>226</sup>. He pleased Mahākāla with Tāṇḍava and asked him to give a boon according to which Śiva granted his ardent desire and lived in his capital<sup>227</sup>. Veṅkaṭādhvarin has made indirect reference to this (v.332).

The poet refers to fight between Kṛṣṇa and Bāṇāsura on account of marriage between Uṣā, Bāṇāsura's daughter and Aniruddha, grandson of Śrīkṛṣṇa<sup>228</sup> (v.130).

Dūṣaṇa (v.60):-

Brother of Khara, an assistant of Śūrpanakha at Janasthāna i.e. Daṇḍakāraṇya was slain by Rāma.<sup>229</sup>

Gajāśura (v.337):-

Mahiṣāsura's son Gajāśura pleased Śiva and desired

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223. Vmn.23;77.22;Brāhma.73; Kūrma1.17;Bhā.6.18;8.13.

224. Bhā.8;8.20-21; Vmn.91.92; Mbh.Sā. .SKD.24.10.

225.Mts.187.40;Hv.2.116-118.

225. PCK, pp.170-171.

227. Pdm. Sr.14.15; Śiva.Rudra yu.5.1; Bhā.10.62.

228. Bhā.10.62-63.

229. Mbh.Vana.261.43; Bhā.9.10; Vā.Rā. Aranya.19. 20.



to be killed by Śiva at Kāśī where Śiva put on his blood-dripping skin and danced, hence Śiva is known as Kṛttivāśas (v.316, 325 pr.136).

Gajāsura is also said to be a general of Tārakāsura's army and was killed by Rudra called <sup>230.</sup> Kapālī.

Hamsa (v.129, 130):-

He was a son of Brahmadata, king of Śālva and a brother of Dimbhaka. Both the brothers were the devotees of Śiva and ministers of Jarāsandha. <sup>231</sup> Kṛṣṇa killed both <sup>232</sup> of them.

Hiranyākṣipu (v.19, 196, 216):-

According to Mbh. he was an only son of Kāsyapa and Diti. According to another account he had a brother <sup>233</sup> named Hiranyākṣa. He married Kayādhu, a daughter of Jambhāsura. He was father of Prahlāda. Viṣṇu slew him in leo-human form with nails according to a boon obtained <sup>234</sup> from Brahma.

This episode is found in almost all the purāṇas, but some do not narrate the event of manifestation of <sup>235</sup> Nṛsimha from a pillar.

230. Mts. 152; Pdm. Sv. 34.

231, Hv. 3.103-105.

232. Vide Hv. 3.128; Mbh. II. 13.40-42.

233. Bhā. 3.14-17; but Mbh. says, 'द्विर्द्वयं द्विर्द्वयः'.

234. Vide Bhā. 7; Mts. 160-162; Nṛsimha 44.16; Hv. 1.41; 39.71; Līṅga. 1.94; Pdm. U. 238.

235. Hv. 3.41-47; Mts. 161-164; Brahmāṇḍa 3.5; Vy. 38.36.

Hiranyākṣa:-

Name of Hiranyākṣa is not directly mentioned (v. 387). According to one account he had a brother named<sup>236</sup> Hiranyākāśipu, while according to Mbh. he was only son<sup>237</sup> of Diti. Viṣṇu rescued the earth taken away by this demon<sup>238</sup> in Rasātala in Svayambhuvamanvantara age. Viṣṇu killed<sup>239</sup> him in Yajñavarāha incarnation.<sup>240</sup>

Jambha (v.58,214):-

He was<sup>241</sup> one of the ten generals of Tāraka's army. He is also said to be a friend of Bali.<sup>242</sup> Indra<sup>242(a)</sup> slew him, hence Indra is said Jambhaśāsana (v.58) or Jambhāsura (v.214).

Kabandha (v.62):-

Gandharva Viśvāvasu was born as a demon in Dandakāranya where Rāma killed him on the way after completion of the cremation ceremony of Jaṭāyu and passing to the hermitage of Agastya. The demon Kabandha advised Rāma to<sup>243</sup> take assistance of Sugrīva to serve his purpose.

Kamsa (v.129,130,441):-

Demon Kālanemi was born as a son of Ugrasena, a

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236. Bhā.3.14-17.

237. Mbh.Śānti.208-10.

238. Liṅga1.94.

239. Pdm.Sr.75; Bhā.3.28.

240. Mbh.Śānti 260; Mts.47.47;247-248; Bhā.1.3.7;2.71; 3.13.31; Liṅga 1.94; Vy.97.7; Pdm.U.169.237.

241. Vā.Samhita 30.16; Sam.A.12.65.

242. Bhā.8.11.13.

242(a). Mbh.Vana.102.

243. Vā.Rā.Aranya 69.73; Mbh.Vana.279.

Yadu king of Mathurā<sup>244</sup> whose wife Pavanarekhā was enjoyed by a demon Drumilaka. He believed the aerial speech and killed his sister's i.e. Devakī's seven sons. But eighth child Kṛṣṇa was saved and the latter killed him in Math-<sup>245</sup>urā. Venkātādhvarin refers to Kamsa's destruction (v.129, 130,441).

Kayādhū (v.216):-

Jambhāsura gave his daughter Kayādhū in marriage to Hiranyakāsipu. She is referred to by the poet as a mother of Prahlāda. Nārada saved her when Indra was taking her away during the period of her pregnancy and preached her<sup>246</sup> rather a child in womb Viṣṇu's devotion. The name of Ka-<sup>247</sup>yādhū is also mentioned in TB.

Khara (v.60):-

He was a son of Rākā and Visravasa. He was brother of Dūṣaṇa and<sup>248</sup> Sūrpanakhā and a step-brother of Rāvaṇa.<sup>249</sup>

Kumbha (v.42):-

Paṭārthacandrikā, a commentary on Vis.(v.42) calls him to be Rāvaṇa's son. But really speaking Kumbha and

244. Mbh. A.31.

245. Bhā.X.36-44; Vy.96.176;179;298; Garuḍasamhitā1.6; Hv. 2.28-30.

246. Bhā.6.8; Mbh.Bhīṣma 9.

247. 1.5-9.

248. Vā,Rā.Aranya 3;Mbh.Vana.261.43.

249. Mbh.Vana.257-258; Bhā.9.10.

Nikumbha were Kumbhakarna's sons through Vajrajwālā or Vajrajwālā. The two sons were killed by Sugrīva and Māruti respectively. Kumbha was an elder son.

Kumbhakarna (v.66):-

He was a son of Visrēva and Kekasī or Kesinī and brother of Rāvāna. He was killed by Rāma or Lakṣmaṇa.

Madhu (v.369,436,461,544,594):-

Madhu and Kaitābha were born from excretion of Viṣṇu's ears. Viṣṇudharmottara calls them born of Brahmā's perspiration. According to Pdm these two demons were born from tamoguna of Brahmā. Madhu was too much delicate. They are also said to be born of the two drops fallen on navel lotus of Viṣṇu. Viṣṇu killed them, hence Viṣṇu is called Madhusūdana. According to another account he was a demon in Hiranyākṣa's army and was killed by Viṣṇu.

Mārica (v.61,412):-

He was a son of Tādakā and Sunda, and was elder br-

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250. Vā.Rā.Yu.75+77.

251. Vā.Rā.Yu.13.60-70; Mbh.286.27.

252. Bhā.

253. Vā.Rā.Yu.60-67.

254. Mbh.271.17.

255. Dbh.1.4.95;

256. I.15.

257. Sr.40.

258. Mbh.Śānti.355.22-23.

259. Mbh.Vana.13.50.

260. Pdm.Kriyā 2; Mārka.78; Hv.3.13.

261. Mbh.Śānti.200.14-16.

262. Pdm. Sr.70.

other of Subāhu.<sup>263</sup> He was thrown away with an arrow into the ocean from where he sought shelter in Rāvaṇa's kingdom. He assumed a form of golden spotted antelope on request of Rāvaṇa in abduction of Sītā and tempted her for the skin.<sup>264</sup> Rāma killed him. Shri C.V.Vaidya takes this golden antelope episode as an interpolated one. Venkaṭādhvarin refers to the event of his killing by Rāvaṇa (v. 61, 412).

Mura (v.1, 21, 123, 126, 130, 463):-

He was a son of Tālajaṅgha or of Kasyapa<sup>265</sup> and Danu.<sup>266</sup> He was a follower or an attendant of Narakāśura and was killed by Kṛṣṇa<sup>267</sup> on Svetadvīpa through Yogamāyā.<sup>268</sup><sup>269</sup>

Namuci (pr.176):-

He was a son of Kasyapa<sup>270</sup> and Danu or Simhikā and was killed by Indra with foam.<sup>271</sup>

The episode of destruction of a demon Namuci contains the seeds of Nṛsimha incarnation as far as the way of destroying the demon is concerned. He is also said to

263. Vā.Rā.Bā.25.

264. Vā.Rā.Aranya.40-44; Mbh.Vana.278.

265. Pdm.U.36.50.

266. Mbh.Vana.60-61.

267. Bhā.X.59.

268. Vmn.60-61.

269. Pdm.U.36.56-80.

270. Mbh.A.59.22; Śānti.219; Sa.4.20.

271. Rgv.8.14.13.

be a general of Hiranyākāsipu<sup>272</sup> or a follower of Vṛtra<sup>273</sup>.  
Vāmana sent him to pātāla along with Bali for being his  
assistant. According to another account he was an assi-  
stant of Hiranyākṣa and was killed by Indra.

Naraka (v.228):-

<sup>274</sup>  
Kṛṣṇa killed. He was the son of Bhūmi (earth). Mura<sup>275</sup>  
was his assistant.

Prahlāda (v.19,215):-

He was an eldest son of Hiranyakāsipu and a devo-  
tee of Viṣṇu. Viṣṇu's Leo-man incarnation was to protect  
<sup>276</sup>  
him.

Rāvana:-

Veṅkaṭādhvarin refers to him by the various names  
such as Rāvaṇa (v.28,66), Daśāsya (v.44), Daśānana (v.  
39), Paṅktimukha (v.475), Paṅktivādāna (v.332) and Pau-  
lastya (v.45).

Rāvaṇa was a grand son of Pulastya (so he is call-  
ed Paulastya) and a son of Viśravas and Puṣpotkaṭā. He  
<sup>277</sup>  
was born with ten heads. He pleased Brahmā with the severe

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272. Mbh. Sa.

273. Bhā.6.10.19.

274. Bhā.X.59.

275. Vide Hv.2.63; Pdm.U.288; Kālikā 39.40.

276. Bhā.7; Mbh.Ā.59; Viṣṇu 1.16,17; Pdm.Bhū.5.16.30.

277. Vā.Rā.U.9; Mbh.Vana.275,276.

278  
austerities. He became over powered with a boon obtained from Brahmā and he harrassed all the three worlds.  
279  
He deprived Kubera of his Puṣpaka aeroplane. He defeated and killed many kings. Yama also could not stand before him. He harrassed Nagas, Varuṇa and Vedavatī also.  
281 282  
283 (a)  
He raped Rambhā. Indra also became victim of his attack.  
All such events are suggested by the poet(v. 39).

When he went to Vāli with a view to frighten and harrass, Vāli tied him up with a tail and visited all the seven oceans for bath and to offer water to manes and lastly imprisoned him with Aṅgada's cradle. But Pulastya interfered and he was set free, hence forth he became a friend of Vāli in the presence of fire.  
284

285  
Name of Rāvaṇa suggests 'Sudāruṇah Rāvaṇah' or 'Sātṛṇām rāvaṇ utpadayitā! Pargiter understands the word as a Sanskrit form of a Tamil word 'Irāvaṇa' used in the

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278. Vā.Rā.U.10.

279. Vā.Rā.U.10-15.

280. Vā.Rā.U.18-20.

281. Vā.Rā.U.20-22.

282. Vā.Rā.U.17.

283. Vā.Rā.U.25-36.

283 (a). Vā.Rā.U.29,30.

284. Vā.Rā.U.34. All these events of Rāvaṇa's harrassments are suggested (xx Vis.v.39).

285. Vā.Rā.Aranya.16.29.

286. Vā.Rā.Su.23.8.

287  
sense of king. Kamil Bulke opines that Rāvaṇa and his  
descendants resided in Madhyapradeśa.<sup>288</sup>

His name Daśamukha or his ten headedness seems to  
be allegorical. Really he possessed only two hands and  
one head.<sup>289</sup>

Subāhu (v.59):-

He was an elder brother of Mārīca and a son of Su-  
nda and Tādaka. Rāma killed, when Rāma was engaged in pr-  
otection of Viśvamitra's sacrifice.<sup>290</sup>

Śakatāsura (~v.299):-

He was an attendant of Kamsa. He assumed a form of  
a cart in Gokula with a view to kill Kṛṣṇa whose cradle  
was tied up with it. But Kṛṣṇa killed him with kicks.<sup>291</sup>

Tarakāsura (v.331):-

He was a son of Vajrāṅga and Varāṅga. He was kill-  
ed by Kārtikeya, a child of seven days born of Śiva and  
Pārvatī as per boon obtained from Brahmā.<sup>292</sup>

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287. Parg. 277.

288. Rāmakathā pp.123.

289. Vā.Rā.Su.22.28; Yu.40.13; 45.46; 107.54.57; 109.32;  
110.9-10; 111.34.37;

290. Vā.Rā.Bā.25,26.

291. Bhā.X.7,8; Hv. 2.6; 5.20; Viṣṇu 5.6; Pdm.Brā.13; U.  
245.

292. Mts.147.159 or 130-139,146; Pdm.Sr.42.62.



Tāḍakā (v.59) :-

She was a wife of Sunda, a son of Jambha and a mother Subāhu and Mārica. Viśvāmitra insisted upon killing her and Rāma killed her on the way to hermitage to Viśvāmitra. She is also said to be a daughter of Yakṣa Su-  
ketu.

Vibhīṣaṇa (v.21,67, Rākṣasa: v.41) :-

He was a younger brother of Rāvaṇa. He pleased Brahma with penance and asked from him for good intellect and faith in Dharma. He opposed Rāvaṇa's intention to kill Hanumān and advised to return Sītā but all his efforts were in vain. So lastly he left Rāvaṇa's side and joined Rāma. Rāma gave throne to him and coronated him.

Venkaṭādhvarin refers to his devotion towards Rāma. He takes a notice of presenting god Raṅganātha, a family deity of Rāma to Vibhīṣaṇa at the occasion of Rāma's coronation on the throne of Ayodhyā (v.441).

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293. Vā.Rā.Bā.25-26.

294. PCK. pp.242.

295. Mbh.Vana.275.

296. Vā.Rā.U.10.

297. Vā.Rā.Su.52.

298. Vā.Rā.Yu.9-16.

299. Vā.Rā.Yu.122.

Virādha (v.60):-

He was a son of Jambha and Satahr̥dā. He was Tumburu Gandharva in his previous birth. Virādha met Rāma, Lakṣmaṇa and Sītā on the way in Daṇḍakāranya rather in Krauñca jungle, as they proceeded on from Citrakūṭa onwards. He showed a way to the hermitage of the sage Śe-rabhaṅga to Rāma.

## Section : IV

Mythological personages

Here in this section all the mythological personages referred to by the poet are identified and the myths referred to are also given.

Agastya:-

From the semen of Agni and Vāyu or Mitra -Varuna, fallen in a pot, Agastya was born, hence he is called Agastya (pr.97), Kumbhidimbha (v.278), Kumbhaja (v.108) and Kumbhasambhava (v.66).

His drinking up of the ocean (v.66, 108, 245) was with a view to destroy the demons Kālakeya.

He crossed the mountain Vindhya whom he stopped raising up and commanded to remain in the same position till he returned. But Agastya returned never. He made his abode there in the southern direction, hence the southern direction is known by his name also (v.278).<sup>301</sup>

Agastya made South India his home and later on he composed a grammar of Tamil language (v.245).

Ahalyā (Mahiṣīm ṛṣiśimhasya : v.40):-

Ahalyā was a very beautiful woman and the wife of

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301. Cf. SKD Kāśikhaṇḍa, Pdm.Sr.19.186; Mbh.Vana.103.

the sage Gautama. She was seduced by Indra, who had to suffer for his adultery. The sage Gautama cursed Indra to have thousand holes emerged on his body. Gautama expelled her from his hermitage, and deprived of her prerogative of being the most beautiful woman in the world, or, according to another account, he rendered her invisible. She was restored to her natural state by Rāma and reconciled to her husband.<sup>302</sup> This seduction is explained mythically by Kumārila Bhaṭṭa as Indra (the sun's) carrying away the shades of night - the name Ahalyā, by a strained etymology, being made to signify 'night.'<sup>303</sup> Sometimes the episode of Ahalyoddhāra is interpreted as Rāma made Ahalyā 'unploughed stone like land' worthy for agriculture.

#### Arjuna:

A hero of Mbh is famous for his valour (v.29) and rivalry with Karna<sup>304</sup> (v.157). He is called Pārtha as he is a son of Prthā or Kuntī (v.29). He is called Arjuna on account of his fame (being) bright in colour and deeds according to Dharmasāstra.<sup>305</sup>

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302. Vide for the episode Vā.Rā.Bā.48; U.38; Pdm.Sr.54; A.Rā.~~XXIX~~ Sāra 1.3; SKD.1.2.52; Gaṇeśa 1.31.

303. HM pp.8-9.

304. Vide Mbh.Ā.126;178; U.137,144; Vi.43-46; Karna 63.66-67.

305. Mbh.Vi.39.18:

Āpastamba (v.138):-

He is an ancient writer on ritual and author of sūtras connected with Black Yajurveda and Dharmaśāstra. Two recensions of Taittirīya Samhitā are ascribed to<sup>306</sup> him or his school.

Bhagīratha (v.29,332):-

He was a son of Dilīpa and a king of a solar race who practised severe austerities with a view to bring down heavenly river holy Ganges from heaven to set free his fore-fathers, Sagara's sons from their Pretatva, obtained as a punishment for disturbing the sage Kapila.

Bhagīratha pleased Ganges, originated from Viṣṇu's foot, uplifted in Vāmana incarnation and worshipped by Brahmā with water of his Kamaṇḍalu (v.304). Lord Śiva holded up her in his matted hair (v.75,76,304) and let her flow on Bhagīratha's request. Further Ganges disturbed the Jahnu's sacrificial altar. Consequently he drank her up and let her flow from the ear on Bhagīratha's request. Hence Ganges is known as Jahnu's daughter (v.111). Lastly she is called Bhāgīrathī as she was brought down<sup>307</sup> by Bhagīratha.

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306. ~~HM~~ HM pp.19

307. Vide for Gangāvatarana episode: Jahnu: Mbh.U.17.9.3; Bhi.115.52; Bhāgīrathī: Anu.139.7; Asva.2.7; Hv.I.15; Nārada I.15; Brahmavaivarta I.10; for episode:-Mbh. Vana.107; Vā.Ra.I.42-44; Bhā.IX.9.2-10; Vy.47.37; 88-168; Brahm.78; Viṣṇu4.4.17; Pdm.U.21; Hv.1.15-16; Nārada 1.15; Brahmavaivarta 1.10.

Gaṅgā as a sacred river destroys the sins and sets<sup>308</sup> the devotee free from the worldly bondage whosoever dies on her banks (v.75,78,572).

The myth of Gaṅgā as a mother of Bhīṣma and the wife<sup>309</sup> of Santanu is also referred to by the poet (v.327;pr.166).

Bhārgava (v.60):-

Parasurāma, born in the Bhṛgu race as the son of Ja-<sup>310</sup>madagni destroyed kṣatriyas, but was defeated by Rāma.

Daśaratha (v.28) or Paṅktiratha (v.51):-

He was a famous king of a solar race, a son of Aja,<sup>311</sup> and the father of Rama.

Gāṅgeya (v.327;pr.166):-

Bhīṣma is known as Gāṅgeya being a son of king Śan-<sup>312</sup>tanu and Ganga.

Gautama:-

The name of Gautama is referred to as Pasyaccaraṇa in the sense of Gautama, husband of Ahalyā. The poet refers to Gautama as Akṣapāda for the famous Naiyāyika also (v.559). Such identification of Gautama shown by the poet does not seem proper. Of course the name of Gautama is known as the author of Nyāyasāstra and Dha-<sup>313</sup>rmasāstra.

308. Cf. Gaṅgālaharī v.1,2,7,8,9,11,12,13,15,17,20,21,25,28,29,33,34,35,42,43.

309. Mbh.Ādi.91-93;94.22-25.

310. Vide episodes from Rāmakathā 'Rāma!

311. Vā.Rā.Bā.6.

312. Mbh.Ādi.91-93;94.22-23.

313. Śiva.Uma.2.43-47;Adbhutarāmāyana 5.4.

Gūha (v.205) or Nisāda (v.21,41):-

He was the king of Śrīngaverapura who welcomed and helped Rāma in crossing Ganges. He is also said to have gone to Citrakūṭa along with Bharata.<sup>314</sup>

Hanumān:-

Hanumān is called Pāvamāni (v.63) and Samīraja (v.70). He is so called because he was a son of a monkey chief called Kesarī and Añjanā by the grace of Vāyu.<sup>315</sup> According to Ānandarāmāyana he was born of Añjana as the latter had eaten some portion of pāyasa which was offered to the queens of the solar king Daśaratha.<sup>316</sup> An account of his life is narrated in many purāṇas.<sup>317</sup>

Haihayapati :-

Sahasrārjuna (v.29) or Kārtavīrya Arjuna was a king of Haihayas. He had one thousand arms, later on cut off by Paraśurāma. According to Viṣṇupurāṇa he is represented as descendant of Haihaya of Yadu-race. But he was associated with the out-lying border tribes.<sup>318</sup>

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314. Vā.Rā.Ayodhyā.84-97.

315. Vā.Rā.U.20; Śiva.Śata.

316. Vide PCK pp.1099-1102;PKK.685-698;HM p.116-117

317. Vide Pdm.Pā.114;U.66;Narada 1.79.etc.

318. Mbh.Vana.115;Nārada 117.6; Mts.68;Gaṇeśa 1.172-173; Mārka.17;Vā.Rā.U.31-33; Viṣṇu 4.11; A.Rā.Sāra 13; Bhā. 9.15; Hv.1.33; Pdm.Sr.12; Agni.275; Viṣṇudharmottara 1.23.

Karandikara in his essay on 'Navakāla' (1932-93) interprets Sahasrārjuna as establishing relations and took assistant thousand Nāvikas with a view to take off wealth possessed by Bhārgavas, people of tribe on western sea-shore.  
319

Jahnu (v.111):-

Jahnu's name is referred to as a father of Ganges.  
320

Jatāyu (v.21,41):-

He was a son of Aruṇa and Syeni..Some call him a son of Garuḍa. He is called Gr̥dhra because he was the king of vultures. He is mentioned as the brother of Sampāti (v.346). This mythical bird was Rāma's ally, fought very furiously with Rāvāna and sacrificed himself in order to protect Sītā. Rāma himself performed his funeral rites( v. 347).  
321  
322  
323

Jayanta:-

He is referred as Kāka (v.21,41). He was a son of Indra and Paulomi or Saci.  
324  
Once he harrassed Sītā. So Rāma punished him with an arrow of straw (v.71,73).But lastly Rāma punished him by taking away his one eye only,

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319. PCK PP.393.

320. Vide Gaṅgāvatarana episode under Bhagīratha.

321. ~~Mbh.Ā.16.4; Bhā.6.18.7.~~ Mbh.Ā.60.67; Vā.Rā.3.14.3,33.

322. Vā.Rā.Ki.56.4.

323. Vā.Rā.Ara.67.23;28.26.36; Mbh.Vana.279; A.Rā.Sāra.7; Vā.Rā.Aranya.50-52.;68.26-36.

324. Mbh.Ā.16.4; Bhā.6.18.7.



when he surrendered. This episode is not found in the Critical Edition of Rāmāyana. But it is given in an appendix.<sup>325</sup>

Kakutstha (v.29,50):-

He was Purañjaya, king of Ikṣvāku race who sat on Indra, who took the form of a bull and fought with a demon Ādibaka and killed him, hence he was named as Kakutstha or rider on hump.<sup>326</sup>

Kaikeyī:-

She was a daughter of king Kekaya Āśvapati and the youngest queen of the king Daśaratha. She is referred to as a co-wife of Rāma's mother Kausalyā. Rāma gave up his right on throne for her pleasure rather her son as per boon asked from king Daśaratha i.e. kingdom for Bharata and fourteen years exile for Rāma<sup>327</sup> (v. 43).

Kapi (v.21,41): Taken under 'Sugrīva'.

Karna (v.157):-

He was a son of Kuntī, but brought up by Rādha, hence he is better known as Rādheya. He is wellknown for

325. Critical Edition of Rā. Appendix I.26 pp.686-687.

326. Bhā.9.12;Dbh.7.9;Pdm.Sr.38;Va.Ra.

327. Vā.Ra.Ayoddhya.11.25,26.

328

rivalry and enmity towards Arjuna.

Kausalyā(v.50):-

She was a wife of a solar king Dasāratha and a mother of Rāma. As she was a daughter of Kosala king Bhānuman. She is better known as Kausalyā as belonging to Kosala country.

Kucaila (v.199):-

Kṛṣṇa's grace affluenced Sṛīdāman, ragged clothe, his old classmate and friend and suddenly elevated. Bhā.  
329  
does not give name Sṛīdāman or Sudāman but Kucaila. Sa-  
330  
kyavināyakakathā gives his name Sudāman.

Lakṣmana:-

A son of king Dasāratha and Sumitrā, and a brother of Rāma. He was ever ready to assist Rāma in exile or at Ayodhyā. He was loving his brother most. So he is famous  
331  
for towards his brother Rāma. So Rāma is mentioned as  
'Sānujah S<sup>ph</sup>ūrtikah' (v.205).

Madana:-

Siva reduced Kāma to ashes for inspiring Siva with amorous thoughts, while he was engaged in penance. Siva

328.Mbh.Ā.136;U.144-146;Karna 90-92.

329.Bhā.X.80-81.

330. Vide PCK pp.144; PKK. pp.125.

331. Vide Vā.Ra.Ayo.21.16-17, 25-27.

afterwards relented and allowed him be born again as Pr-  
 adyumna, son of Rukmini<sup>332</sup> or Māyā or delusion .

Māndhātā (v.29):-

He was a son of Yuvanasva, a king of solar race.  
 He was born of father on account of drinking up concecra-  
 ted water according to Viṣṇu and Bhā. According to Hv.  
 and other purāṇas he was born of his mother Gaurī in  
 a natural course. Indra gave him a finger to suckle :  
 'Mām ayam dhāsyati,' hence he was known as Māndhātā.<sup>333</sup>  
 Vā,Rā. mentions him as killed by Lavaṇa. Rgveda knows<sup>334</sup>  
 him as a holy man. Ludvig identifies him with Nā<sup>335</sup>phāga.  
 In purāṇas he was famous as a warrior and donor. Venkaṭ-  
 ādhvarin refers to him as a famous king on earth.<sup>336</sup>

Mārkaṇḍeya (v.332):-

He was a son of a sage named Mṛkaṇḍa, upon whom Śi-  
 va bestowed long life on account of his remarkable aus-  
 terities.<sup>337</sup>

Nahuṣa (v.29):-

He was a son of Ayu, the eldest son of Pururava. He  
 He was a father of Yayāti. He was dethroned by seven Ṛṣis

332. Mbh.Ā.61.91;Anu.158.39;Viṣṇu 5.26;Hv.2.104-107; Bhā.  
 X.55;Brahmavaivarta 4.112. Vide for names and epi-  
 thets the myths on Kāma in section-I.

333. Mbh.Vana.126;Droṇa 62;Bhā.9.6;Viṣṇu 4;Mbh.Sānti.29.  
 124.

334. Rgv. Vā.Rā.U.67.

335. Rgv.I.112.13; 8.39.8;10.2.2.

336. Vy.88.

337. Agni.20.10;Viṣṇu I.10.3;Nārada 1.4;Bhā.4.1-45;12.8.  
 10;Mts.103.13-15;Mbh.Vana.86.5;130.32;180.39;Anu.  
 146.4;Pdm.Sr.33 etc.

338  
from the post of Indra.

Nala (v.29):-

Nala is a famous king, the son of Niṣadhā Virasena and a hero of Nala-Damayantīkathā which became a source to many epics, poems, dramas and Campūs. Pdm calls him Niṣadhādhipati and son of Virasena are same one. Liṅga, Vy., Brahmāṇḍa and Hv. do not give name of a race and call him son of Virasena. Venkātādhvarin refers to him as a famous king on earth.

Nala (v.476,483):-

This monkey chief was a son of Viśvakarma and Chratācī. He possessed power of making stones float on water. He built up a bridge of stones, better known as Rāmasetu or Nalasetu from Indian continent to Ceylon over which Rāma passed with his army to invade Lāṅkā.

Parāśara (v.304,548):-

He is a Rṣi of Vedic period, author of Smṛti, Āyurveda and Jyotiṣa. He is said to be grandson of Vasīṣṭha and son of Śakti through Adṛśyanti. Rgveda refers to him.

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338. Mbh.Vana.195; Bhā.6.13; 18.2.3; Mbh.U.11.17; Liṅga.1.66; 59-60; Kūrma 1.22.3-4; Mbh.Ā.70.75; Anu.156-157; Dbh.6.7-8; Viṣṇu 1.24; Pdm.Bhu.105-117.

339. Vide for episode and references Liṅga.I.66; Mbh.Vana.50-77; Sabhā 8.10; Gaṇeśa 2.52; Pdm.Sr.8; Vy.88; 174; Mts.12.50; Hv.I.15; Brāhmaṇḍa 2.63; 173-174.

340. PCK pp.350.

341. Mbh.Vana.267.41; Vmn.62; SKD.3.142; ~~Aggr~~ Vā.Rā.Yu.22.

342. Rgv.7.18.21; 1.65.73.

Nirukta gives etymology of the name 'parāśirṇāśya sthavi-  
 rasya jāñye! Thus he was born in old age after death of  
 343  
 344  
 Śakti. Venkātādhvarin refers to him along with great poets  
 (v.548) and author of purāṇas generally. Parāśarasmṛti,  
 Br̥hatparāśarasamhitā, Vṛddhaparāśarasmṛti, Jyotiparāśara,  
 Nitisāstra (mentioned by Kauṭilya) Parāśarasamhitā, Vṛddh-  
 aparasara horāśāstra, Laghupārāśarī, Pārāśaryakalpa, Parā-  
 śaratantra, Vṛddhapārāśara, Hasti-āyurveda, Golakṣaṇa,  
 Vṛkṣāyurveda, Parāśaravāstusāstra, Parāśarakevālasāra etc.  
 are ascribed to him which prove him to be learned in Dha-  
 rmasāstra, astrology, science of medicine, but no literary  
 work is found ascribed to him. Only Viṣṇu. and Bhā. des-  
 345  
 cribe him wellversed in purāṇas and history. He was a fa-  
 ther of Vyāsa (v.511).  
Pāñcalī (v.20):-

She was a daughter of king Dr̥pada of Pāñcāla, so  
 she is called Pāñcalī. Venkātādhvarin refers to her in  
 346  
 the episode of Kṛṣṇa's supplying clothes to her.

Puru (v.29):-

He is a sixth king of lunar race, youngest son of  
 Yayāti and Śarmiṣṭhā. His descendants were called Purura-  
 vas. Pāṇḍavas and Kauravas belonged to this race, while  
 343. Ni.6.30.

344. Mbh.Ā.167.15;169.3;Viṣṇu 1.1; Liṅga 1.64.

345. Viṣṇu.1.1; Bhā.3.8. Mbh. (A.57.63-99) refers to as  
 the father of Vyāsa.

346. Vide episodes connected with Kṛṣṇa.

347

Yādava belonged to Yadu race. He is a famous on account of taking old age from his father and giving youth back in return. Venkaṭādhvarin refers to him as a famous king on earth (v.29).

Pururavas (v.29):-

348

He was the son of, Budha and Ilā and a lover of Ur-  
349  
vasī. He had conquered seven dvīpas. Venkaṭādhvarin refers to him as a famous king.

Raghu (v.29):-

350

He is an ancient king of Ikṣvāku race. According to some purāṇas he was the son of Dīrghabāhu and Grand-  
351  
son of Dilīpa Khatvāṅga. Mts. and Pdm. take him as the  
352  
son of Nighna. Raghuvamśa mentions him as the son of Di-  
353  
līpa and Sudakṣiṇā by the grace of Nandini. He was the  
354  
first king of Ayodhyā. His valour of conquering all the  
kings of all the directions and donation of gold to Kau-  
355  
tsa are the events that made him famous. The poet mentions him with the other famous kings of earth.

347. Mbh.Ā.70.31.

348. Dbh.1.13.

349. Mbh.Śānti.72.73; Rgv.X.95; Sat.Brā.11.5.1; Mts.12.15; 145.115-116; Mbh.A.70.16; Pdm.Sr.8.12; Brahmāṇḍa 16; Dbh.1.73; Bhā.9.15; Hv.1.11; Vy.91.49; Viṣṇu 4.16.

350. Mbh.Ā.1.172.

351. Bhā.9.1; Mbh.Vana.53.16; Vide PCK pp. 714-715

352. Pdm.Sr.8. Vide PCK pp.714-715.

353. Ragh.II; Pdm.U.203.

354. ~~Ragh.IV & V.~~ Hv.1.15.25.

355. Cf. Ragh.IV & V.

Rādhikā (v.126):-

She is referred to in the episode of Kṛṣṇa and Rādhā.

Rāma (v.29):-

Myths connected with Rāma are already referred to in section II.

<sup>u</sup>  
Rkmaṅgada (v.29):-

Most probably this <sup>u</sup>Rkmaṅgada is a solar king of Ikṣvāku race who had faith in Ekādaśīvrata. Brahmā disturbed him taking a form of a beautiful lady Mohini, but lastly Viṣṇu revealed himself before the king and gave him <sup>356</sup>boons. Venkaṭādhvarin refers to him as a mythological personage of whom the earth can be proud.

Śabari (v.63):-

She was a lady attendant of a sage Mātāṅga who lived on western bank of Pampā. She welcomed Rāma and Lakṣmaṇa, then she gave up her life in the holy <sup>357</sup>fire.

Śibi (v.29):-

Śibi Auśinara, known as Auśinari<sup>358</sup> was a king of Lunar race. He is said to be a Vedic Risi. According to Mbh. he was a grand son of Yayāti or son of Mādhavī, a daughter

356. Nārada 2.36.

357. Vā.Rā.Ara.74.17; Pdm.U.269.295; Vā.Rā.Ara.10.1-44.

358. Rgv.X.179.1.

of Yayāti's daughter. According to some purāṇas his mother was Dr̥śadvatī. Indra and Agni approached him in the form of hawk and pegeon respectively with a view to test his love to protage. Viṣṇu is also said to have visited his place in guise of a brahmin to his love for alms-giving. Venkaṭādhvarin mentions his name with the personages of whom earth can be proud.

Suka (v.349):-

He is known as Vaiyāsaki, as he was a son of Vyāsa through Ghṛtāci, who approached him in the form of she-parrot or a son of Arāṇi. He had learnt all the sāstras. He recited Bhāgavata to the king Parīkṣita. Venkaṭādhvarin refers to him as a devotee of Viṣṇu.

Sukra (v.309):-

The planet Venus or a preceptor of demons rather a priest of Bali. He is also called Kavi, Uśanas (as a law-giver, Bhārgava (son of Bhṛgu, or Bhṛgu race as his patronymic name). Liṅga calls him to be the son of sage Aghora. He is referred to by Venkaṭādhvarin for preventing king Bali from donating three strides of land to

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359. Mbh.U.117.90.

359(a). Vide Vy.99.21-23; Brahmandā3.74.20-23; Mts.48.18.

360. Mbh.Vana130.19-20; Anu.67;137; Santi226.19.

361.Mbh.Ā. 57.74.

362. Mbh.Sānti.311.9-10.

363. Bhā.1.4.4;1.19.16-28; Mbh.Sānti 320.28-30; Dbh.1.14.



Vāmana for which he is mentioned as 'Bhūdānava' and loos-  
ing his eye.

Sagara (v.29) and sons of Sagara (Sagarānvaya v.76):-

Sagara was a solar king of Ayodhya and a son of the king Bāhuka. Rival wife of his mother gave poison as a result of which he was born with poison, hence he is called Sagara (Sa=with, gara=poison). He made Yavanas to shave their heads entirely; the Sakas were compelled to shave the upper half of their heads; the Pāradas wore their hair ~~lx~~ long; and the Pahlavas let their beards grow in obedience to his commands. For this the poet Venkaṭādhvarin might have mentioned in the list of the kings and person-ages of earth.

His wife begot 60,000 sons by the grace of the sage Aurva. His sons were burnt by the sage Kapila who was engaged in meditation for disturbing him. This solar king also performed hundred horse-sacrifices.<sup>364</sup>

Sampāti (v.346):-

This mythical bird appears as a son of Viṣṇu's vehicle Garuḍa and brother of Jaṭāyu and ally of Rāma. According to another account he was the son of Aruna and Syeṇī.<sup>365</sup>

364. Vide Mbh.Santi.28.130; Bhā.9.8; Hv.1.14; Brahma.8; Vy.88; Vā.Rā.Bā.38; Viṣṇu.4.3; Mbh.Vana.105-106.

365. Vide. Adhyātma Rā.Ki.8; Mbh.A.67.75; Vā.Rā.Ki.56; Brahmanḍa 3.7.446; Vy.70.317; Mbh.A.60.67.

Sugrīva (v.44,66; mentioned as Kapi: v.21,41):-

He was born of a semen of sun fallen on the neck  
<sup>366</sup>  
 of Rkṣa's daughter Virajā. He was brother of Vāli. Sugrīva became friend of Rāma. The latter gave a throne to him by killing Vāli and the former helped Rāma in getting  
<sup>367</sup>  
 back Sītā.

Ugrasena (Yādavakṣmābhrt v.172):-

He was a king of Mathurā and father of Kamsa and Devaki. He was deposed by Kamsa, but Kṛṣṇa, after killing  
<sup>368</sup>  
 the latter, restored Ugrasena to throne. Venkaṭādhvarin refers to his restoration to the throne by Kṛṣṇa.

Vaideha (v.29):-

Name of philosopher king Janaka Vaideha is well-  
<sup>369</sup>  
 known in the Upanisadic history. It is a common name for Nimi's descendants. Vaideha is a common name for a child of Vaisya born through a brahmin lady. It is applied to the people as well as kings belonged to Videha i.e. Tirhoot. Janaka was called Videha and Sītā Vaidehi only for this reason. Here the name 'Vaideha' is used for Sītā's father in the list of the personages of the earth. If

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366. Brahmāṇḍa 3.7.214-248; Bhā.9.10-12;

367. ~~My~~ Myths of Rāmāyaṇa connected with Rāma referred to.

368. Bhā.X.45.

369. Cf. Tāb.Brā. 3.10.9.21.

one may take it for the famous philosopher king Janaka, then, he was a son of Nimi, who left no issue behind him. But the sages subjected the dead body of the king to attrition and produced from it a son who was called Janaka from being born without progenition and Videha as born from a dead body. Sītā's father was one of his<sup>370</sup> descendants.

Vasistha (v.68):-

He was an ancient Risi and family priest of Ikṣvāku race. He is referred to by the poet, as the coronati-<sup>371</sup>on of Rāma was performed by him. He was born from the semen of Mitrāvaruṇa fallen on the ground on looking<sup>372</sup> at Urvasī. Being most wealthy he is called Vasistha. In Rgveda many hymns are ascribed to him.

Vālmiki (Prācetasā v.548; Vasundharāśr<sup>u</sup>tibhava v.545):-

Vālmiki, the author of Rāmāyaṇa which he is said to have seen, himself is described as taking part in many scenes such as receiving of Sītā at his hermitage and educating her sons Lava and Kuśa are main events. Of course such events are considered to be interpolated. Invention of the Sloka metre is attributed to him, hence

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370. Vide HM, pp.339-342.

371. Vā.Rā.Bā.52.55-56; U.37.40; Cf.Urc. III.

372. Mts.201.30-31.

he is called 'Ādi kavi'. Venkaṭādhvarin mentions him as Prācetasa in the list of the old poets being worthy to be propitiated by the world (v.548). Prācetasa, the tenth son of Prācetas and Ādikavi Vālmiki were different. Prācetasa was Daśaratha's friend. According to SKD he was Dasyu in the beging. Venkaṭādhvarin seems to agree, as he calls him 'Vasundharāśṛtibhava' or born of ant-hill which clearly denotes the episode of his previous life (v.545). He is also known as Bhārgava.

Vāli (v.44,64):-

He was a son of Aruṇa who assumed a form of a damsel and went to witness the dances of heavenly damsels. And then he entered the region prohibited for men, gods or any male person. Indra's semen fell on her hair and Sun's on her neck. Consequently Vāli and Sugrīva were born. Ahalyā brought up them both. Rāma killed Vāli on account of injustice done by him to Sugrīva and restored the latter to the throne of Kiṣkindhā.

Vyāsa (v.304,548; Vedavyāsa v.138; Vyāsakathā v.545):-

Vyāsa 'arranger' is a common title applied to many

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373. Va.Ra.U.96.18;47.16; Ba.1.1;2.4;4.4.

374. SKD Vai.21.

375. Mbh.Santi.57.40; Va.Ra.Ba. 9.3.

376. Cf.Brahmanda.3.7.214-248;Bha.9.10.12;Va.Ra.U.6 (interpolated ; for their birth vide Va.Ra.Ki.16.27-39 and Vāli's death Va.Ra.Ki.18-22.

old authors and compilers, but it is specially applied to Vedavyāsa. He earned this name for splitting up Veda into four Samhitās, compiling the Mahābhārata or arranging <sup>377</sup> Purāṇas. Veṅkaṭādhvarin calls him Vedavyāsa (v.138) and the Mahābhārata is called Vyāsakathā (v.545).

Vyāsa is the illegitimate son of Parāśara and Satyavatī. He was also called Kṛṣṇa 'black in colour' and Dvaipāyana 'brought forth on an island' of Yamunā.

Purāṇas mention not less than twenty eight Vyāsas, incarnations of Viṣṇu or Brahmā to arrange and promulgate the Vedas. Present Vyāsa is twenty eighth.

He taught the Mahābhārata to his five disciples and commanded Vaisampāyana to recite it on the occasion of Sarpasatra performed by Janamejaya. The Mahābhārata is called Kārṣṇaveda because Kṛṣṇa Dvaipāyana Vyāsa is author of it. Arranging of Vedas is also attributed to him. Venkaṭādhvarin refers to Vyāsa as old poet (v.548).  
Yayāti (v.29):-

He was a fifth king of a lunar race, son of Nahuṣa,

377. Vy calls him 'Purāṇa pravakta' (60.11.21). Cf. Viṣṇu-  
dharmottara (1.74).

378. Mbh.A.54.2.

379. Dbh. 1-4. 26-33.

380. Mbh.  $\bar{A}$ . 54.

380. Mbh. Ā. 54.  
381. वेदेति विष्णवे मर्यादास्त तत्प्राप्त्या इति श्रुतः ।

Mbh. A. 57. 73.

and husband of Devayānī and Sarmistā<sup>h</sup>. According to Mbh., Viṣṇupurāṇa and Pdm. he spent thousand of years for sensual pleasure. But afterwards his philosophical discussion with Mātali made him virtuous. Rgveda knows him<sup>382</sup> as a performer of sacrifices with which Purāṇas also agree.<sup>383</sup> Veṅkaṭādhvarin enumerates his name in the list of the famous kings and mythological personages born on earth (v.29).

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382. Bhā.

383. Rgv. I. 31. 17; X. 63. 1; IX. 101. 4-6; Mbh. Ā. 70-80; 81. 88; Mts. 34. 88; Bhā. 9. 18.

Section : VLegends woven around the sacred places and deities:

In this section the legends or myths woven around the sacred places and deities are given in the alphabetical order.

Badarikāśrama:

Veṅkatādhvarin has pointed out in the description of this place that those who take bath in the reservoirs, would be granted salvation by the grace of Lord Nārāyaṇa<sup>384</sup> (v.35).

Cannapattana or Madras:

Kairaviṇī, a reservoirs near the temple of Parthasarathi is known as Triplicane today. In the description of this place the poet has taken notice of such myths and legends woven around the miracle of this place. But no myth or legend is referred to by the poet.<sup>385</sup>

384. अथत्र प्ररणांशुलिः स्वर्धर्मादिधिषूयकेन ।  
बदरीयज्ञादेव लुलिः पुंसां करे स्थिता ॥

अथदुर्लभं पुण्यं यत्र यत्र स्थितः स्मरेत् ।  
स याति वैष्णवं स्थानं पुनरावृत्तिवर्जितः ॥ (mbh);

Vārāṇa (141.67) quoted in Tīrthāṅka Kalyāṇa p.58.

385. Vide for the identification of Triplicane and Cannapattana chapter on 'Historical and Geographical data!

Ganges:

The Ganges is wellknown sacred river. Bath in her water, drinking of her water, remembrance of her etc. also grant salvation to a devotee. Venkaṭādhvarin pro-<sup>386</sup>claims her unrival sanctity (v.76). The poet takes a<sup>387</sup> note of the Gaṅgāvatarana episode (v.74-79). Sanctity of Ganges at Prayāga is also brought out (v.80).

Ghaṭikācala:

One who climbs up Ghaṭikācala and has a darśana of god Nṛsimha for a Ghaṭikā i.e. 24 minutes would be saved from passing through hell (v.218). This verse proclaiming the sanctity of this place rightly corresponds to a verse<sup>388</sup> for Vṛṣabhācala occurring in Vmn. Legends about the miraculous power of removing the effect of Preta or ghost and<sup>389</sup> curing of the diseases are also woven around this deity. But the poet Venkaṭādhvarin has made no reference to it.

Jagannāthakṣetra or Jagannāthapurī:

When the poet describes Jagannāthakṣetra, he points

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386. Vide Gaṅgāvatarana episode.

387. Vide Bhāgīratha and Gaṅgavatarana episode.

388. वृषभाचलक्षेत्रे गौरीदेवो घटिकाप्रपि यो वसेत् ।  
सप्तजन्मकृतं पापं तत्क्षणादेव नश्यति ॥

(42.27).

389. Vide Tīrthāṅka Kalyāna pp.504.



out that the presence of Lord Jagannātha gives pleasure to a devotee because here by the grace of god final salvation is in his hand (v.112).

Jagannātha is the Lord of all people high or low, rich or poor. So all take Odana or food offered to god together and all barriers of caste, race and faith are transcended (v.113).

Moreover the dead body remains like a piece of wood, so there would not be any necessity of burning it (v.112).

Here Lord's image is made of wood (v.114). According to legendary accounts it was a hidden idol under a fig tree or it was prepared by Viśvakarmā, in the guise of brahmin for a king Indradyumna. The legend is told in varied details and additions at several places.

Kāñcī:

The description of Kāñcīpuram rather the description of the sacred places from Vegavatī to Dīpraprakāśa or Dīpraprakāśa is connected with a mythical account of Bra-

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390. Cf.II. pt.1.pp.44.

391. Cf.II. pt.1.pp.44.

hmā's horse sacrifice, effort to destroy by Sarasvatī in the form of an over-flooded rivulet and a protection of a sacrifice by Lord Viṣṇu.<sup>392</sup>

It is noteworthy that the order of the description of the sacred places and temples is from east to west, while the flow of the river and situation of the temples connected with the event are from west to east accordingly.

The Sthalapurāṇa containing local legendary accounts known as 'Hastigirimāhātmya' occurring in Brahmāṇḍapurāṇa is narrated in the form of a dialogue between two sages Bhṛgu and Nārada. According to this myth it is said that Brahmā had some pollution of mind on account of which he stopped his work of creation. Divine voice directed him to perform one thousand sacrifices in order to purify his mind, when he was practising penance on the bank of holy river Ganges. But on account of one reason or the other he could not perform any sacrifice. Again divine voice asked him to perform at least one sacrifice in Satyavratakṣetra and stressed upon it. Brahmā, then, selected this place of Kāñcīpuram known as

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392. Varadarāja (v.271,272,273,275), Yathoktakārī or Yathoktakṛt better known as Setukṛt (v.276,277,278,279,280,281), Eight-armed god Viṣṇu (v.285), and god ~~of~~ Dīpaprakāśa or Dīpraprakāśa (v.286,287,288).

Uttaravedī or Grand altar for sacrifice.

Some misunderstanding made his consort Sarasvatī annoyed. She came in the form of an over flooded rivulet, known as Vegavati to wash away the sacred area of Asva-medha sacrifice.

Answering to the prayer of the gods particularly of Brahmā Viṣṇu tried to stop her. God Viṣṇu lay down flat and nude in the course of the coming rivulet on the coils of Ādiśeṣa forming a sort of bund till Brahmā concluded the sacrifice. So god Viṣṇu became known as Setukṛt or Yathoktakṛt.

On completion of the sacrifice Lord Viṣṇu emerged out of Uttaravedī and blessed gods and asked Brahmā what he needed. So Viṣṇu is called Varadarāja who agreed to remain in the same sacred spot to bless his devotees for all the time.

Veṅkaṭādhvarin describes Yathoktakṛt or Setukṛt god lying as keeping his feet in north and head in south in order to stop a rivulet flowing from west to east.

Local legends fill up the remaing warp and woof of the above myth. As soon as Sarasvatī created complete darkness in order to puzzle Brahmā and other gods, Lord Viṣṇu assumed a form of Dīpaprakāśa or Dīpraprakāśa and then there was no more darkness. Then Sarasvatī assumed a form of strong over flooded rivulet and began to flow towards the sacred spot. Lord Viṣṇu assumed eight handed form (usually Viṣṇu has four hands in which we find conch, disc, mace and lotus). In this form Lord Viṣṇu has

arrow, flower i.e. lotus, knife or sword, disc, bow, conch, sula and mace. This eight handed Viṣṇu tried to stop her flood. Unfortunately Lord Viṣṇu did not succeed in his attempt. Lastly Lord Viṣṇu lay down flat and nude in the course of coming rivulet on the coils of thousand hooded cobra till Brahmā concluded his sacrifice. So here temples are dedicated to Aṣṭabhuja Viṣṇu and god Setukṛt or Yathoktakāri. Lastly on completion of the sacrifice Viṣṇu emerged out of the sacred spot and blessed Brahmā and other gods, hence he is called Varadarāja.

Similar myth is also available in Padmapurāṇa (Sr.) which is connected with Puṣkarakṣetra. According to it Viṣṇu directed Brahmā to perform a sacrifice. Every thing was ready. All gods, goddesses and priests came to attend the sacrifice. Sāvitṛī, Brahmā's wife was late. All were awaiting for her. When an Adhvaryu was sent to call her, she replied, "she won't come till her friends turn up." Brahmā requested to have another wife to begin the sacrifice in time. One Ābhira or cowherd maid was found out. Brahmā married her. Gāyatrī, a cowherd maid participated in the sacrificial rites in the company of Brahmā. Sāvitṛī, Brahmā's wife was annoyed at this. As a result of it she cursed the gods, priests etc.<sup>393</sup>

393. Vide Pdm.Sr. (Anandasrama Edition, 16-17; Pdm.pt.1 Samskr̥ti Sansthāna, pp.153-169.

It is noteworthy that no mythical account of Tri-  
vikrama or Kāmāksidevī is referred to. But he points out  
emergence of Lord Ekānresvara under a mango tree (v.320)  
before his consort Umā (v.335).

According to Sthalapurāṇa or local lendary account  
Pārvatī, advised by Śiva, made a sandy symbol of Lord  
Śiva on the bed of a streamlet called Kampā (Venkatadh-  
varin calls it Pampā. It seems both the names are current  
there.) worshipped the lord Śiva with intense love, pie-  
ty and devotion. Lord Śiva creates strong waves in the  
rivulet Kampā as if to wash away a sandy symbol of Śiva.  
Pārvatī hugged to bosom to save a sandy symbol from flood.  
Lord Siva, pleased with her intense love and devotion,  
appeared before her and blessed her.<sup>394</sup>

Kāñcī is an important sacred place as there are the  
seats of Śiva and Viṣṇu. This sacred place possesses  
temples of both the sects (v.337-339, 344). The myths of  
both the sects are woven around the sacred spots, temples  
etc. to eluminate importance and sanctity of the place.

The poet proclaims the sanctity of the place and  
says that a short stay at Kāñcī gives Sārūpya salvation  
to devotee either by Śiva (v.336) or Viṣṇu (v.340).

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394. Ekānresvara Sthalapurāṇa: p. 5

It is noteworthy that in the description of Pāṇḍa-  
vaduta at the end of the description of Kāñcīpuram no  
myth is referred to as regards a place or a deity.

Kāñcī:

Constant presence of Śiva is bestowing final ema-  
ncipation or Sārūpya salvation upon a devotee (pr.22,v.  
86) who stays there (v.83), ~~or~~ who gives clothes in alms  
etc. (v.84) or who takes bath in the cold water of the  
sacred river Ganges flowing there (v.85). Lord Śaṅkara  
himself preaches a mystic 'Tāraka' spell 'Om namah Śi-  
vaya' or 'Rāma' in the ear of a devotee at the time of  
his death (v.87).

395. Cf. Padārthacandrikā on this verse:

तारकं तन्मन्त्रं जपन् जपन् कृतार्थं वसन्ति काश्चिदपि न भवन्ति ॥

According to 'स्यार्थ' कः the word 'Tāraka' is formed.  
Śiva's 'Tāraka' spell is 'Om namah Śivāya'; but on the au-  
thenticity of Rāmāyana Padārthacandrikā considers 'Rāma'  
a mystic spell 'Tāraka';

अतो भवन्ताम जपन् कृतार्थं वसन्ति काश्चिदपि न भवन्ति,  
मुमुक्षुप्राप्तयश्च सिद्धयेऽहं दिशन्ति तेषां तव राम नाम ॥

Kāśīkhanda of SKD. also opines so:

ये ये ये अचण्डुरकै रत्ननामाभिस्त  
ध्येयं ध्येयं मनसि स्तततं तारकं ब्रह्मरूपम् ।  
जल्पन् जल्पन् प्रकृति-विकृतौ प्राणीनां कर्णमूले  
लीलां लीलाप्रति जहति कोऽपि काश्चिदपि न ॥

Thus the spell of 'Rāma' is said to be Tāraka spell  
being preached by Śiva.

Death in Kāśī is highly appreciated. A devotee would like to worship Lord Śiva after bath early in the morning. Tristaliṣetu quotes a verse from Sanatkumara-<sup>396</sup> sa mhitā in support of this belief. Kāśīkhaṇḍa of SKD.<sup>397</sup> also supports the belief that Kāśī is an abode of Lord Śiva.<sup>398</sup>

### Śrīraṅgam:

Śrīraṅganātha of Śrīraṅgam was formerly a family deity of Rāma and Daśaratha. Rāma presented Raṅganātha to Vibhīṣaṇa who used to carry an idol of Raṅganātha to Laṅkā on completion of coronation ceremony of Rāma. On the way he stayed at Śrīraṅgam. Cola king and devotee Dharmavṛtta, who performed severe austerities to please the god after his visit to Ayodhyā during the reign of king Daśaratha, came there for darsana. Lord Raṅganātha stayed there on account of devotee and did not move for Laṅkā. Lastly Vibhīṣaṇa alone went to Laṅkā.<sup>399</sup> The poet Venkaṭādhvarin also suggested this episode (v.411).

396. Cf. काश्यां हि मरणास्तुतिः ।

397. श्रीं दुर्गां प्रणि कर्षिकायां  
रुनत्तिया रत्नाराधयति रचयेव ।  
अस्पृश्य-रसंस्पृष्टां विज्ञौ धनाय  
कलां न राक्षसां कृपया हितोय ॥

398. त्रैलोक्यनगरे वाऽत्र काशी राजगृहं मम ।

(quoted in II.3)  
अन्वति मुक्तिः केवलं काशीप्रणि कर्षिकायां ।  
काशीं प्राप्य विमुच्येत नात्र धर्माधिकोक्तिभिः ॥

(Tīrthāṅka Kalyāṇa: Kāśī).

399. Śrīraṅgamāhātmya (Sthalapurāṇa), pp.5-7.

### Veṅkaṭagiri:

Many of the mythical and legendary accounts of sacred places and deities occur in the description of South India. In the case of the temples and sacred places poet has established on support of general impression of their sanctity.

Melukote (Yadugiri), Tirupati (Veṅkaṭagiri), Kāñcī and Śrīraṅgam are four important vaiṣṇavite centres in South India. Among the seven sacred cities Kāñcī is the only seat of Viṣṇu as well as Śiva. Among these four seats the poet has referred to legends and myths in ~~manx~~ much details.

### Names of mountain Veṅkaṭagiri:

Brahmāṇḍapurāṇa lists twenty names of this mountain  
<sup>400</sup>Veṅkaṭagiri. Some of them are very common corresponding to the names in many purāṇas. Seven names of Veṅkaṭagiri  
<sup>401</sup>are very common. They are Śeṣācala, Vedācala, Garudācala, Vṛṣagiri (names in Kṛtayuga); Añjanādri (in Tretāyuga);  
<sup>402</sup>Ānandādri (in Dvāpara) and Veṅkaṭādri (in Kali age).

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400. Tīrtha I.21-23.

401. Sthalapurāṇa pp.5-6.

402. Cf. कृते वृषादि वीर्यनि शतायुः शरुतायुः  
 दुपरे शेषशैलं च वेदः कदादि कलायुः ॥



Among these names the poet has referred to:

- I. Sesācala: It is called Dandaśūkendraśaila (v.590),  
 Paṇikṣmābhrt (v.206), Kuṇḍalīdhara<sup>ndra</sup>bhūdhara (v.203), Pa-  
 nnaganaga (v.95,198, pr.88) , Śeṣa śaila (v.191), Uraga-  
 dharanīdhara (pr.81), and Vātandhayakṣmādhara (v.591).  
 II. Anjanādri (v.199,596).  
 III. Veṅkatacala (pr.78).

It is called Sesacala because Śeṣa himself lies  
 403  
 ther in the form of a mountain. The same mountain is  
 called Añjanādri as Añjana practised severe austerities  
 404  
 on this mountain in order to get a son. Brahmanḍapurāṇa  
 gives a myth in much details in connection with this  
 405  
 name Añjanādri.

403.Cf. शेषाकारं दृश्यं शेषेन सर्वदेहीनाम् ।  
 दिव्याकारं महापुण्यं पश्यतां तीर्थयात्रकाः ॥  
 शेषाकारे च मदेष्टे नित्यं यत्र वसन्ति ॥ Varāṇa pt.1.34.18.  
 इति शेषेण संप्रोक्तः . . . . . ॥

नात्रायणांशं संभूतः शेषो हि श्रीब्रह्मपुराणे ॥  
 Śrībrahmapurāṇa 2.7.

Brahmāṇ da. 2.41.

404. यस्मात्पुत्रमस्तूतास्तु जगुस्तस्यादिभिरिति शेषः ।  
 अञ्जनादिः . . . . . ॥

Varāṇa pt.1.36.29:

405. Cf.Tirtha 4.51 to 5.67. (Veṅkatesvaramāhātmya p.  
 325-334). According to SKD. Brahma gave her boon  
 (pt.IV.1.64,65) :

अञ्जने त्वं हि शेषाद्रौ तपः तप्या सुदारुणात् ।  
 पुत्रास्तु तवाप्तियस्मात्पुत्रीकृतये हिताय वै ॥  
 त्रिभिर्भुजैश्च शैलेऽयमञ्जने ! तस्मात्तत्त्वम् ।  
 'अञ्जनचिह्नं' इत्येतन्नात्र कादयि विचारण ॥

It is known as Venkaṭāḍri on account of power of sanctity to destroy all the sins of a devotee or a complexion of nector and aisvarya. Episode of Mādhava is said to be behind naming this mountain Venkaṭācala. At the end of the myth the etymology is also given. Another etymology is also found in Varāhapurāṇa and Vāmanapurāṇa.

The sanctity of this mountain tempts sages and devotees to take birth as serpent, mountain - hill, bird, tiger, deer, stone, creeper, cave or even strimulet (v.192). The same idea corresponds with that of Varāhapurāṇa, Vamanapurāṇa and Brahmāṇḍapurāṇa.

406. अनेन पापजातं वै यस्माद्गुह्यं द्विजन्मनः ।  
'वे' कर-यत्न 'इत्यस्य प्रसिद्धिं श्रुत्वा वतिला ॥

Brahmāṇḍa(Tīrtha

407. सर्वपापानि 'वे' 'गुह्यः' कर-यत्न उच्यते ।  
सर्वपापमहो यस्मात् 'वे' कर-यत्न 'इत्यस्य ॥

Ibid 6.43.

408. 'वे'कारोऽमृतजीवितं कर-यत्न उच्यते ।  
अमृतैश्वर्यसंघातत्वात् 'वे' कर-यत्निरिति स्मृतः ॥

Varāha pt.1.36.31; Vmn 24.107.

409. जन्तूनां प्ररणं येषां स्थितिर्वैऽस्मिन् प्रदीधरे ।  
तेषां मुक्तिः कर-यत्न हि जगद्गुहा हि दुर्लभा ॥

Varāha pt.1.51.37.

तस्योपरि प्रदीधरे येषां गुणगुणलतायः ।  
ते हि स्थावररूपेण यस्मात् योऽपि पुरुषाः ॥  
(अष्टाध्याय. २-२५)

Vmn.42.30.

न हि तत्र गिरौ कर-यत्नः पश्यान्मृगोऽथवा ।  
प्राकृतो जायते येषः सर्वे तद्रूपिणस्तथा ॥

Here on this mountain God moves about for pleasure in the company of his consort Lakṣmī (v.194, pr.75, v.195, 206). This is maintained in the Vārāhapurāṇa. So even Śeṣa does not desire to go to Vaikuṇṭha, Viṣṇu's abode.

Episodes:

1. God Venkaṭeśa addressed some devotee 'father' and asked for some drops of water from him.
2. In order to help some devotee, he carried away clay, when a tank was under construction.
3. Lord Śrīnivāsa put on the garland of clay flowers on the crest-jewels.

All these three episodes are referred to (v.197).

The first episode seems to be connected with Tātācārya who was bringing water for god. Once god Śrīnivāsa asked some drops of water to test his devotion.

Second episode refers to Anantārya, a direct disciple of Rāmānuja and who was deputed for Tirupati in order to prepare a garden. God himself helped him by carrying clay, when tank was under sonstruction.

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410. Cf. (इव हि रत्नया रत्नार्थं श्रीउत्थवे च तत्र हि ।  
कलौ कुतः कु वीचित्रं दर्शयिष्यति केदेवः ।

411. वसाम्यहं सदेवात्र पादपूजे च मत्पतेः ।  
वैकुण्ठं वा न गच्छामि त्यक्त्वा विष्णुपदाम्बुजम् ॥  
यस्तत्पानन्दो भवेन्नित्यं पादसौन्दर्यदृष्टिनाम् ।  
वैकुण्ठे ईदृशानन्दः कैवल्येऽपि न विद्यते ॥

Both the episodes are based on legendary accounts and they are not found in Venkatesvaramāhātmya. Padārthacandrikā does not seem right in passing a remark that all three episodes occur in Venkatesvaramāhātmya . Of course third episode is available there. Above two accounts are provided by Śrī Anāṅgārācārya and his son-in-law of Kāñcīpuram.

Third episode refers to a myth of a potter named Bhīma of Kurva village. He used to worship the lord and to offer Tulasidāla or holy basil made of clay to an idol of clay or wood. God accepted them and put on the top of the golden flowers offered by king devotee Tondamān in order to deprive him of his pride of being ardent devotee of Lord Venkatesvara.<sup>412</sup>

412. Vide Vārāhapurāṇa(Pt-II) 10.81-102; Bhaviṣyottara-purāṇa 14.191-238. In the first there is no mentioning of Tulasidāla offered on feet, but in second one it is already mentioned:

सौवर्णरत्नखचिततुलसीकुसुमावलम्बितम् ।  
दयशी मृण्मयीभ्यैव सुलभां हरिपादयोः ॥  
मल्लिकार्जुनकवचः स्तम्भित्त्रिलोकाभिधानिधायकः । (v.193)  
तेषां मध्ये दण्डितोऽस्ति कुलालो भीमनायकः ॥  
अगौवोगरदिष्ठागो राजवृत्तः । योजन दूरतः । (v.198)  
सं कुलालोऽस्ति भक्त्यैव भक्तिकाविलम्बितः ॥ (v.199)  
यस्मिन्निधाय तं श्रेष्ठः प्रत्यहं पूजयत्यसौ । (v.200)  
स्नात्वा निधायदात्मनो मृण्मयीसुलसीसुमे । (v.200)  
तद्भक्त्या परितुष्टो न तस्य भक्तिरित्येतत्तथा ॥  
यदुक्तं तु त्वया पूर्वं लकोऽहं भक्तिमानिति । (v.201)  
तद्वत्स्वदहङ्कारमहोच्छ्वायविजृम्भितम् ॥

(v.203)

Episode of Drdhamati sūdra contains preparing of garden and tanks. But there is no mentioning of god asking for some drops of water and helping his devotee in carrying away clay. So among all these three episodes only one is available in Venkates'varamāhātmya.

Donation of wealth:

Kṛṣṇa of Bhāgavata offered all wealth to his old classmate, friend and devotee. Like Kṛṣṇa Venkates'vara also donated all wealth to his devotee (v.199). Here Venkate'adhvarin does not refer to a myth or a name of any devotee. But from Venkates'varamāhātmya episode of a poor brahmin devotee Bhadramati can be cited as an instance of this from SKD.

According to it Bhadramati, husband of six wives and father of two hundred children, being poor desired to visit Venkate'agiri and to donate land thereon. According to the advice of his wife Kāminī he approached a well to do brahmin from whom he earned five hands land in donation. He gave it in alms to some brahmin devotee of Viṣṇu on the bank of Pāpanā'sanatīrtha. As a result Lord Venkates'vara himself revealed before him and gave him all wealth for present life and salvation for here  
413  
after.

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413. Venkates'varamāhātmya : SKD. (pt.1) 10.5,6,53,54,68  
83.

Miracle acts of Śrīnivāsa:

By the grace of god Veṅkaṭeśvara a dumb starts to recite a verse. A deaf hears it. A handless begins to take down it due to full faith in Veṅkaṭeśvara. A blind looks at it with wonder. A crippled one climbs up the mountain and a barren woman comes slowly on account of holding up a child (v.204). In Veṅkaṭeśvaramāhātmya Vārāhapurāṇa, Brahmāṇḍapurāṇa and Ādityapurāṇa ascribe such miracle power to Veṅkaṭeśvara without mentioning the names of the devotees. King Daśaratha is also said to have practised severe penance there to get son.

414. Cf. वेङ्कटेश्वरं परं भक्तिं पश्यन् गच्छति चेदिगरीम् ॥ ३०  
पङ्कजं धाम (व्यख्यातं, अच्युतः पञ्चकोटयः।  
मूको वाचस्पतिः, दूरगामी तु बधिरो भवेत् ॥ ३१  
वन्धा तु बहु पुत्रा च, तिष्ठतिः सुधनो भवेत्  
व्रतार्थं भक्तिप्राप्तये भवेद् धुपम् ॥ ३२  
यं यं कार्यं शत्रुद्विष्यन् स्नात्यस्त्रिंशन् सुशोभयेत् ॥ २०  
तं तं कामप्रयाजोति नात्र कार्यं विचारणा।  
काणः श्वञ्जः कुराः कुल्या मूको बधिर (व्ययः) ॥ २३  
अनपत्यो दुरिषो वा कुक्षीया व्याधिपीडितः।

काणान्धजः पुत्रमूकानामन्धोऽपि (Vārāhapurāṇa 50.20-22)  
ब्रह्मचर्यादिरव्यादिदातृणां सम्यग्ः सदा ॥

पङ्कजो जयना आनन्द, काणा (Vārāhapurāṇa 51.34)  
बधिरुः वाग्विग्नो मूको जनास्तस्मिन् महोत्सवे ॥

जात्यन्धानाश्च चक्षुःश्रि दक्षि (Brahmāṇḍapurāṇa 9.41)  
श्रीगणेश बधिराणाञ्च त्यक्तकर्मदायिणा तथा ॥ ३१  
अनेउमूकं वाच्यं करोत्यध्ययनान्वितम्।  
मन्दबुद्धिं प्राप्ततमं साङ्ख्ययोगसमाधिगम् ॥ ३२

(P.T.O.)

Vijayarāghava at Grdhrapatiksetra:

A belief regarding the mystical power of Vijayarāghava is noted by the poet in the description of Vijayarāghava. According to the legend referred to a barren woman who desires to have a son comes there and sows the froasted mudga or green gram (usually froasted corn does not grow). By the grace and miracle power of the Lord Vijayarāghava grow up and a barren woman begets a child (pr.148,v.348).

This legendary account does contain any authenticity of the purāṇas. So this is a local legendary account woven around in order to proclaim an importance of the place and miraculous power of a deity.

Vikṣāranya:

Vikṣāranya where a temple dedicated to Vīrarāghava is situated is known as Kuśasthalaksetra which revealed its sanctity on account of severe austerities practised by sage Śālihotra (v.219).

God Vīrarāghava like Venkaṭeśvara at Tirupati is famous for bestowing intelligence, mental peace, long life, wealth, fame and salvation upon a devotee as a reward of wealth taken off from him (pr.88).

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अकरञ्च करो दायो करोषि तव पूजकम् ।  
अपदञ्च पदो दायो लप्स्यसि पुत्रेणाश्रितम् ॥ ३३  
अथ दुर्बलं भवेद्भक्तं तत्तत्तथा हरिश्चरि । ॥ ३४

(Ādityapurāṇa 2.91-94).

415. Vārāhapurāṇa 44.33.

Myth attatches this Kuśakṣetra with Mahārṣi Śāliho-  
tra who performed austerities in Puṇyavratāloka and God  
Vīrarāghava was manifested before him in the guise of a  
brahmin guest.

Here we may find the reflection of the legendary  
account of Lakṣmī who was born as a daughter of Dharma-  
sena of Vikṣāraṇya and her marriage with Vīrarāghava,  
Pradyumna's penance to have a son, Śaṅkara's getting  
rid of Brahmahatyā etc. in mentioning the tank named  
Hṛt-tāpa-nāśinī (v.219). Lakṣmī was later on known as  
Kanakavallī or Vasu<sup>416</sup>matī. The poet refers to the name Ka-  
nakavallī (v.221).

#### Yadugiri or Melukote:

The topography and identification of the place  
are given in the chapter on Historical and Geographi-  
cal data! So it is not necessary to repeat here.

As a vaiṣṇavite poet Venkaṭādhvarin could not  
leave his pen without taking notice of a strong belief  
among the vaiṣṇavites that marking with white clay (Śve-  
tamṛttikā) brought by Garuḍa from Śvetadvīpa destroys  
mental sins of a devotee (v.173). Similarly bath in a  
holy tank is also believed to destroy the sins (v.174).

Sanctity of Śvetamṛttikā is dignified by a legend  
woven around Rāmānujacārya who dwelt there for sixteen

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416. Vide Tīrthāṅka pp.78.



years and restored up this holy place. As legend runs, it is said that Tirumaṇa or Svetaṁṛttikā for holy mark was exhausted during his stay at Tonḍa or Bhaktapurī. God Nārāyaṇa himself created huge Tirumaṇa in ant-hill in the midst of Tulasīvana for him from where Rāmānujā-<sup>417</sup>cārya found an idol of Lord Viṣṇu. The poet has referred to the anxiety of Rāmānuja for white clay (v.173).

The poet does not refer to any mythical or legendary account of Campakāraṇya, Devanāyaka, Kurukānagara, Sārṅgapāṇi of Kumbhaghṇam and holy river Tāmraparṇī. Kurukānagari is a native place of Sāthakopamuni.

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417. Kalyāṇa Tīrthāṅka pp.327.