

CHAPTER V

RELIGION AND PHILOSOPHY
=====(Religious Systems)INTRODUCTORY :

"Religion in its widest sense includes on the one hand the conception which men entertain of the dévine or supernatural powers and on the other that sense of dependence of human welfare on these powers which finds its expression in various forms of worship."¹ India is a land of religions wherein freedom of speculation prevailed resulting in the birth of various faiths and doctrines some of which have survived with changes upto modern times.

1. Macdonell A.A., Vedic Mythology, p.1.

I. VAISNAVISM

Introductory :

Vaiṣṇavism or Viṣṇuism, as the name implies, centres its activity around the worship of Viṣṇu under this direct name or under his various appellations and forms.

It is a matter of common knowledge that Viṣṇu "though a deity of capital importance in the mythology of the Brāhmanas, occupies but a subordinate position in the RV."² In the later Saṃhitās and Brāhmanas, he assumes importance and prominence.³ In the Epic 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 Mbh, the divinity of Vāsudeva-Kṛṣṇa is questioned. In the Purāṇic times, however, the cult of Vāsudeva ceased to be militant - and the three different streams of religious thought - viz. one flowing from the Vedic Viṣṇu, the second

2. Macdonell A.A., op.cit., p. 37.

3. Keith A.B., The Religion and Philosophy of the Veda and Upanishads, HOS. Vol. 31, p.110.

from the cosmic and philosophic god Nārāyaṇa and the third from the historical god Vāsudeva - mingled together to form the later Vaiṣṇavism.⁴

Etymology :

As regards the etymology of the word 'Viṣṇu',⁵ there has been a lot of controversy and speculation. The MP derives the word from vi + √sta (m) bh, to check, to support or from √viś⁶ to enter. This expression 'viṣṭabhya tiṣṭhase' (248.40) finds a prototype in

4. Bhandarkar R.G., Vaiṣṇavism, Saivism and Minor Religious Systems (BORI, Ed. 1928), pp.47-49. In his opinion, the Vāsudeva-Kṛṣṇa cult is contemporaneous with the rise of Buddhism and Jainism, ibid. p.13. For Vaiṣṇavism and Vāsudeva vide Raychaudhuri H.C., Materials for the Study of the Early History of the Vaiṣṇava Sect, pp.10 ff. For a succinct account of the origin and growth of Vaiṣṇavism, vide Majumdar R.C. and Pusalkar A.D.(Ed), The Age of Imperial Unity, pp. 431 ff.

5. For different ways of etymologising, the word, vide Gonda J., Aspects of Early Viṣṇuism, p.4, fn.11 and pp. 55, 65.

6. Viṣṭabdhāṃ yat tvayā sarvaṃ jagat-sthāvara-jaṅgamam/
Jagadvīṣṭambhañāc caiva Viṣṇur eveti eveti Kīrtiyase/
viṣṭabhyā tiṣṭhaseṇityaṃ trailokyam sacarācaram//
*yakṣa-gandharva-nagaram sumahad-bhūtapaṇṇagam/
vyāptam tvayaiva viśatā trailokyam sacarācaram//
tasmād Viṣṇur iti proktaḥ svayaṃ ēva Svayambhūṃ |
MP 248.39-42^{ab}

*(The St.41 is missing in na). Cf. prabhavād api tad vyāptyā Viṣṇutvam āgamat punah/ MP 2.30.

the R̥gvedic expression 'vi āstabhnā ródasī Viṣṇo'.⁷

The Nirukta also derives it from √viś to enter or vi + √as⁸ to reach, attain, fill, penetrate. Thus it is clear that the MP emphasises the pervading character of the god.

Description etc. :

As in the Epic Viṣṇu in the MP (244.41; 172.5; 154.352) is the son of Aditi and Kāśyapa and has one thousand names with which Purūravas is said to have pleased Madhusūdāna (119.39). These thousand names are not enumerated in the MP, but, ~~lent~~ the Mbh (13.149) mentions them.^{10.}

Out of the various names and attributes of Viṣṇu, a few may be mentioned here, e.g. Vāsudeva (1.26; 69.17; 93.51 etc.), Nārāyaṇa (21.11; 23.17; 70.21 etc.), Janārdana (21.12), Hṛṣīkeśa (1.27), Hari (16.45), Govinda (45.5, 10), Dāmodara (54.11), Murāri (54.31), Puṇḍarīkākṣa (69.32), Madhusūdāna (57.7), Acyuta (150.241), Adhokṣaja (153.10), Vaikunṭha (153.14); Padmanābha (170.23), Pradhāna Puruṣa (171.65), Pradhānātmā (172.7),

7. RV. 7.99.3; Gonda J., op.cit., p.72.

8. Viṣṇur viśater vā vyaśnoter vā/ Nirukta 12.18.

9. Hopkins E.W., Epic Mythology, p.202.

10. Gonda J., op.cit., p. 18.

Puruṣottama (183.96), Jagannātha, Keśava, Jagād-
dhāma, Lokaṇātha (1.27), Bhagavān (1.7), Yajñeśa
(246.24), Yajñamaya (161.29), Yajñapurusa^{(244.23), Prajāpati} (244.27)
etc. The epithet 'Yajñeśa' of Viṣṇu reminds one of
Viṣṇu's association with sacrifice.¹¹ The TS 2.5.
5.2 actually says 'yajño vai Viṣṇuh'. Many of the
epithets occur in the epics.¹² Some of his epithets
are philosophic in nature, e.g. Sarvātman (99.9), akalmaṣa
(24.26) etc. He has dishonourable attributes like
'nirghrṇa' and 'strībāla¹³ nirapatrapa' (178.8).

The usual weapons of Viṣṇu are gadā (1.10),
cakrā (20.38, 258.57), śārṅga (22.41) and śaṅkha
(93.65). He is described as 'śaṅkha-cakra-gadā-
siḍhara' (54.13) or as 'śaṅkha-cakrāsi-gadājalaja-
pāṇih' (99.9). In the Epics, Viṣṇu gets the same
epithet from the usual arms.¹³ The conch is des-
cribed as the most auspicious of all auspicious
objects (93.65). He is described as 'pītavāsas',
having yellow garments (136.58). The yellow clothes
are dear to Viṣṇu and are, therefore, recommended
for gift (93.68). The discus is described as

11. Vide for particulars Gonda J., op.cit, pp.77 ff.

12. Hopkins E.W., op. cit., pp. 202 ff.

13. Hopkins E.W., op.cit., p 206.

Vajranābha (178.39 ff) which is translated by Gonda as "in the navel (centre) of which is the 'lightning-bolt' ", and he remarks that "in view of the importance of the vajra - and the nābhi - concepts in ancient Indian religious thought this term would, then, be highly significant: the navel (place of origin, birth-place) or place of contact with life and higher powers contains the vajra - the bolt instrumental in fertilizing and in promoting life."¹⁴ He is said to be garuḍadhvaja (150.211) and śrī-vatsadhārin (178.28). The kaustubha gem which came out of the sea is said to grace the chest of Viṣṇu¹⁵ (250.4). The complexion of Viṣṇu is likened to that of an Atasī flower (266.35). Elsewhere he is said to be white in complexion in the Kṛta age, campaka-like in the Tretā age, red in the Dvāpara age and dark in the Kali age (248.29). He has four hands (285.4).

Functions etc. :

Viṣṇu is associated with the act of creation of the animate and inanimate objects (1.7) and so

14. Gonda J., op.cit., p. 98.

15. For an illuminating discussion of emblems and weapons, vide Gonda J., op.cit., pp. 96 ff.

this *sr̥ṣṭi* (creation) is said to be *Vaiṣṇavī* i.e. belonging to *Viṣṇu* (164.2). He is said to have created *Brahmā* (172.7). In 60.2 ff., it is said that on the event of the burning of the different words - *Bhū*, *Bhuva* etc. - the fortune (*सौभाग्य*) of the creatures took up its abode in the chest of *Viṣṇu* and then there was a competition between *Brahmā* and *Kṛṣṇa* for the creation of the world. Over and above this creative function, he is also associated with the destructive one - and this is clear from his epithet - *saṃhāra-kārin* (249.38) - and actually he is noted to absorb the universe in him at the time of the universal destruction (cf. ch. 166). Elsewhere he is said to be the source, sustenance and the place of absorption of every thing (244.25). Thus in him he combines the triple functions of creation, sustenance and destruction.

He is credited with the promulgation of the sixteen *maḥādānas* (273.3,5) and also the *Sādhārana śrāddha* (17.1). It is enjoined that the performer of a *śrāddha* should feed the Brahmins after remembering *Nārāyaṇa Hari* (16.45). This suggests his association with the worship of the dead.

He is also the object of worship in many vratas, dānas etc. e.g. the Nakṣatra-puruṣa-vrata (ch.54) is said to be in honour of Nārāyaṇa (54.7) etc. He would appear in a dream to portend some events e.g. he is said to have given a vision to Brahmadatta to inform him that one old Brahmin would come to his court to beg for alms (20.25 ff.). The prayer and worship of Vāsudeva is said to remove the evil effects of ominous dreams (242.16). The worship of Keśava is recommended if a king dreams an evil thing at the time of starting on an expedition (243.13).

Viṣṇu is said to have expounded the Karmayoga, the Sāṃkhya and also explained in detail what is Dharma and Adharma (52.1 ff.).

In the wars between the Devas and Asuras, (cf. chs. 152 etc.), he took an active interest and acted as a valliant warrior. He would be gracious to the fallen hero (cf. 150.242). His tactful and advising nature is seen in his active role in the wars between the Devas and Asuras (cf. e.g. 153.149). In every age he is said to ^{be} the annihilator of the Daityas (153.8). This reminds one of Indra's wars with demons in the Vedas.

Viṣṇu in relation with other gods :

When Śiva was oppressed by the new Andhakas, he went to Vāsudeva for refuge and succour (179.34 ff). When the mātrkāś created by him did not give up the awful idea of devouring the triple worlds at his injunction, but on the contrary started the destructive work of devouring, he invoked Nṛsiṃha to help him in this dreadful event (179.44) and sang a hymn in Nṛsiṃha's honour (179.55 ff).

Śiva had to seek the refuge of Viṣṇu for absolving himself from the heinous sin which he had committed by lopping of the fifth head of Brahmā (183.86 ff).

Such pieces of evidence may be taken to suggest the superiority of Viṣṇu over Śiva.

It is also significant to note that Indra cannot undo or do otherwise what is ordained or done by Viṣṇu (274.14). In the MP 47.97 ff, it is said that Indra entered the body of Viṣṇu for protection when Śukra's mother paralysed him and made a firm determination to destroy him. This points to the supreme position of Viṣṇu which he had acquired in the Purāṇic period by ousting Indra in the background

from the leading position which he (Indra) enjoyed in the Vedic period.

16
Viṣṇu's Vedic solar aspect finds an echo in a reference that Viṣṇu was the lord of Ravis (suns) (8.4).

In the MP, Viṣṇu is identified with Cupid. It is said "there is no difference between Kāma and Viṣṇu" (70.52) and Viṣṇu is worshipped with the names of Kāma in the Anāṅgadānavrata (70.34 ff).
(10.32.2)
The BhP describes Viṣṇu as 'sākṣānmanmathmanmathaḥ'. In the Viṣṇuvrata (ch.99) he is worshipped with the recitation of "Kandarpāya namaḥ" (99.7). In the Madanadvādasīvrata (ch.7), he is worshipped with the names of Cupid (7.15,20,25). In the Nakṣatra-Puruṣavrata, while worshipping the penis, one has to say, "Namaḥ Pañcaśarāya" (54.10). Vallabhācārya also says, "Kāmākhyam sukham utkr̥ṣṭam Kṛṣṇo bhunkte¹⁷ na cāparaḥ". In this connection Viṣṇu's names Madhu and Mādhava and the Vedic word Śipivīṣṭa may¹⁸ be recalled here. Sāmba, is said to be the god of

16. Vide Macdonell A.A., op.cit. p.39; For Viṣṇu and the Sun, vide Gonda J. op.cit. pp.25 ff.

17. Subodhini on Bhāgavata X.33 (Introductory).

18. Vide Dandekar R.N., Viṣṇu in the Veda, Festschrift Prof. P.V. Kane, pp. 108-109.

love incarnate (70.5). This is a "fine instance of incorporation of a divine figure with the complex of Viṣṇu mythology"¹⁹. Brahmadaṭṭa was born by the grace of Viṣṇu. This may be linked with Viṣṇu's fertility-aspect, following Gonda.²⁰ The Mohinī form of Viṣṇu (251.7-8) is also associated by Gonda²¹ with the above aspect of Viṣṇu. All these references²² may point to his fertility-aspect.

Consort and Abode :

His consort is Lakṣmī (23-24) who had once been mad after Soma and had even deserted Viṣṇu (23,24 ff). He is also called Śrīpati, Śrīkānta (71.6) and the ocean is the birth-place of Śrī (250.3). The epithet 'śrīpati' also occurs in the Mbh (13,149).²³ He is said to reside in Vaikuṇṭha (60.2); but at the time of the universal cataclysm, he sleeps on the ocean, after having drunk up the ocean and having assumed his paurāṇa rūpa. (166.19 ff). And when he is in deep slumber all is merged, and the world sleeps not when he is awake²⁴ (290.22).

19. Gonda J., op.cit., p.17.

20. Gonda J., op.cit., p.20.

21. Gonda J., op.cit., pp.20-21.

22. For details about this vide Gonda J., op.cit., pp. 11 ff.

23. Gonda J., op.cit., p. 229.

24. For Viṣṇu's Sleep vide also Gonda J.,^{op.cit.} pp.89 ff.

It is recommended that a golden image of Viṣṇu with Lakṣmī be given to a Brahmin at the close of the Naksatrapuruṣavrata (54.24).

Vāsudeva - Nārāyaṇa :

It is already noted above that Vāsudeva and Nārāyaṇa are also Viṣṇu's names. From Patañjali's comment on Pāṇini 4.3.98, it is clear that the worship of Vāsudeva is as old as Pāṇini.²⁵ Nārāyaṇa being evolved as the Supreme Being in the later Brahmanic period was older than Vāsudeva and in the epic times when the worship of the latter arose, Vāsudeva was identified with Nārāyaṇa.²⁶

According to the MP (248.42-43), the word Nārāyaṇa is made of two components viz. nārā, water and ayana, resting place, thus it means "the resting place of the waters."²⁷ Vāsudeva is so-called because ^{Brahmā and others reside in him at times of usage or because} he dwells in all creatures (248.45-46).

Elsewhere it is stated that this universe-moving and non-moving - existed in the shape of darkness unperceived, destitute of distinctive marks, and was

25. Bhandarkar R.G., op.cit. p.4, Cf. Agrawala V.S., India As Known to Pāṇini, pp. 359-360.

26. Bhandarkar R.G., op.cit., p. 45.

27. Cf. MS. 1.10; Bhandarkar R.G., op.cit. pp.42-43.

unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep. Then the divine Self-existent (Svayambhū), indiscernible, higher than the manifest, greater and eternal, appeared removing the darkness - and bringing to light all this. He is known as Nārāyaṇa. Desiring to produce the diverse type of the universe, he created first the waters and placed his semen in it. That seed became a golden egg in brilliancy equal to the sun. He entered into it and was born as the Āditya, because he was the first and as Brahmā²⁸ because of reciting the prayers (brahman).²⁸ This²⁹ account agrees with that of the MS and other Purāṇas. Elsewhere in the MP (168.15 ff; 169.1 ff), Brahmadeva is said to be born from the navel-lotus of Nārāyaṇa.³⁰ The Mbh has also this tradition.

In the MP, Nārāyaṇa also appears as the Supreme Soul or the universal soul, as the teacher and the lord of the whole universe, as the highest truth, the highest place and the highest sacrifice, and as

28. MP 3.25 ff; Cf. MS 1.5 ff.

29. Bhandarkar R.G., op.cit., p. 43.

30. Bhandarkar, R.G., op.cit., p. 43.

the creator, transformer and the destroyer par excellence and as self-existent (69.17; 247.35 ff). The concept of Nārāyaṇa as the supreme soul and pervading all things is traceable to the RV.^{31.}

Mythologically he is represented as lying on the body of a huge serpent. In the MP, there is a graphic picture of Lord Viṣṇu lying on the serpent-couch in the palace situated in the lotus-lake built by the sage Atri. He is described as lying on the hoods of the serpent, adorned with all ornaments, with legs contracted with his knee and his other leg resting on the serpent and on the lap of Lakṣmī. His hand resting on the hood of the serpent was decked with the bracelet and the palm of his hand was resting under the head and the other hand was extended. The third hand decked with the gems lay on the contracted leg and on the hand on the navel-region. In the fourth hand was the flower of the Kalpavṛkṣa reaching upto the nose. Lakṣmī shampooed his legs. He had put on the garland of the flowers of the Kalpavṛkṣa. His diadem was made of the Śantāna flowers. And the

31. RV 10.82.6; Bhandarkar R.G., op.cit., p.44; For the details of identification of Vāsudeva with Nārāyaṇa, vide, Bhandarkar R.G. ibid, pp. 42 ff.

celestial unguents were applied to him (119.28 ff),

Elsewhere again it is described that he enjoys his yoga-nidrā on the serpent-couch and his legs are shampooed by Lakṣmī and that the complexion of his body is like that of the autumnal blue lotus and that there is the Kausthubha gem on his chest (150.211 ff; 172.21 ff; 249.32 ff).

This lying of Viṣṇu on the serpent-couch reminds one of his connection with the primeval waters.

In the MP there is a fine description of the state of things at the time of the dissolution of the universe, when there was water everywhere and Haṃsa Nārāyaṇa was lying on it. Mārkaṇḍeya, who was roaming in the belly of Nārāyaṇa and was visiting the various places, chanced to come out from his mouth and was astonished to see the great person outside and the water everywhere. In due course of time he, again, entered the belly and was stuck with wonder and again he happened to come out from his mouth when he saw a boy lying on the branch of a Nyagrodha tree (Ficus Indica). The Lord called him out by his name at which he was amazed and asked him

who he was to dare call him out by his name. The Lord told him that he was Hṛṣīkeśa and āy^uspradātā paurāṇah and that his father Angiras had worshipped him with a view to having a son (167.42-43); and then follows the speech of the Lord wherein he identifies himself with the different objects of the World. (ch. 167). This chapter is narrated by the Lord Matsya. This episode also occurs in the Mbh (cr.Ed., 3.186.7 ff; 3.187 ff). The burden of this episode in the Mbh is to show the identity between Nārāyaṇa and Vāsudeva as pointed out by Dr. R.G. Bhandarkar.³² The purpose of this chapter seems to be to suggest the identity of Nārāyaṇa with Bhagavān Puruṣottama (cf. 167.5, 36) and with other objects, and also to sing the greatness of Nārāyaṇa.

Besides this Nārāyaṇa, the creator of all, there is a tradition about another who was always associated with Nara. In the MP, Viṣṇu is described as Narāgraḥ (61.24) and as the son of Dharma he practised much penance on the Gandhamādana mountain and Indra, being frightened at this, sent Mādhava and Anāṅga in company of the bevy of nymphs to disturb the penance of Viṣṇu but all was in vain, and on the contrary, Viṣṇu created from his thigh a paragon of beauty who came

³² Bhandarkar R.G., op.cit., p. 45

to be known in the world as Urvāśī.³³ In the episode of the churning of the ocean, Viṣṇu with Nara is said to have deprived the Dānavas of the nectar (251.10). Afterwards when the battle broke out, Nara and Nārāyaṇa who are described as gods are said to have come on the scene and Nara had a divine bow in his hand (251.24-25). Here the expression, 'nara-nārāyaṇau devau', is very significant as it suggests their companionship and promotion to the status of divinities. In the MP 1.2, the obeisance is offered to Nara and Nārāyaṇa along with Sarasvatī. Dr. R.G. Bhandarkar remarks that "these gods must have been very famous when the Mahābhārata was composed, since in the opening stanza of each book, obeisance is made to these two gods".³⁴ He points out that "this companionship seems to be traceable to the Upaniṣadic idea of two birds dwelling in a tree, friends and associates of each other. That one of these, who is called the Lord and the onlooker, is in the present tradition Nārāyaṇa, and the other, who is engaged in eating the fruit of the tree is Nara."³⁵

33. MP. 61.21 ff; Cf. Vikramorvaśīyam I.8.

34. Bhandarkar R.G., op.cit., p. 46.

35. Bhandarkar R.G., op.cit., p. 45. The Upaniṣadic passage referred to is the SU 4.6-7.

In the Nara-Nārāyaṇa concept Gonda sees "a counter-³⁶part of mythical alliance between Indra and Viṣṇu".

Nārāyaṇa is described as parama-dhātā, parama-guru, parama-deva (161.31), haṁsa (167.1, 66,67), yogī (166.1,20), yogārūḍha (285.4) etc. Vāsudeva is described as viśvātmā, jagad-guru (69.17) etc. He appears as the narrator of the Bhīmadvādaśīvrata (Ch.69). In the Rohiṁcandraśayanavrata (Ch.57), Nārāyaṇa is to be worshipped with the Moon's name (57.3). The image of Vāsudeva is worshipped, for example, in the Nakṣatrapuruṣavrata in the Mūla-nakṣatra in the month of Caitra (54.8).

Vāsudeva-Kṛṣṇa :

The problem of the origin of Vāsudeva-Kṛṣṇa³⁷ is a much vexed and debated one. In the MP, it is curious to note that Kṛṣṇa is not included in the list of incarnations despite the fact that the enumeration of the different incarnations occurs

36. Gonda J., op.cit., p.161.

37. For this vide e.g., Bhandarkar R.G., op.cit., pp. 42 ff; Agrāwala V.S., India as known to Pāṇini, pp.359-360; Raychaudhuri H.C., op.cit., pp.62 ff; Gonda J., op.cit., p.154, and for a Select bibliography, ibid p.154, fn.1, Pusalkar A.D., Studies in the Epics and Purāṇas, p.49, fn. 1.

in the account of the Vṛṣṇi dynasty; but elsewhere he (Vāsudeva who is said to be Kṛṣṇa in 245.33; 246.8) is said to have descended (avatīrṇa) in past (245.20; 246.4). In many places Viṣṇu is spoken of as Vāsudeva, Nārāyaṇa or Kṛṣṇa which suggests their identity with one another.

Kṛṣṇa was born by the merit of penance on the first amāvāsyā of the rainy season as the seventh son of Devakī and Vāsudeva (46.14; 47.2); who are described as Kasyapa and Aditi (47.9). When he was born, he showed his divine form to Vasudeva which he withdrew at the request of the latter. As Kamsa had killed his sons (46.13), he was shifted to Nanda's house for protection and Nanda and Yaśodā are said to have brought him up in his boyhood (47.2 ff). He belonged to the Vṛṣṇi family (cf. 44.15) and the Yadu family (246.90). He is said to be the best of the Vṛṣṇis and Andhakas (47.33). He is described as the would-be benefactor of the Yādavas and the destroyer of Kamsa (47.6; 69.8) and to reside in Dvārāvātī which is known as Kuśasthalī at present, says the MP (69.8-9). He is the younger brother of Balarāma and also acted as the charioteer of Arjuna (246.90, missing in gha & ṇa).

The purpose of his descent (avatīrṇa) with the mortal frame is the re-establishment of the Dharma and the annihilation of the demons when the Dharma had declined.³⁸ With his yogamāyā he deluded all the creatures (47.11-12).

The MP (47.13 ff; 45.2; 46.26) also gives the information about his consorts and his sons. He had sixteen thousand wives (70.2). The MP does not speak of the romance of Kṛṣṇa and Rādhā - it is interesting to note that Rādhā is not mentioned in the Bhāgavata - but the latter is mentioned as one of the forms of the goddess worshipped at Vṛndāvana (13.38). The MP also takes notice of the episode of the Syamantaka gem. Kṛṣṇa obtained this most coveted gem from Jāmbavat who had got it from Prasena and gave it to Satrājita in the assembly of the Sātvatas (45.4 ff). This suggests Kṛṣṇa's association with Sātvatas. In the Mbh (Cr. Ed. 2110-12) Vāsudeva is

38. The benevolent aspect of Viṣṇu as a deliverer of mankind in distress and a great helper of other gods against Asuras has led to the identification of Kṛṣṇa with Viṣṇu, says Ray Chaudhūrī (Materials for the Study of the Early History of Vaiṣṇava Sect, p.108) and Gonda also remarks that the view is right (op.cit., p. 159).

called Sātvata,³⁹ and Patañjali's comments on Pāṇini 4.1.114 and Kāśikākāra's comments on Pāṇini 6.2.34 make it clear that Vāsudeva was one of the members of the Vṛṣṇi race.⁴⁰ According to the BG 10.37, Vāsudeva also belongs to the Vṛṣṇis. The accounts of the Bhāgavata School also testify that the worshipful Vāsudeva belonged to the Vṛṣṇi race.⁴¹ The name Kṛṣṇa as the son of Devakī occurs as early as the ChU 3.17.

The MP 201.35 mentions the Kārṣṇāyana gotra of the Pārāsara division and this which has a Buddhistic equivalent in Kanhāyana has been taken as one of the pieces of evidence by Dr. R.G. Bhandarkar⁴² to explain why Vāsudeva is called Kṛṣṇa.

Kṛṣṇa is described as devaśa, deva, mahādeva and prajāpati (47.1).

In the MP, there are many traces where the divinity of the god is accepted. The glory of

39. Bhandarkar R.G., op.cit. p.11.

40. Bhandarkar R.G., op.cit. p. 12.

41. Bhandarkar R.G., op.cit. p. 5.

42. Bhandarkar R.G., op.cit. pp. 14,16.

Kṛṣṇa is brought out when it is said that whosoever daily sings and hears the account of his birth will be liberated from all sins (46.29) or that whosoever knows the story of Kṛṣṇa is saved from scandal and is never insulted or suffers from a curse (45.34). One of the prayers to Kṛṣṇa runs, "Oh Kṛṣṇa, just as your bed is never bereft of Lakṣmī, so be my bed (never bereft of Lakṣmī) in each^{of} my birth" (54.26). Kṛṣṇa is also described as guruguroṃguruḥ (245.46), jagad-guru (245.46) etc.

Elsewhere it is said that by the power of Kṛṣṇa, the foetus of Aditi, even though cut into many pieces, survived the onslaught of Indra's Vajra (7.60). This may probably suggest the triumph of Kṛṣṇaism over Indraism.

Thus in the MP, there are two strata, one in which Kṛṣṇa appears as a hero and mortal being in the dynastic account and in other places, he appears as a god and receives worship.

Theory of Avatāra :

One of the interesting points of Vaiṣṇavism is the theory of Avatāra. There is no clear reference to the theory of Avatāra in the Veda, but the

germs of this theory are traceable to the thought which identifies one god with another and from this idea of identification, the transition to that of incarnation is easy.⁴³ The Mbh has not the systematic account of incarnations and therein it is still developing.⁴⁴ The MP evinces nearly a fullfledged Daśāvatāra theory and also puts forward different causes and motives to account for Viṣṇu's descent on this earth as follows:

Viṣṇu is said to take his birth partially (amśena) in various ages on this earth in different forms by his māyā (154.180-181) as the son of Aditi and Kaśyapa and hence is known as the younger brother of Indra (172.5; 154.352).

1. At the close of a period, Viṣṇu is said to take his birth to re-establish the Dharma when it has declined and when chaos reigns supreme and also to annihilate the Asuras in every age. (47.11,34,39,235,247). This motif and cause of Viṣṇu's descent on the earth viz. the re-establishment of Dharma and the destruction of

43. Bhandarkar R.G., op.cit., p. 58.

44. Hopkins E.W., op.cit., p. 210.

the wicked finds a parallel in the BG 4.7 ff.

2. The second motive for Viṣṇu's birth is merely sport. Kṛṣṇa, who is described as deva, mahādeva, deveśa and prajāpati, is said to be born amongst the mortals for pleasure (vihāra)(47.1).
3. The third reason is Bhṛgu's curse. Bhṛgu, once, cursed Viṣṇu to be born seven times amongst the mortals for his highly dishonourable act of beheading his wife with his Sudarśana cakra, when she was about to burn Indra and Viṣṇu when the former had entered the latter's body. This happened when the gods attacked the Asuras who were unarmed and had solicited the refuge and protection of Śukra's mother.⁴⁵ The VP also refers to this incident of the curse and the consequential seven births of Viṣṇu on this earth.⁴⁶ The above analysis makes it clear that these incarnations, though occasioned by a curse, are intended for the repression of the unrighteousness, when it would be dominant and the

45. MP 47.105 ff. For a detailed summary of this episode vide Muir J., OST, Vol.IV, pp.151 ff.

46. Patil.D.R., op.cit., p. 64.

restoration of the righteousness.

Elsewhere it is stated that (bhūmer) bhārāvatarāṇa, the destruction of the demons and the welfare of the world are the causes of his incarnation (70.11; 246.89; (missing in gha & na); 248.28, 52). In the Mbh "the bhūmer bhārāvatarāṇam (a repeated phrase) is an application of descent in active meaning. It is applied to the Avatāra of the god to lower or remove the weight or burden of earth"⁴⁷. These remarks may be applied here to the phrase.

The terms used for 'descent' or 'birth' are prādurbhāva (47.32,238; 247.1) or any derivative of sam+√bhū (47.239,241), ava+√tṛ (193.86; 246.4) and √jan (154.180; 47.1, 8, 27) and the phrases of similar import.

The MP has different versions of the number of avatāras. The phrase 'daśāvatāra' actually occurs in MP 99.14. According to MP(285.6-7), 1. Matsya,

47. Hopkins E.W., op.cit., p. 210. According to Gonda, "the very idea underlying all avatāras is the selfsame antagonism between the great upholder of the cause of the good, and the evil power of destruction, starvation and death". (ibid. p. 162).

2. Kūrma, 3. Varāha, 4. Narasiṃha, 5. Vāmana, 6. (Paraśu) Rāma, 7. Rāma, 8. Kṛṣṇa, 9. Buddha and 10. Kalki, are the 10 incarnations, Whereas according to MP 54.15 ff, 1. Matsya, 2. Kūrma, 3. Varāha, 4. Narasiṃha, 5. Vāmana, 6. Bhārgava-nandana i.e. Paraśurāma, 7. Raghunandana i.e. Rāma, 8. Balarāma, 9. Buddha and 10. Kalki, are the 10 incarnations. According to 47.237 ff, 1. Nārāyaṇa, 2. Nṛsiṃha, 3. Vāmana, 4. Dattātreyā, 5. Māṇdhātā Cakravartī, 6. Jāmadagnya, 7. Dāśarathī Rāma, 8. Vedavyāsa, 9. Buddha and 10. Kalki, are the avatāras. Thus we see that the second list omits Kṛṣṇa and substitutes Balarāma, whereas the third list has Nārāyaṇa, Dattātreyā, Māṇdhātā Cakravartī and Veda-Vyāsa for the usual ones.

There is one more passage in the MP (47.41 ff) mentioning twelve wars between the gods and demons and also twelve incarnations, some of which appear to be those of Śiva and Indra. They are as follows:-

- | | |
|---------------|---|
| 1. Narasiṃha: | In this incarnation he killed Hiranyakaśipu. (47-46). |
|---------------|---|

2. Vāmana: Bali was tied by him in this incarnation, when he traversed the triple worlds (47.46).
3. Varāha: In this incarnation, the Lord killed Hirāṇyākṣa with his tusk in the duel and cleft the ocean into two parts (47.47).
4. Amṛtamanthana: On this occasion, Indra vanquished Prahlāda and so his son Virocana harboured enmity with him and was intent to kill him (47.48).
5. Tārakāmaya War: In this war, Indra killed Virocana who was maintaining belligerent attitude towards the gods as he could not bear their divinity (47.48-49).
6. Ādibaka War: The MP furnishes no information at 47.44. The Ch. 156.8 ff, says that Ādi was the brother of Baka and was killed by Śiva, as Ādi in the form of Umā tried to kill

Siva in the romantic moments⁴⁸
with him.

7. Tripura War: The MP furnishes no information at 47.44, but there are several chapters on the Tripura Episode in the MP (Chs.129 ff).
8. Andhaka War: In this war Śiva destroyed all the Asuras, Piśācas and Dānavas of the triple worlds and gods, human beings and the manes co-operated with each other to gain the common aim of the destruction of the Asuras (47-50). The Ch.179 describes the battle between Śiva and Andhaka.
9. Vr̥traghātaka: The MP gives no information about this at 47.44, but from the name it may be surmised that this was

48. The MP 156.8-31 missing in na. In the Mar+P(Ch.9) there is also the Ādibaka war which is between Vasiṣṭha and Viśvāmitra, who had assumed the form of an ādi and a baka, respectively.

a war between Indra and Vrtra,
the descriptions of which are met
with in the RV.

10. Dhātra: The MP purveys no information
about this. (47.45).
11. Hālāhala: In this war, Vrtra with many
demons was killed. In this war
also Indra with the help of
Viṣṇu killed many demons includ-
ing Vipraciti who had concealed
himself in a banner by some trick
(47.51-52).
12. Kolāhala: Indra and other gods killed many
demons including Śaṇḍa and
Amarka in this war (47.52-53).

There are the twelve wars between the gods and
demons (47.54). The VP (Ch.97) also gives twelve
incarnations some of which appear rather to be incarna-
tions of Śiva and Indra.
49

49. Bhandarkar R.G., op.cit., p. 59. In the VP, the
eighth is called Andhakāra, the ninth Dhvaja,
the tenth Vārta, the eleventh Hālāhala and the
twelfth Kolāhala.

The following information is available from the MP about the different incarnations of the aforementioned three versions:-

1. Matsya:: This incarnation of Viṣṇu is connected with the story of the deluge. In the days of Yore, Manu, the son of the Sun, practised austerities on the Malaya mountain. On being pleased with his penance Brahmā appeared before him and asked him to choose a boon. Manu, thereupon, asked to dower him with the power that he would be able to protect the stationary and non-stationary things at the time of the universal cataclysm. Then, once upon a time, when he was offering the ~~pitṛ~~-tarpaṇa, a fish fell in his hand. He gave it the refuge in different receptacles and finally placed it in the sea where it assumed an enormous size at which he was astounded and he concluded that it must be Vāsudeva Janārdana in the form of the fish. The Lord declared that the deluge was imminent and he should prepare the boat and keep the things ready as per his directions. Then, as per prognostication, there was a deluge and he sailed away in the boat which had a snake tucked to it as a rope and was towed by the horned fish-god. It was during this epoch-making

period that the Lord narrated the MP to Manu (Chs. 1 and 2).

Elsewhere it is described as 'deveśa-matsyarūpa (195.1), matsyarūpī janārdana' (146.3), (missing in ṇa) etc. The MP 1.2 (missing in gha, ṇa and ca) is in honour of the god Matsya.

2. Kūrma: In the story of the Churning of the Ocean, Viṣṇu in the form of the Kūrma is described as the support of the Mandara mountain in the stupendous task of churning the ocean by Brahmā (249.16). The Kūrma is described as the one-fourth portion of Viṣṇu (249.27). It, willingly, accepted this onerous task of acting as a substratum of the Mandara in this grand event (249.28).

3. Varāha: Varāha killed Hiranyākṣa on the mount Sumanas (122.16). Hiranyakāśipu in his wrathful appearance with his biting lips is compared to the pūrvaja-Varāha (163.60). At Vārāhatīrtha, Janārdana is worshipped in the Varāha form - and a person, who takes a bath there especially on the twelfth day, is said to go to the Viṣṇuloka and never to visit the infernal regions (193.73-74). Prahlāda offered his adorations to Viṣṇu who raised

up the earth with his tusk (245.26,73; 247.6). This is the Mahāvarāṇacarita of Kṛṣṇa, the performer of miraculous deeds (247.5).

The Earth could not bear the energy (शक्त) or the Lord, as she found it too much for her and this also did not escape the notice of the Lord and she sang a hymn in his honour (248.7 ff). She, further, stated that tortured as she was by the demons, she had sought his refuge (247.54) and in response to this ardent request of the Earth, the Lord Nārāyaṇa assumed the form of a gigantic Varāha to save her - and this Yajñavarāha rescued her with his tusk which was submerged into the sea (248.62 ff; 247.6).

Elsewhere the earth is described as 'rasātalam, gatā' (248.53), 'rasāṭalatale magnā' and 'rasātala-talam, gatā' (248.74). The MP 248.63 ff gives a graphic picture of this divine Boar. At Gaṅgodbheda on the Gomatī, the Lord Yajñavarāha is said to have appeared (22.13) and at Naimiṣāranya, one can behold Varāha (22.15). Varāha's act of raising the earth is also alluded to in 289.5.

4. Nrsimha: In the days of yore, Hiranyakaśipu performed such severe austerities that Brahmā was pleased to grant him his most cherished desire of remaining safe throughout. Being emboldened with this boon, he started harassing the gods who were ultimately forced to seek the help of Viṣṇu who soothed them with the words that he would take immediate steps to redress their grievances. Viṣṇu, thereupon, soliciting the help of the Omkāra, assumed the half human and half leonine form, and touching the hand with his hand, he marched to the assembly-hall of the infidel king (161.2-38). With his divine vision, Prahlāda, the son of Hiranyakaśipu, could discern Viṣṇu in that therio-anthropomorphic personality, as fire hidden in the heap of ashes. On hearing that he (Prahlāda) had a sort of the Viśvarūpadarsana in that peculiar creature, Hiranyakaśipu ordered the demons to capture him, who, on the contrary, destroyed his magnificent assembly-hall (162.1-17). The Chs 162.18 ff and 163.1-92 give a vivid description of the duel between the two and the havoc caused. After a stiff and fierce duel, and heavy havoc (162.18 ff; 163.1-92), with the assistance of the Omkāra,

Nṛsimha tore asunder Hiranyakaśipu to death with his big nails (163.93-94). Elsewhere (179.44 ff), there is a graphic description of Nṛsimha whom Śiva offers a prayer in his honour to help him (179.55 ff). This incarnation took place in the fourth manvantara when the gods were harassed by the demons on the fringe of the ocean for the destruction of Hiranyakaśipu. Rudra was his purohita (47.238-239). This incarnation is also alluded to in 178.19.

5. Vāmana: In olden times, gods were vanquished by the demons and Indra was dethroned from his honourable position and so in order to re-establish the glory of her sons, Aditi practised severe austerities and meditated upon Kṛṣṇa (244.7ff) and sang a hymn in his honour (244.12 ff)⁵⁰. Vāsudeva, being pleased with her, appeared before her and told her to ask for a boon (244.37 ff), whereupon she preferred a request that Indra should be the unrivalled lord of the triple worlds (244.38 ff). The Lord said that he would be born partially (amśena) in her womb through Kaśyapa and would destroy Indra's

50. Viṣṇu as Upendra is worshipped in 244.26 ff.
The ṣṭzs. 244.30-31 are missing in ga and gha.

adversaries (244.41-42). In the course of time, when Kṛṣṇa took up his abode in her womb, the demons became lustreless, the great mountains quaked etc. (244.49 ff). On beholding the palour of the demons, Bali asked about the reason of such a phenomenon to his grand-father Prahlāda, who, thereupon, meditated and saw Janārdana in the dwarfish form in the womb of Aditi (245.1 ff). He, then, pointed out that it was due to Vāsudeva's descent in Aditi's womb with sixteen digits. At this Bali retorted that he had many demon-warriors who could defeat that Kṛṣṇa very easily (245.29 ff). On hearing these arrogant words, Prahlāda could visualise their doomsday was near and on hearing these cavilling words, he pronounced a curse that he (Bali) would be ere long deprived of his lordship (245.35 ff). Hearing these dreadful words of his grand-father, he begged his pardon and Prahlāda said that he was extremely sorry for cursing him, yet, when, after the expiry of the curse, he would remember him, he would strive for his good (245.57 ff). Now Govinda was born and Brahmā performed his natal rites and other sacraments and offered a prayer to him (245.62 ff). Then the Lord declared his mission and the other divinities

gave him other equipments (245.81 ff). Thus equipped, he proceeded to the sacrifice of Bali, when the earth, the mountains and the oceans quaked, as he placed his foot on the earth (245.88 ff).

On beholding this mysterious phenomenon, Bali asked Śukra the reason thereof. After meditating for a long time, he said that it was due to Hari who was on the way to his sacrifice and so Bali took himself to be highly blessed; but Śukra advised him not to give anything at all to Vāmana. But Bali pointed out that it would be below his dignity to refuse him the gift of anything; on the contrary it would be a matter of great honour if Hari came to him as a suppliant and, therefore, Śukra need not interfere in that matter (246.1 ff).

On the arrival of Vāmana, Bali paid him homage and requested him to choose whatever he desired. The Lord expressed his wish only for the three paces for the sacred fire-place and not the gold, the land, the gems etc., and he also remarked that the supplication proceeded from the dharma-buddhi. Bali agreed to his request. No sooner did he pour the water on his hand, than he showed him his sarvadevāmaya form,

conquered the three worlds, gave the triple worlds to Indra and the Sutala nether region below the earth to Bali (246.37 ff).

As the Lord had accepted the water poured in the hand, he blessed him with a life of one Kalpa, Indra-ship in the Sāvarnika manvantara and many rich pleasures of diverse types, but he warned him that he would lose all things in the event of his dishonouring and harbouring opposition to gods and consequently he would be bound in Varuna's nooses. The Lord, also further, promised that he would enjoy the fruits of these things given away to unlearned Brahmins without due rites and faith and the rewards of those sacrifices and rituals performed without due gifts and rites (246.71 ff). Having fulfilled his mission, the Lord departed to the heaven (246.86). According to the MP 47.240, it was in the seventh manvantara of the Tretā age that Vāmana was born when the triple worlds were dominated by Bali and Dharma was his purodhas.

This incarnation is alluded to in the MP 178.20. There is a reference to the temple of Vāmana in the city of Kuruksetra as flourishing in the days of the Pāṇdavas of the Mbh.⁵¹

51. MP 244.3,5; Vide Dikshitar V.R.R., The Matsya Purāna, A Study, p.66.

6. Jāmadagnya: This incarnation took place in the 19th Tretā age. He annihilated all the Kṣatriyas and Viśvāmitra was his purahsara (47.244).

7. Rāma: Rāma, the son of Daśaratha, was born in the 24th Tretā age. For the sake of killing Rāvana and Vasistha was his purohita (47.245).

8. Kṛṣṇa: The information about Kṛṣṇa is already noted.

9. Buddha: He was born for the destruction of the Asuras and the restoration of Dharma. He had lotus-like eyes and was handsome like gods and was born as the fruit of penance. Dvaipāyana was his purahsara (47.247).

10. Kalki: This is the future incarnation to take place in the twenty-fifth Kali age when the Sandhyā would be left. He would be born as the son of Pārāśarya Viṣṇuśaśa. Yājñavalkya would be his purahsara. He is foretold to destroy with his discus all the heretics, Sūdra-kings, Sūdras, all the revilers of Brahmins and the

irreligious with the help of his army constituted of the armed Brahmins (47.249 ff). At 273.27, he is also said to destroy the evils of the Kali age etc.

11. Dattātreya : He was born in the first Tretā age, when one fourth of the Dharma had declined. In this incarnation, Mārkaṇḍeya was his purāṇsara (47.242).

12. Māndhātā Cakravartī: He was born in the fifteenth Tretā age and Uttāṅka was his purāṇsara (47.243).

13. Vedavyāsa: In the 28th Dvāpara age, he was born as the son of Parāśara and Jātukarnya was his attendant (47.246).

14. Nārāyaṇa: He was born in the Cākṣuṣa manvantara as the p^{ro}tection of Dharma. At his initiation, the gods started the sacrifice in the Vaivasvata manvatara. Brahmā was his purohita (47.237-238).

15. Balarāma: In the twenty-eighth Dvāpara yuga in the seventh Vaivasvata manvantara of the Vārāha kalpa, Vāsudeva is said

to have three forms for the removal of the burden of the earth viz. as the Sage Dvaipāyana, Rauhiṇeya i.e. Balarāma and Kesava, the destroyer of Kamsa and others (69.7 ff).

The MP (47.241) states that Nārāyaṇa, Nṛsiṃha and Vāmana are divyasambhūtiḥ whereas Dattātreya, Māṇdhātā Cakravartī, Jāmadagnya Rāma, Vedavyāsa, Buddha and Kalki are the human incarnations, the result of Śukra's curse. In the VP also, these first three are said to be divya⁵²sambhūtiḥ and the rest human incarnations as in the MP. The VP has also the ten incarnations, the same as in the MP 47.237 ff, with the difference that the MP has Buddha for Kṛṣṇa of the VP.

In the chapter on the Viṣṇuvrata it is recommended that the golden images of the daśāvatāra, Dattātreya and Vyāsa and also a golden lotus should be given in gift (99.14). In the Viśvacakrapradāna, (285.6-7) the following images are to be placed in the second enclosure: -- Matsya, Kūrma, Varāha,

52. Patil D.R., op.cit., p. 65.

Narasimha, vāmana, (Paraśu) Rāma, Rāma, Kṛṣṇa,
⁵³
 Buddha and Kalki. In the Nakṣatrapuruṣavṛata (54.15
 15 ff), the different limbs of Viṣṇu are worshipped
 by uttering 'namaḥ' to Matsya, Kūrma, Varāha,
 Nṛsiṃha, vāmana, Paraśurāma, Rāma, Balarāma, Buddha
 and Kalki. Such passages tend to show that some of
 the incarnations were worshipped. The MP also gives
 directions about the making of images of some of
 the avatāras in the chapters on iconography. More-
 over "the worship of some of the avatāras is amply
 attested to by the Indian epigraphic records of the
 period between the fourth and the eighth century A.D."⁵⁴

The germs of some of the incarnations enumerated
 above are traceable to the vedic literature. The
 antiquity of the flood legend in Indian literature
 can be traced back to the Śb (1.8.1.1) where the
 fish delivers Manu from the deluge. In the Mbh,
 the fish is identified with Prajāpati.⁵⁵ In the

53. This passage is quoted by Aparāṅka on p.338.
 (Kane P.V., op.cit., Vol. II, Pt. 2, p. 720).

54. Majumdar R.C. & Pusalkar A.D. (Ed.), The Classical
 Age, p. 416, for further details vide ibid, pp.
 416 ff.

55. Macdonell A.A., op.cit., p. 41; Keith A.B.,
 op.cit., pp.111-112; Hopkins E.W., op.cit.,
 pp. 201-202.

Purāṇas, the fish becomes Viṣṇu. Here in the MP, the fish is identified with Vāsudeva Janārdana, Keśava and so in this respect it is post-epic.

The antiquity of the Kūrma incarnation is traceable to the Brāhmaṇa literature. In the ŚB (7.5.1.5, cf. TA 1.23.3), Prajāpati about to create offspring becomes a tortoise and moves on the primeval waters. In the Purāṇas this tortoise is an incarnation of Viṣṇu who assumes this form to recover various objects lost in the deluge.⁵⁶ The Kaśyapa as creative power may once have been the tortoise as earth power (cf. ŚB 7.5.1.5) upholding Mandara (in the Mbh) later interpreted, Kāmatham rūpam, as form of Viṣṇu.⁵⁷ As noted above, in the MP also, the tortoise works as a substratum of Mandara. The BhP 1.3.16 also says that the Lord in the form of a tortoise supported on his back the Mandara mountain.

⁵⁶ is traceable to the RV (1.61.7; 2.77.10). This boar appears

The myth of the Varāha incarnation, in the cosmogonic character in the ŚB (14.1.2.11), where under the name of Emūṣa, he is stated to have raised up the

56. Macdonell A.A., op.cit., p.41; Keith A.B., op.cit., p.112; Tarkatirtha Lakshman Shastri Joshi, Vaidika Saṃskṛticā Vikāśa, p.136. Muir J., OST, Vol. IV, pp. 27 ff.

57. Hopkins E.W., op.cit., p. 200.

earth from the waters. In the TS (7.1.5.1), this cosmogonic boar is described as the form of Prajāpati. This myth is modified in TB (1.1.3.5). In the post-Vedic mythology of the Rām. and the Purāṇas, the boar which raises the earth is an avatāra of Viṣṇu.⁵⁸ In the older Rām., the boar incarnation is not Viṣṇu's but Brahman's and the gods do not at first recognise the boar form of Viṣṇu at all.⁵⁹ In the Mbh, the earth is also said to have sunk in Rasātala. In the Śāntiparva of the Mbh, the Boar is identified with Kṛṣṇa and the earth is said to be 'rasatala^mgata'. Elsewhere in the Mbh, the Boar is eternal spirit Viṣṇu, Suparna or Nārāyaṇa. The Boar-form is that of a monstrous beast ten by one hundred leagues in size having one tusk and red eyes (Bombay Ed. 3.272.55) and in this account the earth is submerged by a flood and not by sinners nor by numbers. In the Harivaṃśa (12340), the weight is that of Viṣṇu's own energy.⁶⁰

58. Macdonell A.A., op.cit. p.41; Keith A.B., op.cit., p.111; Muir J., OST, Vol.IV, pp.27 ff, 39f; Dandekar R.N., op.cit., p.105.

59. Hopkins E.W., op.cit., p. 197.

60. Hopkins E.W., op.cit., p. 210. It may be noted that the MP 248.62-79 almost agree word by word with the Harivaṃśa 3.34.27-48; for a discussion on Vṛṣākapi and Varāha, vide Shah U.P., Vṛṣākapi in Rgveda, JOI Vol.1, No.1 (Sept.1958), pp. 41 ff.

In the MP, the boar is in one place Nārāyaṇa and elsewhere Kṛṣṇa (indirectly said), the 'weight' is also Viṣṇu's own energy. Thus it appears that the MP combines the Mbh and the Hariyaṃśa versions. The MP-account of the boar-form combines the themes of creation and Viṣṇu's energy and also the troubles caused by the Asuras.

The prevalence of the Varāha worship in ancient India is testified by the Varāha temples in the epoch
61
of the Pallavas of Kanchi.

The myth of the Man-lion incarnation is not traceable to the Veda, but the names of the persons related in this myth occur in the Vedic literature. The TB (1.5.10.7) mentions Prahlāda, the son of Kayādhū⁶² and the TA (4.33) mentions Hiraṇyākṣa, the Rākṣasa-messenger. The incarnation is as old as the TA (10.1.7) and the later-Up., but that may not
63
be very old, remarks Hopkins. This incarnation is described in the Āryaṇyakaparva (Bombay Ed. 3.272 = Cr. Ed. 3.256). It is not often alluded to in the

61. Dikshitar V.R.R., The Matsya Purāṇa, A Study, p. 66.

62. Tarkatirtha Lakshman Shastri Joshi, op.cit., p. 136.

63. Hopkins E.W., op.cit., p. 211.

epic, but becomes a favourite one in the Harivaṃśa⁶⁴ and the Purāṇas. In the MP, as noted before, nṛsiṃha makes his body half human and half leonine and tears Hiranyakaśipu to pieces with his claws as in the Mbh.,⁶⁵ but does not leap forth from the pillar as in the Harivaṃśa.⁶⁶ It is to be noted that Prahlāda has a sort of the Viśvarūpa-darśana in him (cf. 162.6 ff) and in the hymn sung by the gods in honour of him, he appears as the highest (163.98 ff).

Gonda points out that "in such stories as that concerning Hiranyakaśipu's race, reminiscences may be found of a period of antagonism between worshippers of other gods (e.g. Indra) and Viṣṇu's devotees, ending in the latter's victory."⁶⁷

The germs of the Vāmana incarnation are traceable to the RV. The three strides⁶⁸ in the RV form the foundations of the dwarf-incarnation. The intermediate stage is found in the Brāhmaṇas

64. Hopkins E.W., op.cit., pp. 210-211.

65. Hopkins E.W., op.cit., p. 211.

66. Hopkins E.W., op.cit., p. 211.

67. Gonda J., op.cit., pp. 170-171.

68. For Viṣṇu's three strides, vide Gonda J., op.cit., pp. 55 ff.

(cf. ŚB 1.2.5.5., TS 2.1.3.1, TB 1.6.1.5) where Viṣṇu, already, assumes the form of a dwarf, in order to recover by artifice the earth for the gods from the Asuras by taking his three strides.⁶⁹ In the Mbh (Bombay Ed. 3.272.31 and 69 ff.) as Kṛṣṇa-Govinda Viṣṇu becomes a dwarf, after a thousand years, Aditi bears Viṣṇu as dwarf to overthrow Bali. Accompanied by Brhaspati he goes to Bali, asks for three paces of land which being granted, he covers all with three paces, gives back his realm to Indra, and binds and sends below earth Bali who still reigns there. Neither the epic has the Purāṇic account of Sukra's interference on behalf of Bali.⁷⁰ According to the BhP (8.19.29 ff), Sukra recognising Viṣṇu in the dwarf and knowing the god's designs interposed when Bali took a vessel of water with a view of giving the land to the dwarf and warned the monarch against granting supplication of the dwarf. Bali, however, refused to comply with the advice of Sukra who thereupon cursed him to fall from his prosperous state (BhP 8.20.2 ff). It is to be noted that

69. Macdonell A.A., op.cit., p.39; Keith A.B., op.cit., pp.110-111; Dandekar R.N., op.cit., p.105.

70. Hopkins E.W., op.cit., p. 211.

according to the RV (6.49.13) he thrice traversed⁷¹ the earthly spaces for man in distress. This idea appears to have developed into the Epic and the Purāṇic idea of the conquest of the worlds for Indra for redressing his distress. This motive is also mentioned in the MP. It is significant to note that in the MP, Śukra advises Bali not to accede to any request of the dwarf, whose designs, he portends, are to encompass Bali's downfall before the arrival of Viṣṇu to the sacrificial hall, whereas in the BhP, the preceptor advises him when Bali is about to grant the request. In the MP, Śukra does not curse him for his disobedience, but it is Prahlāda who curses Bali for his haughty demeanour and pride of his strength and belittling the greatness of Viṣṇu. Furthermore, here, the Lord is said to be Kṛṣṇa, Govinda as in the Epic.

The germs of the Parāśurāma incarnation are traceable to the AV 5.19.1,11.⁷² In the Mbh he is considered as one of the incarnations and is said to have flourished in the Tretā age.⁷³ In the Harivaṃśa

71. Macdonell A.A., op.cit., p. 39.

72. Tarkatirtha Lakshman Shastri Joshi, op.cit.p.136.

73. Hopkins E.W., op.cit., p. 211.

(1.41) and Purāṇas e.g. BP 213; 180 also he is⁷⁴ counted as one of the incarnations.

Rāma is regarded as a prādurbhāva in the Rām. (1.76.17). His Viṣṇu-form is recognised in the Bālakāṇḍa and the Uttarkāṇḍa which are of course later than the other five Kāṇḍas (2-6) which generally consider Rāma as human. The Mbh calls⁷⁵ him Viṣṇu. In the Harivaṃśa (1.41) and the Purāṇas e.g. BP (Chs. 180; 213) also he is an incarnation.⁷⁶ In BhP (2.7.44), Māṇdhātā is mentioned as a prādurbhāva. Veda-Vyāsa appears as an incarnation or a manifestation in the Harivaṃśa (1.41) and in the Purāṇas (e.g. GP 1.202).⁷⁷ Balarāma is already an incarnation in the Mbh⁷⁸ and also in the Purāṇas (e.g. AP 49).⁷⁹ Nārāyaṇa appears as a vibhūti in the BhP 1.7.6. "The Mbh does not mention the Buddha-incarnation though it mentions Kalki in one of the

74. Hazra R.C., op.cit., pp. 85-86.

75. Hopkins E.W., op.cit., p. 212.

76. Hazra R.C., op.cit., pp. 85-86.

77. Hopkins E.W., op.cit., p. 218; Hazra R.C., op.cit., pp. 85, 88.

78. Hopkins E.W., op.cit., p. 212.

79. Hazra R.C., op.cit., p. 89.

spurious verses (12,339). It is highly probable that the Buddha began to be regarded as incarnation of Viṣṇu from about 550 A.D. That during this time the founders of the heretical religions came to be identified with Viṣṇu is shown by the Brhatsaṃhitā (58.45) according to which the image of the Arhats⁸⁰ (arhatām devaḥ) is to be marked with the Śrī-vatsa.⁸⁰ Dr. R.C. Hazra remarks that "the verse containing the name of Buddha in the Mat. 47 must be dated much later, for the Vāyu from which the Matsya has borrowed the chapter does not contain it."⁸¹ This is also missing in the BrP.⁸² Viṣṇu's future incarnation as Kalki is for the first time mentioned in the Mbh.⁸³ According to the Harivaṃśa 1.41, Kalki is one of the⁸⁴ manifestations. He also appears as a manifestation

80. Hazra R.C., op.cit., pp.41-42. Dr. D.C. Sirkar also assigns the beginning of Buddha's inclusion in the list of the ten incarnations to a date earlier than the 8th Century, The Classical Age (Ed. by Majumdar R.C. & Pusalkar A.D.), p.416, fn.1.

81. Hazra R.C., op.cit., p. 87.

82. Hazra R.C., op.cit., p. 41; Chaudhury Radha-Krishna, Heretical Sects in the Purāṇas, ABOKI, Vol. XXV, p. 238.

83. Gonda J., op.cit., pp.149-150; Hopkins E.W., op.cit., p. 218.

84. Hazra R.C., op.cit., p. 85.

or an incarnation in the other Purāṇas also e.g.
 BP (Ch.213). 9. The GP 1.202, he is one of the mūrtis
 85
 of Viṣṇu.

Dr. R.G. Bhandarkar opines that the idea of the
 ten incarnations of Viṣṇu had become quite an ordi-
 nary article of belief in 1070 Vikrama or 1014 A.D.
 and Buddha had been received into the popular
 86
 pantheon."

The Doctrine of Vyūha :

The doctrine of Vyūha is one of the foremost
 tenets of the Pāñcarātras, Bhāgavatas and Śrī-Vaiṣṇava

85. Hazra R.C., op.cit., p. 88. For the number of
 incarnations in other Purāṇas cf. ERE 7.193.
 For the incarnations in the epigraphic records,
 cf. The Classical Age (Ed. by Majumdar R.C. &
 Pusalkar A.D.), pp. 416 ff., on the Avatāras,
 see Gonda J., op.cit., pp. 124 f; Kane P.V.,
 op.cit. Vol.II, Pt. 2, pp. 717 ff. Prof. Dikshitar
 finds in the Theory of Incarnation notions
 regarding the theory of evolution, The Matsya
 Purāṇa, A Study, pp. 24 ff. Prof. Haldane has
 recently discussed this view in his Sardar Patel
 Lectures, for this vide "Common ancestor for all
 Living Beings", Times of India, December 17, 1957.

86. Bhandarkar R.G., The Latest Limit of the Date
 of the Origin of the Conception of the Ten
 Avatāras of Viṣṇu and of the Widow marriage
 Text, Collected Works of Sir R.G. Bhandarkar,
 Vol. I, p. 302.

87
 religion. The four members of the Vyūha viz. -
 Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha -
 are mentioned in the MP 248.46 ff with their
 explanatory derivations. Vāsudeva is so called
 because Brahmā and other creatures reside in him
 at the time of the end of the yuga or alterna-
 tively he is known to reside in all creatures.
 Saṅkarṣaṇa is so named because he drags and unites
 the creatures repeatedly in every Kalpa. Pradyumna
 is so called because on account ^{of} him, the gods and
 the demons stand in opposing battle-array or
 alternatively he is the knower of all dharmas.
 Aniruddha is so called because none is his
 obstructor (248.46 ff). Note the occurrence of
 the word 'prati-vyūha' in 248.47. These four are
 alluded to in MP 276.8-9 and 93.51.

Trinitarian Concept :

The RV does not know the trinitarian concept,
 yet its germs may be traced in the threefold
 character of Agni. "The union of the highest gods

87. Vide Majumdar R.C. and Pusalkar A.D.(Ed),
 The Classical Age, pp. 447 ff.

into a trinity forms no part of the epic belief... The trinitarian concept is recognised only in one late epic passage.⁸⁸ According to the MP, the origin of the trinity seems to lie in a statement that the three gods - Brahmā, Viṣṇu and Maheśvara - were born when the three guṇas - Sattva, Rājās and Tamas - were disturbed. The form is one (ekā mūrtiḥ), but these are three different aspects (trayo bhāgāḥ...) (3.16). In the MP, the names of the members of the trinity occur together in a compound or separately. They are either Brahmā, Viṣṇu and Maheśvara (e.g. 68.27) or Viṣṇu, Arka and Rudra (92.1). Brahmā, Viṣṇu and Indra (192.7). In some places instead of the above any three gods, the following four gods viz. Śiva, Viṣṇu, Arka and Padmaja are mentioned in a compound (e.g. 496.17); thus a sort of quadrum-virate is formed.⁸⁹ Thus the two trends of thought are met with in the MP. The VP also shows traces⁹⁰ of the doctrine of trinity.

88. Hopkins E.W., op.cit., p. 231. Śhrī H.S. Joshi who is working on the Cult of Datta for his Ph.D. degree under Prof. G.H. Bhatt has discussed the origin and growth of the trinitarian concept in his thesis.

89. For a similar observation, vide Majumdar R.C. and Pusalkar A.D.^(ed), The Classical Age, p. 439.

90. Patil D.R., op.cit., pp. 66, 190-191.

II ŚAIVISM

Introductory :

The cult of Śiva dates back to very early times and it is not unlikely that it was current among the non-Aryans in the pre-Vedic period;⁹¹ but Rudra occupies a subordinate position in the RV.⁹² The AV and YV have much more to tell of his appearance and in the Brāhmaṇas, the power of Rudra is at its height.⁹³ The Śvetāśvatara Upaniṣad and Atharvasīras Upaniṣad⁹⁴ sing the glory of Rudra. It is in the period of the Epics and Purāṇas that he becomes prominent and widespread,⁹⁵ and also assumes a sectarian spirit in some of the Purāṇas.

Description etc. :

In the pantheon of the MP, Śiva occupies a pre-eminent place.⁹⁶ Vāmadeva, as in the MBh, is

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91. Majumdar R.C. & Pusalkar A.D.(Ed.), The Age of Imperial Unity, p. 453.
 92. Macdonell A.A., op.cit., p. 74; Keith A.B., op.cit., Vol. 31, p. 142; Dandekar R.N., Rudra in the Veda, Journal of the University of Poona, Humanities, Section I, No.1, p. 94.
 93. Keith A.B., *ibid*, p. 144.
 94. Bhandarkar R.G., op.cit., pp. 151 ff.
 95. Majumdar R.C. & Pusalkar A.D.(Ed.), *ibid*, p. 457. For an account of the origin and growth of Śaivism, vide e.g. Bhandarkar R.G., op.cit., pp.145 ff; The Age of Imperial Unity, pp.453 ff; Karmarkar A.P., The Religions of India, Vol. I, pp.38 ff.
 96. Hopkins E.W., op.cit., pp. 198, 219.

the son of Brahmā (4.27) and in turn is the author of the four Varnas (4.28). Elsewhere it is said that he owes his origin to none (154.178). He is the man par excellence and Pārvatī, the woman par excellence (183.35). His body is white like the Kunda flower (250.59). As Īśānapuruṣa, he is white in complexion and is the lord of all lores (266.26). He has four hands and three eyes (cf. 22.47; 193.64) or 10 hands (266.36) or according to another version (22.14) he has eighteen hands.⁹⁷ He is blue-throated (20.15). In connection with his nīlakanthatva, the event of his drinking the Kālakūṭa poison at the time of the churning of the ocean may be noted.⁹⁸ He is also described as smoky-red (सुहृदि) (121.22). The quarters are his garments (133.16; 134.32; 154.568); in other words, he is said to be nude (155.23). He

97. Ca has Hari for Hara of Agg. The reading of Ca appears to be preferable because in the preceding line there is a reference to Sūlabhrt Yajñavarāha and the succeeding line explains why Naimiṣāranya came to be so called, viz. because the felle of the discus of Viṣṇu was broken. Moreover the subject of the chapter is the enumeration of the places sacred to manes and now the deity of the śrāddha is Viṣṇu and hence the reading of Ca is preferable.

98. MP 250.52 ff; cf. Karmarkar A.P., op.cit., pp.69-70. In the VS 7.51.2-4 the epithet nīlagrīva is met with though his throat is white (Sītikantha) (cf. TS 4.5.5); Keith A.B., op.cit., pp.142-143.

has the forehead-mark in the form of the moon (134.33; 140.49). His vehicle is a bull (67.16) and his favourite weapon is a śūla or trisūla and hence his epithets - śūlabhṛt (11.19), śūladhara (23.19). It is said that his trident acquired the lustre of Vivasvān, when it came to be distributed, the other recipients of this lustre being Viṣṇu's discus and Indra's thunderbolt (11.29). In the Ārdrānandakarīvrata, even the trident of Śiva is worshipped (64.7). The braid of his hair is said to be tawny on account of the fire emitting from his third eye (250.54). The name of his bow is Ajagava (23.37) and Pināka and hence his epithet Pinākin, (23.36; 69.1) and Pinākadhṛk (60.11; 95.16). He is described as having a noose, goad, lotus, skull, serpent and the moon (55.16). He has a skull as noted above and hence his epithet Kapālin (153.38). In this connection, the story of Brahmā's fifth head being chopped off by Śiva and the pursuit of the skull after Śiva may be noted.⁹⁹ From this it is clear that some of his weapons e.g. bow etc., are inherited from the Vedic Rudra.¹⁰⁰

99. MP 183.87 ff; cf. Karmarkar A.P., op.cit., p.70.

100. Macdonell A.A., op.cit., p. 74.

His abode is the Kailāsa mountain (121.1-2) on the snow-clad mountain Himalayas (54.3) and hence he is said to be Girīśa (23.36). He is also said to reside on the Mandara mountain and the cave of his residence is said to be golden, studded with gems, and having a staircase of shining gems and pillars of lapis lazuli (cf. 69.1; 250.26). Meru is also one of his abodes (181.7). His feature of residing on the mountains is traceable to the ¹⁰¹VS. Ilāvṛta is the sporting ground of him as well as of his troupe of Pārṣadas (135.4). He is also said to dwell in the crematorium (155.23). Out of compassion for his devotees, he sports (183.13) and dwells in Avimukta with his gaṇas (182.19).

When he started on his marriage-procession with hideous things, he had the garland of skulls on his head and the crescent moon on his braided hair. The diadem and the gems shone brilliantly like fire. The serpents were his ornaments and the elephant-hide dripping with omentum was his vestment. He had applied the ashes from the funeral fire on his body and had put on the bracelet of human bones.

101. Macdonell A.A., op.cit., p. 74.

The serpents - Vāsuki and Takṣaka - were his earrings (154.435 ff).

He is said to have taken an avatāra at Bhṛgutīrtha (193.86). Śukra's penance to please Śiva to acquire the love which can resuscitate the dead suggests a belief in Śiva as the source of miraculous lores and powers (47.75).

Many are the names and epithets of Śiva e.g. Mahādeva (47.15), Bhava, (47.122,170), Śarva (56.4), Ugra (56.3) or ^{these are the} ~~Īśāna~~ ^{they} (56.4). Though names of Śiva in later literature ¹⁰² are the names of Agni in the Vedic literature. The word Trymbaka (47.50) is found in the Vedic texts and seems to refer to him once in the RV 7.59.12. His epithet, Paśupati (56.3) ¹⁰³ occurring in the VS and AV, finds a prototype in one of the seals found by Sir John Marshall in the Indus Valley. ¹⁰⁴ Some of his names e.g. Hara (22.14), Śiva (55.16), Saṅkara (154.271) etc. are ascribed to him in the later ¹⁰⁵ śrauta literature. He is said to

102. SB 1.7.3.8; Macdonell A.A., op.cit., p.75; Keith A.B., op.cit., p. 144.

103. Macdonell A.A., op.cit., p.75.

104. Marshall John, Mohenjo Daro and Indus Civilisation, Vol. I, p. 54.

105. Keith A.B., op.cit., p. 146.

be deveśa, īśvara (47.169), devadeveśa (54.4),
 Brahmāvisṇu^vindranāyaka (54.4), Tāṇḍaveśa (64.7)
 etc. He has also philosophical attributes e.g.
 nirguṇa, avyakta etc. (47.165), śūkṣma (52.20).
 One of his epithets is śthānu which he seems to
 have acquired on account of his standing as a post
 motionless till the dissolution of the world (cf.
 181.4; 182.4; 154.184) or because of his not
 proceeding with the act of creation as per instruc-
 tion from Brahmā (4.32). Kālidāsa also describes¹⁰⁶
 him as Sthānu. Amongst his other epithets mention
 may be made of e.g. vedātman (60.22), vedāsarīradhārin¹⁰⁷
 (55.14), Anaṅgāri (54.4), Purasūdana (61.2). He is
 said to be Vāstoṣpati (47.138) and in 252.3-4 Nandesa
 appears as one of the promulgators of the science of
 architecture. Besides many other epithets, too
 numerous to mention, several disgraceful epithets

106. ॐa śthānuh./ Vikramorvaśīyam 1.1

107. For a list of different names and attributes,
 vide Karmarkar A.P., op.cit., pp. 68-69. In
 the Kṛṣṇāṣṭamīvrata (Ch.56), he is worshipped
 under different twelve names in the different
 twelve months of the year (56.3-4).

are met with in the MP. Thus he is described as 'strīlampato devah' (a god addicted to women)(155.31), pramadāpriya (fond of ladies)(188.68). His nature of lusting after ladies may^{be}, possibly, seen, when he mistakes a demon Ādi by name for Umā,^{who (i.e. Ādi) advances} makes^{to} him, but coming to know the deceitful trick of Ādi, he¹⁰⁸ killed him. He is said to have no shame, to be without compassion, and mercy because of his Kapālitva (155.23), and other disrespectful attributes are beggar, nude, intoxicated, loathsome, having deformed eyes etc. (154.331-332). As early as in the VS (16.20-21) some disgraceful attributes¹⁰⁹ are met with e.g. robber, deceitful etc.

Eight Forms :

Siva's eight forms are referred to in the MP. He is described as aṣṭamūrṭi (93.66; 278.17). These eight forms are: earth, water, light, wind, space, sacrificer, the sun and the moon.¹¹⁰ The presiding deities of these eight forms are as follows: --

108. MP. 156.12 ff; 156.8-31 missing in na.

109. Macdonell A.A., op.cit., p. 76.

110. Cf. Śākuntala 1.1., Mālavikāgnimitra 1.1

Sarva is the presiding deity of the earth, Paśupa of fire, Ugra of the sacrificer, Rudra of the sun, Bhava of the water, Isāna of the wind, Mahādeva of the moon and Bhīma of the space. (265,38 ff). Pārvatī appears to allude to his different forms in her dialogue with the sages viz. sky, fire, wind, earth, varuna (i.e. water ?), the sun, the moon and the linga (154.349-350).

Y o g a :

In the MP, Śiva appears as a yogī, the prototype of which is seen in the seals of the Indus Valley Civilisation.¹¹¹ Mahādeva is said to be the best of the yogins (85,5), to practise extremely terrible penance (133.3), and to be steeped in deep contemplation (154.130). The vivid description of Śiva engrossed in deep austerities, when Cupid proudly went to disturb his meditation is as follows:- His lotus-like eyes had concentrated the attention straight on the tip of his nose.¹¹² The skin of the lion dripping with blood was hanging on his shoulder

111. Karmarkar A.P., op.cit., p. 44.

112. MP 154.231;232; cf. Kumārasambhava 3.47. Dr. R.N. Dandekar opines that even in the Veda, Rudra is associated with the munis, (ibid), pp. 99 ff.)

as his upper garment. His body was tawny on account of the heat produced by the heavy breathing of the serpents used as ear-rings. The braid of his hair was hanging down to his ^{guard} and the skull. He was sitting on the coils of the serpent Vāsuki navel-deep and had the tip of its tail in his hand which formed the brahmāñjali (154.232 ff). The vīrāsana of Śiva is referred to in 154.389.¹¹³ Maheśvara is said to be prāptayoga (185.12). By the power of his yoga, he is said to have assumed his raudra form. (185.7).

R u d r a s :

The eleven Rudras are said to be the sons of Surabhi and Kāśyapa (6.44) or Surabhi and Brahmā¹¹⁴ (171.35). The Harivaṃśa also says the same thing.

113. Mallinātha in his commentary on the Kumāra-sambhava 3.35 quotes Vasīṣṭha who defines it as:-

एकं पादमथैकस्त्रिभुवनस्योशै तु संस्थितिम् । इतरस्मिंस्तथैको
वीरासनमुदाहृतम् । and the Yogasāstra which says उत्तानिते
करतले करमुत्तानितं परम् । आराधयन्मूर्तं कृत्वा दद्यादेव
सोऽन्तरम् ॥

114. Hopkins E.W., op.cit., p.173.
The Brp (madhyambhāga 3.69 ff) also says that the Rudras are sons of Surabhi and Kāśyapa.

In the RV, Maruts are often called Rudras and some times Rudriyas. Their mother is Prṣṇi (RV 1.23.10). They are also called gomātarah - having cow for their mother (RV 1.85.3; 8.20.8)¹¹⁵. Surabhi is also the name of a cow. Incidentally it may be noted that the Raghuvamśa (1.75) also mentions her (i.e. Surabhi). Their complexion is like clouds at the evening twilight. They are very lustrous. They are said to burn everything. It is said that they ran and censured Brahmā (171.36-37). They are, elsewhere, said to be the quintessence of the austerities and vigour. They are blue-throated and have the hoods of the serpents on their shoulders, crescent moon on their head, garland of skulls in their neck and big tawny braids of hair on the head and the lion-skin as their garment. Īśa and others are the Rudras. The following Rudras viz.: Kapālī, Pīṅgala, Bhīma, Virūpākṣa, Vilohita, Ajeśa, Śāsana, Śasta, Śambhu, Caṇḍa, and Dhruva were appointed on the forefront by Viṣṇu in the Devāsura wars (153.15 ff). This, incidentally, suggests Viṣṇu's superiority over Śiva. Kapālī, one of the Rudras, is said to have the

115. Macdonell A.A., op.cit., p. 78.

Elephant-hide (153.52). They are said to worship the lotuslike feet of Vāmadeva (23.36). In the MP, different lists of names of Rudras are met with. One of these lists is already noted above. According to the MP 5.29 ff, they are, 1. Ajaikapād, 2. Ahirbudhnya, 3. Virūpākṣa, 4. Raivata, 5. Hara, 6. Bahrūpa, 7. Tryambaka, 8. Suresvara, 9. Sāvitra, 10. Jayanta, 11. Pinākī and 12. Aparājita. These are also reputed as eleven gaṇeśvaras. These are mānasa Rudras. They have a trident as their weapon and have eighty-four crores of imperishable sons. They are said to protect all quarters. It is significant to note that the number of Rudras enumerated here are twelve instead of eleven as required. If any two of these are taken as one or one of them is dropped, we get the requisite number eleven. The former alternative is followed by Dr. Karmarkar who counts Hara and Tryambaka as one,¹¹⁶ while the latter alternative is followed by Ram Pratap Tripathi and others who ignore Suresvara¹¹⁷ in their translations. According to MP 171.38 ff,

116. Karmarkar A.P., op.cit., p. 76.

117. R.Tri , op.cit., p.11; SBH, Vol.XVII, Pt.I, p. 188; MP Vol. I, p.31.

they are 1. Nirṛti, 2. ¹Sambhu, 3. Aparājita, ¹¹⁸
 4. Mṛgavyādhā, 5. Kapardī, 6. Dahana, 7. Khara,
 8. Ahirbudhnyā, 9. Kapālī, 10. Pīṅgala, 11. Senānī,
 12. Bhagavān. Even the SB mentions eleven Rudras,
 whereas the TS describes thirty Rudras instead of ¹¹⁹
 the usual eleven. From this varying number of
 Rudras, it may be said that there is no necessity
 of geminating the two names into one or simply
 dropping them in a translation; instead, we may
 say that the MP has two versions - one of eleven
 and another of twelve.

The MP derives the word rudra from $\sqrt{\text{rud}}$ and
 $\sqrt{\text{dru}}$ to weep^{respectively} & to run, by pointing out the two
 characteristics viz. weeping and running (rodanād
 dravaṇāc caiva 171.38). The Indian tradition
 derives the word from $\sqrt{\text{rud}}$. ¹²⁰Grasmann in his
 Wörterbuch connects it with $\sqrt{\text{rud}}$ having a conjectural

118. This is the reading of Ka & Kha, and Karmarkar A.P., (op.cit. p.76), MP, and SBH, (Vol. XVII, Pt. II, p. 137) for the reading Īśvara of the ASS Ed. In order to have the number 11, the SBH (ibid), R.Tri. (p.485) drops Bhagavān, whereas Dr. Karmarkar A.P. (ibid., p.76) enumerates 12 Rudras.

119. Karmarkar A.P., op.cit., p. 56.

120. Macdonell A.A., op.cit., p. 77;
 Dandekar R.N., op.cit., p. 132.

meaning of 'to shine' and according to Pischel in his 'Vedische Studien' it means 'to be ruddy'.¹²¹ These etymologies by the Western scholars do not probably appear to be improbable,¹²² if we look to the description of the Rudras here. It is, of course, to be remembered that the etymologies as given above by the Indian tradition, Grassmann, and Pischel are in connection with the Vedic Rudra, a precursor of the Epic and Purāṇic Śiva.

Ajaikapād and Ahirbudhnya who appear here as two different Rudras are two separate deities in the RV.¹²³ Some of the names of eleven Rudras are handed down from ancient tradition. Some of them e.g. Hara, are Śiva's names. According to Dr. A.P.

121. Macdonell A.A., op.cit., p. 77; cf. Nirukta 10.6

रुद्रो रौतीति, कतः रौतुथमाणा इवतीति रौदयतेति, 'यरुदन्तु' इति रुद्रत्वम् इति काठकम् etc. cf. for similar etymology Naisadha II. 115

122. Dr. R.N. Dandekar remarks that, "in this connection Pischel must be said to have hit the mark by proposing that the word, rudra, is derived from a hypothetical lost root, rud which must have meant 'to be ruddy or red'" (ibid., p.133)".

123. For details about them vide Macdonell A.A., op.cit., pp. 72-74; Keith A.B., ibid., pp. 136-137.

Karmarkar "the expression Ekapād is indicative of the image standing on one leg in the Indus Valley period. The Ekapād posture is adopted as a process of penance. Śiva was a yogin par excellence. And it is just possible that he was naturally described as Ekapād." The other expression Ahirbudhnya, probably throws light on the close association of Śiva and the Nāga which was supposed to be in the depths of the world or the later Pātāla¹²⁴."

Ganas of Śiva :

Śiva's association with ganas is well-known. He is said to be the overlord of gaṇeśas (140.83). The physical appearance of the ganas is hideous; for some of the ganas are said to be tiger-faced, lion-faced or elephant-faced while some had fierce faces. Some have faces resembling those of various birds and animals, while some have flamy faces. Some have ears like those of cows or those of an elephant. Some had many eyes, faces or bellies or all combined and some had many legs, many hands. Some of them are dwarfish, while some are hunch-backed. Some have

124. Karmarkar A.P., op.cit., pp. 77-78.
For an account of Rudras in the Epics and other Purāṇas, vide, ibid, pp. 76-78.

pendulous bellies or protruding bellies while some have a gigantic physique. Some of them are tall, emaciated, while some are fat. Some have the shape of a goat or a sheep, while others have the shape of various animals. Some are white, black or tawny. Some are gentle with a smiling face, while some are fierce. Some have a black or tawny braid of hair. Some put on the silken garments, or hides while some are nude. Their weapons are the Vajra and the Śakti, while some have weapons which are wolf-faced and some put on the armours. Some have divine weapons with them. Some are decked with the garlands of various flowers while some have ornaments in the form of serpents. Some ride on various vehicles and some move in the sky. Some play on the musical instruments e.g. lute etc. and some dance. Some have also divine forms (183.66; 154.530-536).

These ganas or ganeśas are said to be men par excellence. They make sounds of various types. Śiva is highly pleased with them on account of their austerities, celibacy, vows and the haunting of the sacred places. They dwell in the vicinity of Śiva to whom they are very dear. They can assume any form according to their sweet will. They are very

enthusiastic and are dowered with great forms and virtues. They possess stupendous strength and Śiva is said to be amazed by their deeds. They are capable of creating and destroying both the movable and non-movable worlds. Śiva's incomparable love for gaṇas is shown when it is said that he does not feel at ease in their absence even though he be surrounded by Brahmā, Viṣṇu, Sūrya, Kinnaras, 125 Gandharvas and great serpents.

They are innumerable and are renowned for their various manly deeds. They are said to haunt the siddhakṣetras, highways and streets, delapidated gardens and houses, the bodies of the demons, the children and the lunatic. These are, then, possessed by them, who are, thereby, highly delighted. In short they pervade the whole universe. Some drink hot things, while some live on foam, smoke, honey, blood, air and water, and some devour everything. They are fond of dance and music - vocal and instrumental both (154.538-541).

Sixty-four gaṇeśakas are said to accompany Śiva, when ^{he} proceeded against Candra for battle, who

125. MP 154.522-529 (missing in ga).

was reluctant to hand over Tārā, Brhaspati's wife of whom he was greatly enamoured (23.38).

Nandī is said to be the lord of the gaṇas, proficient in literature, conversant with Śrutis and Purāṇas and equal in penance with Śiva. He is said to be Dharma in the form of a bull and to narrate the Māheśvara Dharma (95.2-3) and appears as the narrator of some of the chapters e.g. Chs. 95, 96 etc.

Vīraka alias Vīrabhadra is the dearest gaṇa of Śiva (154.545). He had such a very close resemblance with Śiva that he is described as second Śiva. He was the lord of the heroes. His braided hair were tawny like the mass of the Yakṣa saffron and the Kiñjalka. Serpents were his ornaments and he had a stick in his hand (154.229 ff). He is said to have the deer-skin as his upper garment^{and} the girdle of the muñja grass. He was very smart and active. His face was ruddy with red arsenic and had put on the garland of lotus-flowers. He was also very handsome. He propelled the others by playing upon the musical instruments with a piece of a pebble. Kinnaras are his followers and he

would be attentive to the songs (154.542 ff). He was the abode of wonderful things and was revered by the other gaṇas. Pārvatī was so much pleased with him that she considered him as her son, fondled him, and decked him with various ornaments (154.545 ff). Thus he appears to be very smart, interested in fine arts such as music and dance, having a good personality and to have such charming and pleasing manners to such an extent of acquiring the sonship of Pārvatī.

Kūsmāṇḍa, Gajataṇḍa and Jayanta, are some of his vināyaka - gaṇas (183.63). Amongst other numerous gaṇas and gaṇeśvaras, mention may be made of Nandī (who is already noted), Mahākāla, Caṇḍa-ghaṇṭa, Daṇḍa-caṇḍeśvara & Ghaṇṭākarna (183.64-65).

In Avimukta, the gaṇas are said to work as guards at every door with the sūla and the Mudgara in their hands (183.66).

When Śiva marched towards Tripura to burn it, the troupe of the Pramathas who are described as bearing resemblance with the elephants, the mountains, the clouds and the sun and who made the sound like that of the cloud surcharged with water, is

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said to accompany Śiva.

He is also said to be surrounded by Pārṣadas (135.14). Elsewhere he is said to be the lord of Piśācas, Rākṣasas, animals, Bhūtas, Yakṣas and Vetālas (8.5). These associates of him are said to frequent the funeral grounds. Śiva and his associates have such an enduring love for one another, that they do not abandon one another. Amongst other beloved things of Śiva, mention may be made of the rivers, oceans, mountains, the sacred places of pilgrimage and temples. With his grand and hideous retinue, Śiva is said to dwell in Avimukta (184.11-13).

Śiva and Sūrya :

The MP asserts that there is no distinction between Śiva and Sūrya and hence in the Āditya-sayanavrata, it is enjoined that the worship of Umāmaheśvara be done with the recitation of the names of Sūrya and the Sūryārcā should be done on the Śivalinga (55-5-6). In the MP 68.35 both occur in a compound viz. raviṣaṅkaraṇ.

Now in some passages of the RV, Agni is identified with the sun.¹²⁷ Moreover Śākapūni, a predecessor of Yāska, expounded a theory of the threefold existence of Agni as being on the earth, in the air and heaven on the basis of the RV 10.88.10.¹²⁸ Moreover Rudra is closely connected with Agni in the RV.¹²⁹ This easily explains the above injunction and the identity of Śiva and Sūrya.

Śiva and Viṣṇu :

A sort of identity between Śiva and Viṣṇu is laid down, when it is said that Viṣṇu resides in the heart of Śiva and Śiva in that of Viṣṇu and there is no distinction between the two.¹³⁰ In the Mbh also, he is described as "Viṣṇu in the form of Śiva, Śiva in the form of Viṣṇu".¹³¹ In a vrata suggested by nārada to Anaupamyā, the wife of Bāṇa, which was meant to secure dominance over (lit. to tongue-tie) the parents-in-law, Hari and Śankara

127. Macdonell A.A., op.cit., p. 93.

128. Nirukta 7.28.

129. Macdonell A.A., op.cit., p.77.

130. MP 69.52 (missing in ga); Cr. MP 52.23.

131. Hopkins E.W., op.cit., p. 221.

to be jointly worshipped (187.49). Incidentally it may be noted that the images of Hari-Hara are common in South India. It is quite well known that the Mahimnastotra of Puṣpadanta is interpreted as applying to Hari and Hara both.

Elsewhere also in a worship, both are conjointly mentioned (192.35). In the Nakṣatrapurṣāvrata which is nārāyaṇātmaka (54.7), while adoring the thighs of the image of Vāsudeva, one has to recite 'namaḥ Śivāya' (54.10). In the Viṣṇuvrata also (ch. 99), the thighs of Viṣṇu are worshipped by uttering the above formula (99.6).

This identity between Śiva and Viṣṇu can be explained on the ground that Viṣṇu represents one of the solar aspects and that Sūrya and Rudra are connected with each other since the R̥gvedic period as noted above. The germs of this identity thus date back to the hoary period of the RV.

This tolerant spirit of the MP ~~shows~~ in common with the spirit of the Mbh and some other Purāṇas. ¹³²

132. Cf. Kane P.V., op.cit., Vol. II, ^{Pt. 2,} p. 725.

Some Episodes :

Satī-Episode : -- In ancient times Prajāpati Dakṣa performed a sacrifice abounding in rich gifts. All the gods were invited and were given their shares; but there it was found by Satī that her husband was not invited and so enquired of her father the reason thereof. To this Dakṣa replied that Śiva was unfit because he is inauspicious and the destroyer of the world, and hence the invitation was not extended to him. On hearing this calumnious reply, Satī was all wrath and burnt herself in fire which arose from her body and pronounced a curse that he would be destroyed at the hands of Rudra. Dakṣa, however, mollified her, who, then was gracious enough to tone down the intensity of the curse by suggesting a remedy (13.12 ff). In another place also the MP (183.22-23; 72.11 ff), refers to the destruction of Dakṣa's sacrifice and states that it was done for the sake of Pārvatī. This episode incidentally explains Śiva's epithet 'Kratuvidhvamsaka' (132.15).

The significant point to note in this episode is that this represents a stage in the history of Śaivism when Rudra was not assigned a place in the

sacrifice, and was more or less looked upon as an inauspicious or a malevolent deity. It may be remembered that the R̥gvedic Rudra has also a male-¹³³volent aspect as one of his features. It should also be noted that here the term Rudra is used and not Śiva.

Incidentally one of his epithets 'yajñāgrabhuk' (250.49) may be discussed here. Keith remarks that "in the ritual...he is marked out emphatically from the other gods"¹³⁴ and in the Śūlagava sacrifice, the rite is to be performed beyond the limits of a village and remains of it are not to be brought¹³⁵ into it. This shows that he is a maleficent deity and from this point of view, the epithet yajñāgrabhuk gains in significance. This paradox can be explained thus : - It is a matter of common knowledge that Prajāpati gets the first offering. Now in the ŚB (6.1.1.16) Mahān deva is Prajāpati and mahān deva (i.e. later mahādeva) is one of the epithets of Śiva and so Śiva is said to be "the enjoyer of the first

133. Macdonell A.A., op.cit., pp.75-76, Keith A.B., op.cit., p. 144.

134. Keith A.B., op.cit., p. 145.

135. Karmarkar A.P., op.cit., p. 61.

oblation in the sacrifice". In a prayer by Śukra he is described as "ājyapa", "the drinker of ghee" (47.133,146). In the Vāstusāmana rite, he gets the offering of the ghṛtapāyasa (268.62). These references may probably bespeak a stage in the career of Śiva, when he was assigned a place in the sacrifice.

Gāṅgāvatarana Episode : -- It is^{als} alluded to¹³⁶ in the MP.

Tripura Episode : -- One of the epithets of Śiva is Purāri or Tripurāri, which he acquired on his greatly memorable act of the destruction of Tripura. The MP devotes a few chapters for the Tripura episode.¹³⁷ The city of Tripura was destroyed in the asterism of Puṣya (cf.129.32-33; 140.45 ff), for it was the weakest point to carve out its destruction.

Kāma Episode : --- At the injunctions of Indra, Cupid proudly

136. MP 121.31 ff; vide Karmarkar A.P., op.cit., pp. 70-71.

137. MP Chs. 129 ff; For Tripura Episode in Sanskrit Literature, vide Mukhopadhyaya Bhakti Sudha, The Tripura Episode in Sanskrit, ^{Literature} Journal of the Ganganath Jha Research Institute, Vol.VIII, Pt. 4., 1951.

went to disturb the deep contemplative mood of Śiva. This act was undertaken with a view to joining Śiva and Pārvatī in a wedlock with the intention that their son would destroy the formidable demon Tāraka who was a great havoc to the three worlds. Cupid had to pay his life for the fulfilment of his heavy and pious duty. On hearing the sudden demise of Cupid, Rati was heavily moved and propitiated Śiva with a hymn. Śiva was, then, pleased to grant that she should have Cupid in no time and would be renowned as Anāṅga (154.210 ff).

Rudra as Kāla : -- Rudra is said to be Kāla as well as Saṃvatsara.

He is also described as 'mahākala' (155.8). At the end of a yuga, everything including gods, demons, yakṣas etc. enter his mouth. As Kāla, he creates and destroys the world (183.102).

Rudra as a Malevolent Deity : --

Amongst the various purposes for perform-

ing the Saptamīsnapanavrata, one of them is to avert the calamity of the death of the suckling and the children (68.4). In this vrata, Rudra is worshipped with the Rudrasūkta (68.17). This reminds

one of the implorations in the Veda not to slay
or injure in his anger the children, parents,
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cattles etc.

Siva and his Family : -- Pārvatī, the daughter
of Himavat, is the
spouse of Śiva. In her former birth she was known
as Satī and was born as the fruit of the Saubhāgya
fluid drunk by Dakṣa. She was the spouse of Śiva.
She is known as Lālītā, because she excels the
triple worlds in beauty. She is indeed the beauty
of the triple worlds (60.10-11). The marriage of
Satī with Śiva was celebrated with the recitation
of the marriage-mantras on the third day of the
bright half of the month of Vasanta (60.15). She
got herself burnt at the indignation of Śiva being
not invited at the sacrifice performed by her father
Dakṣa. She was reborn and became the wife of Śiva
and the mother of Skanda, the destroyer of Tāraka
(154.60 ff). Śiva's maddening love for Satī is
suggested, when at her demise, Śiva was disconsolate
and looked upon the world as void (154.62). The MP
tells us about her firm determination to practise
terrible austerities to secure a peerless husband.

138. Macdonell A.A., op.cit., p.75,
Keith A.B., op.cit., p. 143.

Himavat, coming to know of her grim resolution, advised her to abandon it with the words "Umā" and hence she came to be renowned as Umā (154.289 ff). This, incidentally, shows Śiva was acquired as a husband by paying the heavy price of severe austerities. The MP, further, tells us of the intervention of the sages to bring about the marriage of Śiva with her, the procession, their honey-moon, their sweet jokes, Pārvatī's love for Vīraka, her penance for changing her complexion to please Śiva, disturbance by Agni in the dalliance of Śiva and Pārvatī and the birth of Kārtikeya etc. (Ch.154.289 ff; Ch. 155 ff). In the Kena Upaniṣad (3.6), the name Umā occurs. She is called Haimavatī, but here she is not mentioned as the wife of Rudra or Śiva.¹³⁹

S k a n d a :

This is one of the gods of Śiva's family. His worship was extensively practised in ancient times,¹⁴⁰ but is now rare. In the MP, there is an account of the birth of Kumāra. Thousands of years had rolled on and the gods were anxious to know the

139. Bhandarkar R.G., op.cit., p. 158

140. For particulars, vide Bhandarkar R.G., op.cit., pp. 214-215.

activities of Śiva and commissioned Agni for this purpose. Assuming the form of a parrot, Agni entered through the lattice-hole and saw Śiva in copulation with Pārvatī. At this untimely and unbecoming intrusion, Śiva was all wrath and asked him to drink up the remaining semen not discharged in his spouse. According to this order, he drank it and this filled the bellies of gods and tearing asunder Agni's belley it gushed out like the heated golden fluid and resulted into a big lake where the lotuses grew and the birds chirped. Once Umā went there with a desire to drink it and she saw six Kṛttikās who proposed, then, that a child born by drinking the water of that lake should be named after them. In the beginning Umā hesitated, but then accepted the proposal. They said that the head of the child would resemble that of theirs. When she had drunk the water, the boy came out of her tearing off the right belley. He was beaming like the sun and had a śakti and śūla in his hand and was bent on destroying the demons (158.31 ff). Another boy came out tearing asunder the left belley of Devī. These two boys were born on the 15th day of the dark half (i.e. amāvāsyā day) of the month

of Caitra. On the fifth day of the bright half of the month of Caitra, Indra united these two boys shining like the sun for the good of the gods. This boy had various epithets e.g. Skanda, Śākhābhidha, Viśākha, Śaṇmukha, Kārtikeya and Guṇa. He was consecrated as the generalissimo on the sixth day and was adored by the gods by singing a hymn in his honour. His betterhalf¹⁴¹ is Devasenā (159.1 ff). A peacock is Kumāra's vehicle (159.16). It is said that a person who hears the Skanda-kathā would get rich rewards and to secure sāyujya with him after death (160.33). In the ch. 182, he appears as a narrator. Elsewhere he is described as the best of the Brahman-knowers, adorable, beloved of the Brahmins, Brahman of the highest degree, celibate etc. (185.2-4). It is further said that a woman, who bathes Kumāra with the ghee at Śuklatīrtha with devotion, would go to the Śarvaloka (192.33-34).

G a n e ś a :

He is one of the sons of Umā. He had also his followers known as Gāṇapatyas who formed a sect

141. For the Epic and Purāṇic accounts on the birth of Kumāra, vide Karmarkar A.P., op.cit., pp. 129-130.

by themselves. It is needless here to enter upon the sketching of the history of Gaṇeśa and his followers.¹⁴² The MP has an account of the birth of Gaṇeśa. Once Pārvatī had a desire for having a son and so she used to play with the toys looking upon them as her sons. One day having annointed the body with the scented oily substances, she fashioned out a form with the impurities of the body and powdered unguents, and made the shape of the face like that of an elephant. Then she immersed it in the waters of the Ganges, where it assumed an enormous size filling the Universe. Both Umā and Jāhnavī addressed him as a 'son' and hence he came to be renowned as Gāṅgeya and Gajānana. Brahmā¹⁴³ assigned him the overlordship of the Vināyakas. The vehicle of Vināyaka is a mouse (289.7). The mischievous nature of Vināyaka is also alluded to in the MP. (184.42). The worship of Vināyaka is recommended¹⁴⁴ when a calamity befalls the head of the gaṇas.

142. Vide e.g. Bhandarkar R.G., op.cit., pp.210 ff; Getty, Gaṇeśa; Majumdar R.C. & Pusalkar A.D.(Ed), The Classical Age, pp. 444 ff.

143. MP. 154.499 ff; (missing in ga); for birth-stories from other sources vide Karmarkar A.P., op.cit., pp. 141-142. Cf. Mānavagṛhyasūtra (GOS 35) pp. 180 ff); YS I.271-294 (for wh-worship of Gaṇeśa).

144. MP 230.8.(The whole chapter missing in na & Ca).

Vināyaka also gets a place in some vratas and other rites e.g. 69.27; 282.7; 274.15 etc.

Bhairava form of Śiva :

This is a fierce form of Śiva.¹⁴⁵ The ch. 179 opens with a request for the narration of the bhava-māhātmya of Bhairava. The chapter depicts the battle between Śiva and Andhaka. In his Bhairava form, he is said to guard Avimukta and persons worshipping him with due rites are said to attain the gāṇeśvan¹⁴⁶gati (185.48 ff). He is known to have been pleased with the austerities of the person who had emitted from the drop of perspiration from the forehead of Śiva at the time of the Andhaka war. It is said that one's pilgrimage would be futile, if one does not pay his respects at Kusumeśvara^{t.} Kṣetrapāla-dandapāni (i.e. Bhairava) and see his earrings (191.124-125).

Ardhanārīśvara form :

Śiva is described as Ardhanārīśa (60.25). This is the androgynous form of Śiva. It is said that at a place called Kṛtasāṅga, Śiva manifested his

145. Vide also Karmarkar A.P. , op.cit., p. 78.

146. MP. 252.10 (missing in ga).

Ardhanārīśvara form to Mātrkāś after Andhaka was killed by him with the valuable help of Nṛsimha whom he had to propitiate for his succour (179. 87 ff). In the Saubhāgyaśayanavrata, one of the formula is 'namo'rdhanārīśam'(60-25). Kālidāśa also refers to this form in his Mālavikāgnimitra (1.1). Professor Dikshitar writes that the hill at Tirucengode in South India has the shrine of Ardhanārīśvara as the central one and in the same compound in the north-east there is the temple of Viṣṇu. Moreover at Namakkal about twenty miles from this hill is the great shrine of Nṛsimha.¹⁴⁷ Dr. A.P. Karmarkar holds that this form finds a prototype amongst the proto-Indians.¹⁴⁸

Linga Worship :

The linga worship was widely prevalent in the ancient world. It was also prevalent in ancient India. There is a divergence of opinion amongst the scholars regarding the origin and antiquity

147. Dikshitar V.R.R., The Matsya Purāṇa, A Study, p. 71.

148. Karmarkar A.P., op.cit., pp. 42, 73.

of the Liṅga worship in India.

In the MP, there is a short tale that when Brahmā and Kṛṣṇa were rivalling with each other for the creation of the world, a terrible fire in the form of a liṅga is said to have arisen (60.4). There are also other references to the Liṅga-worship, e.g. in the Ādityasāyanavrata, the worship of the sun is to be done on the liṅga (55.4). Pārvatī in her dialogue with the sages refers to the Liṅga-form of Śiva worshipped by the gods and demons (154.350). One of the names of Śiva in the invocation by Śukra is Ātmaṅga (47.166). At Vārāṇasī Śiva is said to be ever present in the Kṛttivāsaliṅga.¹⁵⁰ A person worshipping the liṅga at Avimukta is promised deliverance from the bondage of re-birth for a period of a hundred crores of Kalpas (185.57). Bāṇa, a demon monarch, was a great devotee of Śiva-liṅga and worshipped it daily with ardent devotion (188.61 ff). There is a recommendation that Śiva-liṅga be worshipped with the ghee on the Aṅgārakanavamī day and the Amāvāsyā day (193.10). Thus the MP amply

149. For the opinions of different scholars, vide Karmarkar A.P., op.cit., p. 79; for the details of the Liṅga-worship, vide ibid, pp. 79 ff.

150. MP 183.8-9 (missing in ṇa); cf. Mālavikāgnimitra

testifies to the prevalence of the Līṅga-worship.

Dominance of Śiva :

In the MP, there are references which tend to suggest the superiority of Śiva over Viṣṇu and other gods. In one place it is said that the gods headed by Hari, Brahmā and others even do not know the greatness of Śiva (154.347). Gods like Indra, Maruts and others are seen to seek his protection (187.5). Elsewhere (192.7), Brahmā, Viṣṇu and Indra are said to worship him (192.7). In 52.19 he is described as "brahmāviṣṇuarkarudravasvātmakam" which suggests that he combines in him the essence of these gods.

The episode of Harikeśa yakṣa and Pūrṇabhadra yakṣa is interpreted by Dr. Moti¹⁵¹chandra to show how the yakṣa worship was displaced "from Banaras by Śaivism.....(and) how Śaivism at Banaras had taken many yakṣas within its fold". This episode is as follows: --

Harikeśa, the son of Yakṣa Pūrṇabhadra, had such an extreme devotion for Śiva that he meditated

151. Moti¹⁵¹chandra, Some Aspects of Yakṣa Cult in Ancient India, Ghurye Felicitation Volume, p. 254.

upon him in whatever posture he be; but his father opposed to his behaviour remarking that his character did not behove to a yakṣa-family and drove him away from home. Repairing to Vārāṇasī, he practised severe penance till Śiva was pleased to appear before him and to permit him to settle in the city for ever and to appoint him the Kṣetrapāla of Vārāṇasī with his assistants Tryakṣa, Daṇḍapāṇi, Udbhrama and Sambhrama Yakṣas (180.5 ff).

As noted above, this story records the expulsion of the Yakṣa cult from Banaras by the growing force of Śaivism. Dr. Moti'chandra, further remarks that "the story of the displacement of Yakṣa worship from Banaras by Śaivism shows how in all the early centuries of the Christian era the assimilation and synthesis, of the ancient Yakṣa cult within the fold of Śaivism was in progress. Both the archaeological and literary evidence points out that before the Gupta period Banaras was a seat of Yakṣa and Nāga cults, although it is possible that Śiva might have been counted as one of the Yakṣas as the Mahāmāyūrī in its list of Yakṣas indicates Śiva Mahākāla as the presiding deity of Banaras.How

Saivism at Banaras had taken many yakṣas within its fold is further related in the Matsya Purāṇa (183.63-64). It is said that Yakṣas like Vināyaka, Kuṣhmāṇḍa, Gajatunda, Jayanta, Madotkata etc. enrolled themselves as gaṇas of Śiva The other Yakṣas converted to Saivism were Nandī, Mahākāla, Candaghaṇṭa, Maheśvara, Daṇḍacandēśvara and Ghantākarna The above story reveals two facts namely (1) Harikeśa Yakṣa, son of Pūrṇabhadra was worshipped at Banaras and (2) Śiva worship at the time when the Matsya Purāṇa was compiled existed in the city side by side with Yakṣa worship. It seems possible that the rivalry between Saivism and the Yakṣa cult in the city continued for a long time, till the former absorbed the latter and the local Yakṣas found asylum in Saivism as the attendants of Śiva. Such was the dominance of Saivism at Banaras in the Gupta period that as related by the Matsya Purāṇa (180.62) even Mahāyakṣa Kubera giving up his nature was raised to the position of Gaṇeśa and mudgarapāṇi enrolling himself in the service of Śiva began acting as a door-keeper of the citizens of Banaras.¹⁵² This suggests the dominance of Saivism in the contemporaneous period.

152. Moti Chandra, op.cit., pp. 254-255.

III ŚĀKTISM

Introductory :

The history of Śāktism is of absorbing interest. "Mother worship in India presents a very important but very intricate aspect of the history of Indian thought as expressed in her philosophy, religion, general art and literature."¹⁵³ There is a diversity of opinion regarding the origin and antiquity of Śāktism. "It is difficult to say to what extent the pre-Vedic culture of India, now discovered in the Sindhu Valley, contributed to the conception of a mother goddess of the type now familiar to us as Sakti, but that the cult of the Mother Goddess was fed by indigenous and aboriginal beliefs is almost certain judging by the qualities with which she was¹⁵⁴ invested at a later time."

153. Das Gupta Shashi Bhushan, Evolution of Mother Worship in India, Great Women of India (Ed. by Swami Madhavananda and R.C. Majumdar), p. 49.

154. Majumdar R.C. and Pusalkar A.D.^(Ed), The Classical Age, p. 440. For a brief history of Śāktism, vide Bhandarkar R.G., op.cit., pp. 203 ff. Karmarkar A.P., op.cit., Ch. 6. He also quotes the views of other writers on the subject.

Eulogy of the Goddess Worship :

The MP avers that the Devī is omnipresent (13.14), and also gives a list of 108 places sacred to her and mentions which of her form is present there.¹⁵⁵ There is an eulogy that a person who remembers or hears these names would free himself from all sins and a person taking a bath at all these sacred places would have a vision of hers and a residence in Śivapura for a period of one Kalpa being liberated from all sins. If a person does ^{this} for a long time, he would attain the Śāṅkarapada. Furthermore, a person who repeats these 108 names on the 3rd and 8th day of a month in the proximity of Śiva is promised the bliss of having many sons. Even the recitation of these names on different occasions such as the godāṇa, śrāddhadāṇa and the worship of a deity leads one to Brahma-loka. It is also said that where there is a writing with these names of Pārvatī and is worshipped in the presence of a deity, no calamity is said to befall there (13.54 ff). These are good eulogistic statements.

155. MP 13.24 ff; vide the Appendix on Geographical Data.

Functions :

The goddess is said to be the giver of enjoyments, liberation and prosperity (60.12). She is said to be the creatrix of the world and Janārdana narrates the mode of her worship in the Saubhāgyaśayana-vrata (60.13 ff). Śiva narrates to Umā the Anantatṛtīyā-vrata at her request (62.2 ff).

P ā r v a t ī :

Pārvatī is the spouse of Śiva and her history, life and family are already noted in the preceding section. Umā is described as Kālarātri (133.39). Pārvatī is described as having a bell in her hand, a yellow silken garment, a shining skin and all her limbs decked with ornaments ((157.14). She is said to have assumed many forms, when Śiva tried to test her on her return after her changed complexion.¹⁵⁶

In some of the Vratas etc., goddesses are also worshipped e.g. Saubhāgyaśayanavrata (ch. 60) etc.

Origin of the Mātrkās -Śaiva and Vaiṣṇava :

The MP credits Śiva with the creation of the Mātrkās to help him in killing the formidable demon

156. MP 158.25 ff. (missing in na).

Andhaka out of whose each drop of blood, a new
¹⁵⁷
 Andhaka was born. The long list of Mātrkās created
 by Śiva is given in 179.9 ff. These fierce Mātrkās
 sucked the blood of the Andhaka demons to the point
 of satiety, but in spite of sucking the blood,
 Andhakas could not be destroyed completely and so
 Śiva had to resort to Viṣṇu for his help. Viṣṇu,
 therefore, created Suṣkarevatī, who in a moment
 sucked the blood of all demons, who were then killed
 (179.36).

That this troupe of Mātrkās created by Śiva
 delighted in the destructive activity can be surmised
 from the request to Śiva to permit them to devour
 the gods, demons and men (179.41). Their noble duty
 as conceived by Śiva was the protection of the people,
 but these mātrkās did not respect the wish of Śiva
 and started their malevolent activity of destruction
 (179.42 ff). The same chapter further states that
 Śiva in order to overcome this miserable plight
 propitiated Viṣṇu in the form of Nṛsiṃha, who with
 a view to succouring him, created the following

157. MP 179.9 ff. For various stories regarding the
 birth of the Mātrkās, vide Karmarkar A.P., op.
 cit., p. 109; Gopinatha Rao T.A., Elements of
 Hindu Iconography, Pt. 2, pp. 379 ff.

mātrkās from his different limbs (179.63 ff). From his tongue was created Vāgīśvarī, from his heart Māyā, from his secret part Bhavamālinī, and from his bones Kālī, who drank the blood of Andhakas and was renowned in the world as Śuśkarevatī. Over and above this, Viṣṇu created thirty-two mothers from his limbs as follows: --

- I 1. Ghaṇṭākarnī, 2. Trailokyamohinī, 3. Sarvasattva-saṅkarī, 4. Cakrahrdayā, 5. Vyomacārinī, 6. Saṅkhinī, 7. Lekhinī, 8. Kālasaṅkarṣinī. These are the anucarīs (followers) and prṣthagās (attendants) of Vāgīśvarī (179.67-69).

- II 1. Saṅkarṣinī, 2. Asvatthā, 3. Bījabhāvā, 4. Aparājitā, 5. Kalyānī, 6. Madhudaṁṣṭrī, 7. Kamalahastikā, 8. Utpalahastikā. These are the anucarīs of Māyā (179.69-70).

- III 1. Ajitā, 2. Sūkṣmahrdayā, 3. Vṛddhāvesā (v.l. Vṛddhakesā^{in 8a}), 4. Aśmadamśanā, 5. Nṛsimha-bhairavā, 6. Bilvā (v.l. Bhīrāⁱⁿga), 7. Garutmadhrdayā, 8. Jayā. These are the anucarīs of Bhavamālinī (179.71-72).

- IV 1. Ākarnanī, 2. Sambhaṭā, 3. Uttaramālikā, 4. Jvālāmukhī, 5. Bhīṣanika, 6. Kāmadhenu,

7. Bālikā, 8. Padmakarā. These are followers of Revatī (179.72-73).

These powerful mothers by Viṣṇu are capable of creation and destruction of the triple worlds. The Śiva-mātrkās could not bear the brunt of the Nṛsimha-mātrkās and so sought the refuge of Nṛsimha who pointed to them that their duty was to protect the world by citing an analogy of men and animals who protect their progeny (179.74 ff). This suggests how a change was effected from their malevolent nature to the benevolent one. Their further duties are : -- 1. Worship of Lord Śiva. 2. Not to afflict the devotees of Śiva, 3. to protect those who remember Nṛsimha, 4. to fulfil all the desires of those persons who offer oblations, 5. to protect those who narrate the stories of sages etc. ~~etc.~~ ≠, 6. to maintain the order, 7. to guard the raudra image, 8. to fulfil the desires of the people even though they are individually worshipped.

They are said to share the adorations with Nṛsimha (179.78 ff).

Suskā is worshipped by those persons who desire sons and she also fulfils their cherished desires

(179.84 ff). Sāvitṛī was worshipped by Śākala, the king of Madras, as he was sonless (208.5 ff).

The above account probably appears to suggest the triumph of Vaiṣṇavism over Śaivism, possibly because of the malevolent aspect of the latter and the benevolent aspect of the former. Even the mothers of the Śaiva group are malevolent whereas the mothers of the Vaiṣṇava group work to establish order and peace. This malevolent^{aspect} of Śaiva mātṛkās reminds one of the malignant nature of the Vedic Rudra, because these mothers are the creation of Śiva. Moreover, the purpose of the assignment of mothers to Nṛsiṃha possibly appears to attach the troupe of mothers to Viṣṇu on the analogy of Śiva's case and also to take the mothers under the protection and patronage of Viṣṇu.

The mothers are seven in number (179.89). They are dear to Śiva and Śiva is also dear to them (184.11-12). These seven mothers^{are} (1) Brahmāṇī, (2) Māheśvarī, (3) Kaumārī, (4) Vaiṣṇavī, (5) vārāhī, (6) Indrāṇī, (7) Cāmunda.¹⁵⁸ Elsewhere (93.53), the following mothers are enumerated :-- Kīrti, Lakṣmī,

Dhṛti, Medhā, Puṣṭi, Śraddhā, Kriyā, Mati, Buddhi, Lajjā, Vapuṣ, Śānti, Tuṣṭi & Kānti. These are the spouses of Dharma.

Mothers are also worshipped in some Vratas, dānas etc. e.g. the mothers known as Rohiṇyaḥ mātaraḥ are adored in the Gosahasrapradāna (278.15), they are also referred to in the Viśvacakrapradāna (285.7). In the Vṛddhi-śrāddha, they are said to gain precedence in worship over the pitṛs (17.66). They are also known to have instigated the widowed spouse of Cupid to solicit the Śiva's graḍe, when he was about to start on his marriage procession (154.457). This act of theirs brings out their helping nature. It is recommended that the temple of mātṛkās be constructed to the north of the main building (270.31).

From the aforegoing survey it is clear that the goddess is omnipresent and grants liberation and even the recitation of her names is very fruitful. The mothers are both Śaiva and Vaiṣṇava, but finally the Śaiva mothers appear to be governed by Viṣṇu, betokening the triumph of Vaiṣṇavism of Śaivism. Moreover in the MP we find the mothers were incorporated into the ritual.

IV. BRAHMĀ CULT

Prajāpati is a minor deity of the R̥gvedic pantheon. In the Brāhmaṇas, he is recognised as the chief god and in the Sūtras he is identified with Brahmā.¹⁵⁹ In the post-Brahmanical period, the worship of Brahmā declined as the cult of sacrifice fell into comparative disuse,¹⁶⁰ but in the MP, there are references which bespeak that the worship of Brahmā had not died out.

Brahmā is associated with the creation of the movable and the non-movable objects; Viṣṇu is said to sustain it and Rudra to destroy it (111.3). He was born from the navel-lotus of Viṣṇu¹⁶¹ and note Viṣṇu's epithet Padmanābha and Brahmā's epithet Padmasambhava (129.24). Viṣṇu killed Madhu and Kaiṭabha who tormented Brahmā (170.30). Brahmā's superiority over other gods including even Viṣṇu, appears to be suggested when the gods approach Brahmā for his advice when the tyranny of Tāraka had been unbearable (154.6 ff).

159. Macdonell A.A., op.cit., pp. 118-119.

160. Majumdar R.C. and Pusalkar A.D.^(Ed), The Age of Imperial Unity, p.464.

161. MP 168.15 ff; 169.1, On Viṣṇu's Navel, Vide Gonda J., op.cit. pp.84 ff.

In the MP, there is also the story of his incest on his daughter which is already referred to in chapter III. He has five faces, one of which was cut off by Śiva (183.86).

In the MP (16.9-10), the following words occur viz. Śiva-bhakta, Sūrya-bhakta, Vaiṣṇava and Brahmanya. Now as the word 'brahmanya' is used along with the words which mean a devotee of a particular deity, it means "the worshipper of Brahmā". If this is admitted, it follows that "the Brahmā-worship was still prevalent, otherwise his worshippers would not have been classed with the Pañ¹⁶²kti-pāvanas". The ritual of the Acala-dānas (Chs. 83-92) requires the image of Brahmā, Viṣṇu and Śiva which is to be placed on the artificial hillocks to be given away (83.15; 95.5) and elsewhere (58.24) Brahmā is one of the objects of worship equally with the other two gods of the trinity. This shows that the Brahmā worship was alive at this time.¹⁶³ There are also

162. Hazra R.C., op.cit., p.37, fn.70. The PP (Śrṣṭikhaṇḍa) reads 'brāhmaṇa' in the corresponding line; the reading 'brahmanya' of the MP is the correct one, because this reading 'brahmanya' is supported by Devanabhaṭṭa (Smṛti-candrikā 4-p.156), Aparārka (Com.p.443), Hemādri (Caturvargacintāmaṇi 3.1 p.386) and Govindānanda (Śrāddhakriyā-Kaumudī p.35). See Hazra R.C., op.cit., p.37, fn.70.

163. Cf. Hazra R.C., op.cit., p.40.

references to the worship of the images of Brahmā & during the different mahādānas (274.30; 277.6; 286.6; 287.7). Moreover a priest required for consecrating an image is to be brahmopendrahara priya (265.4). In consecrating the image of Brahmā, the Brāhma-mantras are to be used (266.39). Moreover amongst the gods summoned at the time of consecrating an image of any god Brahmā is included (266.42). In 52.23 ff, it is stated that Brahmā, Viṣṇu, Śiva and Arka are one. Brahmā is considered to be the vibhūti of Viṣṇu (52.22). All this tends to show that the Brahmā-worship was alive in the times of the MP; but equally there is a significant reference that the decline of Brahmā-worship was due to the deity's mild nature (225.12).

V. LUNAR CULT

Prof. Dikshitar remarks that "the Soma Sūktam and a number of fasts and votive offerings in honour of the moon-god adumbrated in the Matsya Purāṇa go to indicate that the Purāṇa recognises the moon as an independent deity". It is in the

164. Dikshitar V.R.R., The Matsya Purāṇa, A Study, pp. 64-65; Dikshitar V.R.R., Lunar Cult in India, IA, Vol.62, Sept. 1933, pp. 175-176.

Rohiṇīcandraśayanavrata (57.3), that Nārāyaṇa is worshipped with the Moon's name. There is also an allusion to the Candravrata (101.75). The same scholar, also, remarks that "it is curious and rather strange that the Matsya Purāṇa does not refer to the image of a moon in its long chapters on making of images and building of temples.¹⁶⁵ It is true that the MP does not refer to the image of the moon in its long chapters on iconography but it does refer to the image of the moon on the chapter on the Graharūpākhyāna (cf. 94.2). The Chapter 23 refers to the birth of Soma and his amours with Tārā. He also takes part as a warrior like other gods in the wars between the gods and demons (e.g. 150.139 etc.).

VI LINGĀYATANA ĀRĀDHYAS

The passage 'Lingāyatanavipreṣu tatra vāsaṁ na rocayet' (230.4) is interpreted by the late Prof. V.R.R. Dikshitar to refer to the Lingāyatana Ārādhya¹⁶⁶.

165. Dikshitar V.R.R., *ibid.*, p. 65.

166. Dikshitar V.R.R., *ibid.*, p. 69; for an account of the Lingayat Sect, vide Bhandarkar R.G., *op.cit.*, pp. 187 ff; Dasgupta S.N., *A History of Indian Philosophy*, Vol. V, pp. 42 ff., Dikshitar V.R.R., *ibid.*, pp. 67 ff.; Nandimath S.C., *A Handbook of Virasaivism*.

Now in 230.1-4 are mentioned the different changes -
 P.9 dancing, trampling, emission of fire^d, blood, fat,
 perspiration etc. - in the images of the gods.

These portents are believed to forebode evil to the
 king and/or to the place concerned (230.5). Now with
 Prof. Dikshitar, it would probably mean "one should
 not stay with the Lingāyatana Brahmins", but neither
 the Professor nor the MP advances the reasons

there¹⁶⁷for. It should also be noted that the MP
 230.1-4 ^{cd} does not qualify the location of the
 images to which they belong. In 230.4, ^{ef} there are
 two words indicative of the location viz. 'lingāyata-
 navipreṣu' and 'tatra'. Now if the former is constructed
 with ^{230.4cd}, we get the information as to ⁱⁿ which of the places,
 the images are said to display the epoch-making changes
 in their postures; but ^{if} the reading 'vipreṣu' instead of
 'citreṣu' of gha is accepted, it is difficult to have
 a cogent meaning and with the reading 'citreṣu', the
 idea becomes clear and cogent: "When the images in
 the Saiva temples or other temples ¹⁶⁸ or in pictures

167. Dikshitar V.R.R., *ibid*, p. 67 ff.; ~~Nandinath~~
~~S.C., A Handbook of Virasaivism.~~ Prof. Dikshi-
 tar only states that here is a reference to
 the Lingayats, but does not interpret the line.
 He does not even discuss the two readings viz.
 'vipreṣu' and 'citreṣu'.

168. Cf. the word 'devatāyatana' in 263.19.

show various changes such as dancing etc. one should not live there (tatra) i.e. in that place i.e. the village, town, city or the country (cf. 230.5). The MP 230.6 further enjoins that one should not live in (i.e. quit) one's ancestral home under these circumstances. In this interpretation the word 'tatra' does not become redundant.

Further more it may be pointed out that from a critical point of view, the whole chapter is missing in na and ca. And so all these factors seem to militate against the solidarity of his hypothesis. It appears that the learned Professor is tempted to offer this interpretation in his zeal to prove the south Indian origin of the MP.¹⁶⁹ Under all these circumstances, with all due deference to the late Professor, we beg to submit that this interpretation runs counter to the textual evidence.

VII. DATTA CULT

Datta as an incarnation is already noted. In the MP, a story runs that Datta granted four boons to Kārtavīrya Arjuna who had practised severe

169. Dikshitar V.R.R., *ibid.*, pp. 19 ff.

austerities for a period of a myriad of years.
 Datta is the son of Atri (43.15). According to the reading of ga and ca, he is \neq Puruṣottama. Thus the story records Kārtavīrya Arjuna as an ardent devotee of Datta. There is a recommendation that an image of Datta be given as a gift in the Viṣṇuvrata along with those of the Daśāvatāra (99.14).

As an incarnation he is referred to in the Harivaṃśa (1.41), BrP (Chs. 180, 213), GP (1.102) etc.¹⁷⁰

VIII. SOME SECTS

In the MP, there is also the mention of the following sects by their names. (1) Bhāgavata (2) Saura or Sūryabhaktas (3) Vaiṣṇava (4) Yogins or Yogavit (5) Brahmanya (6) Śivabhaktas (96.21; 16.9-10). The separate mention of the Bhāgavatas and Vaiṣṇavas is very important to note, because it possibly suggests a difference in their creed, otherwise the separate mention would be meaningless.

170. Hazra R.C., op.cit., pp. 85, 86, 88. Shri H.S. Joshi is working for his Ph.D. degree on the cult of Datta under Prof. G.H. Bhatt. There is a recent book on Dattātreya by H.H. the Maharaja of Mysore.

The term yogin or yogavit may imply those persons who might be following the yogic path for the attainment of the absolute. We have already discussed the word 'brahmanya' in this chapter under 'Brahmā-cult'. The MP 16.9-10 states that Śiva-bhaktas, pitṛ-paras (devoted to pitṛ-worship), Sūrya-bhaktas, Vaiṣṇavas and yogavits should be invited at the śrāddha dinner. The chapters 74-75 and 77-80 deal with the Sauravratas. The MP relates a story of the sun's scorching brilliance which was too much for his spouse to tolerate and ~~another~~ consequently she ran away substituting herself by another lady Chāyā by name. But her discriminative policy in the treatment of her son and that of her cowife led to the disclosure of the tricky game and thereupon the Sun went to the house of his father-in-law who reduced his lustre and distributed it in the discus of Viṣṇu and the trident of Śiva (11.4 ff). It is enjoined that the legs of the Sun are not to be fashioned or drawn in a temple or a picture (11.31 ff). Elsewhere it is said that the Brahmins doing the Ādityopāśanā attain to immortality (184.31) and a Saura dying at Kapālamocana becomes one with Śiva. (183.104).¹⁷¹

171. For the history of the Saura Sect, vide Bhandarkar R.G., op.cit., pp. 215 ff. +

IX JAINISM

In the MP, there is an episode which refers to the origin of Jainism. Once there was a war between the gods and demons wherein Prahlāda and Indra played a leading role. Rāji, the son of Nahuṣa, had attained much prowess by dint of his penance in honour of Nārāyaṇa. With his help, Indra regained his kingdom. When Rāji had retired to the forest, his sons conquered Indra who, then, appealed to Brhaspati to help him to regain the original status. In response to Indra's appeal, he deluded sons of Rāji by the teaching of the Jaina faith, which caused them to fall out from the traditional path of righteousness and thus, as they were religiously degraded, Indra regained his original status of being the overlord of the gods (24.34 ff). It should be noted here that the Jaina faith is described as vedabāhya (24.47) and the sons of Rāji as vedabāhya and hetuvādasamanvita (24.48). In this episode is shrouded, as Professor Dikshitar writes, "a dubious origin of the Jaina faith. The value of this legend consists in the fact that the Jaina sect began in much earlier

times and that it discarded the authority of the
¹⁷²
 Vedas."

X BUDDHISM

It is significant to note that the MP recognises Buddha as one of the incarnations of Viṣṇu as noted before in this chapter (47.247; 54.19; 285.7). In the enumeration of the pitṛtīrthas, Mahābodhi occurs as a pitṛtīrtha (22.33). This envisages a stage when the Vaiṣṇavism and Buddhism were not antagonistic. The similar view is also
¹⁷³
 endorsed by Professor Dikshitar.

XI HERETICAL SECTS

In the MP, names of some heretical sects occur, but it has nothing to say about their ritual practices etc. The increase of heretics is said to mark the full swing of the Kali age, when the people are said to show no respect to the Vedic

172. Dikshitar V.R.R., *ibid.*, p. 57.

173. Dikshitar V.R.R., *op. cit.*, p. 59.

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XII ICONOGRAPHY

In the MP there are instructions regarding the making of the following images:-

174. M.P. 144. 400 vī. *Chāṅgāsthāh*, *gaj*, *nirgranthāgā*.
EP. Patil. Dr. R. Gob. Ch. p. 88. 17. 11. 11.
175. For heretical sects in the Purāṇas, vide
Chaudhury Radha Krishna, *ibid.*, pp. 234 ff.

1. Vaiṣṇava Images: -- Viṣṇu-Vāsudeva, Kṛṣṇa, Vāmana (Ch. 258), Rāma (Ch. 259), Trivikrama, Matsya, Kūrma, Nṛsiṃha, Mahāvarāha (Ch. 260).
2. Śaiva Images: -- Rudra, Śiva, resting on the Nandiśvara, Dancing Śiva, Tripuradhī Śiva, Jñānayogeśvara Śiva, Bhairava (Ch. 259), Ardhanārīśvara, Umāmaheśvara, Śivanārāyaṇa, Kārtikeya, Gaṇeśa (Ch. 260), Vṛṣabhārūḍha Śiva (Ch. 261), Liṅga (Ch. 263).
3. Śākta Images: -- Kātyāyanī, Mahiṣāsura-nāsinī (Ch. 260), Mātrkāś - Brahmānī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrānī, Yogeśvarī, Cāmunda, Śrī, Kālikā (Ch. 261).
4. Brahmā Cult: -- Brahmā (Ch. 260).

The images of other minor deities including even those of the nine planets, rules regarding pedestals etc. are mentioned in the MP, ¹⁷⁶ but as it is not necessary, it is not discussed here.

176. For a brief summary vide Dikshitar V.R.R., *ibid.*, pp. 120 ff.