

CHAPTER THIRTEEN

RELIGIOUS AND PHILOSOPHICAL
DATA

At first sight one might be easily tempted to presume that a faithful picture of the religious conditions of the time cannot be expected in the work of a devout Jain like Dhanapāla whose declared intention was to narrate a story based on Jainistic Canon. But since the poet could not altogether obliterate the past impressions and imprints of almost one half of his life as a staunch Brahmin prior to his conversion to Jainism, his work has fortunately not so prominent a dogmatic colouring, as is found in the works of his near contemporaries, e.g. in Siddharṣi's Upamitibhavaprapaṇcā-kathā or in Somadeva's Yasastilaka-campū. It is one of the reasons why Dhanapāla's TM belongs to a class of Sanskrit romances to which Bāṇa's Kādambarī does, and like the latter work, it records many aspects of contemporary religious life which are valuable as a good source material for future historians.

A : RELIGIOUS CONDITION :-

(1) Religious Sects and Their Mutual Relations :-

On the strength of the inscriptional evidence, Dr.

D.C.Ganguly¹ has recorded that the Paramāra kings were devout worshippers of Śiva and supported this worship by donations, and that other gods and goddesses like Durgā, Lakṣmī, Bhaṭṭeśvari, Vidyādhari, Rādhā, Vāgdevī, Bhārati, Hanumat, Ambikā, Gaṇeśa, Loligaswāmī, Kṣetrapāla, Nakulīśa, and four-faced Mārkaṇḍeya were also held in great veneration by the people. Side by side with the Brahmanical religion, Jainism also flourished in Malwa, though not with equal vigour; and a number of Jain teachers like Amitagati, Dhaneśvara, Muni-Ratnasūri, Mānatuṅga and ~~Amata~~ Caturmukha alias Prabhācandra tried to assert their influence on the Paramāra kings in a bid to obtain royal patronage for their faith.² It was through the influence of Dhanapāla that Bhoja became somewhat favourably inclined towards the Jains, so as to tolerate them and their teachers preaching in his domains. Buddhism is also said to have had a sizable following.³ In Vaiṣṇavism, the gradual dominance of the pastoral life of Kṛṣṇa and his dalliance with cowherd girl (Gopī) was an important change.⁴ Against this general background recorded by the historians, it is

1. HPD, pp.246-247.

2. *ibid.*, p.250.

3. SE, p.414.

4. *ibid.*, p.435.

interesting to notice the details recorded by our poet ~~who~~ whose TM should serve as the first hand source for the picture of religious life of the latter half of the tenth and the first half of the eleventh centuries.

Among the religious faiths, Dhanapāla has mentioned the Raudras, the Vaiṣṇavas, the Bauddhas, and the Jainas, particularly the Śvetāmbaras.⁵ Of these the Brahmins were a well-organized social group living in a well-demarcated colony and followed their usual profession of Vedic learning and teaching.⁶ Dhanapāla, as a Jain, has obliquely criticized the Brahmins as being more cruel than the forest-dwellers in connection with their probably prevalent practice of sacrificing animals.⁷ The Brahmins were generally Śaivites, though all of them did not invariably subscribe to the philosophical tenets of the Nyāya system.⁸ Dhanapāla has noticed two sects of Śaivas holding Pāra Śiva as the ultimate reality and practising Sādhanā on a corpse but differing in the practical rituals in accordance with their acceptance of the Āgamas of the Dakṣiṇa or the Vāma tradition.⁹ The

5. TM(N), p.10(21); 12(14); 15(13); 4(14).

6. *ibid.*, p.11(3ff.) -- अखिललघुमकोटिभिः -- सङ्गललोकेव -- द्विजस्तमानैः
-- साधनस्वरैः -- ।

7. *ibid.*, p.200(1) -- निषादलोकादधिकनिर्दिष्टाद्विजातिभिः -- ।

8. *ibid.*, p.10(21) -- न्यायदर्शिनानुसारिभिरपि न शैवैः -- ।

9. *ibid.*, p.198(23ff.) -- अस्मिन्नेवोक्तविधिविधौ वेदविधौ परेण अयं
पुरोक्तस्तु
रक्षितैस्तु शैवैः शैवैः -- ।
रक्षितैस्तु शैवैः शैवैः -- ।

Brahmins employed as the priests and teachers by the royalty were expected to be well-versed in the Vedic lore.¹⁰

The Vaiṣṇavas were certainly devoted to Kṛṣṇa-worship but they seem to have had a very hard time in that Dhanapāla has slyly referred to their being subjected to fiery persecution.¹¹ This is not impossible in view of the fact recorded by none else than a Jain chronicler like Prabhācandra in his PRC, that even at the hands of such a venerated staunch Jain teacher like Haribhadrāsūri a defeated Buddhist disputant named Sūrapāla was compelled to burn himself alive in a caldron of boiling oil as per the stipulation of the scholastic debate.¹²

The Buddhists, particularly the Nihilists, were rather rarely met with and they seem to have been a morally degenerated sect with their nuns swarming at the royal harems, serving as petty go-betweens in the love-affairs of princes, and at times found to be more reckless than even the ordinary youths.¹³

The Jains seem to have been rather aggressive in their onslaughts against the rival faiths during their religious

10. TM(N), p.78(10ff.)--अखिलवेदोक्तविधिबिदा वेदसेवापरेषा स्वयं
पुरोहितान् निर्वर्तितान् प्राशनादिशकल संस्कारश्च ---- ; 78(23ff.)
राजा --- सम्यग्ज्ञासेवित गुरुकुलानां भवगताखिल शास्त्रप्रमर्नि निर्मलौक्तिमुक्ती नामुक्त-
मान्नायकलब्धभन्मना --- विद्यागुरुणा महारहः संग्रहमकरोत् --- ।

11. ibid., p.12(14)--द्वेषावागां कृष्णवर्त्मनि प्रवेशः-- ।

12. PRC(KV), Intro., pp.50-54.

13. TM(N), p.15(13ff.)--कौटिल्युपलब्धे रसद्वयव्यवहारप्रवर्तिकत्वम् --- ; 84(77)
(P.T.O.)

discourses; and assailed the authority of the Vedas.¹⁴ The Jain ascetics, particularly the Svetāmbaras, could freely move in the cities like Ayodhyā and Kāncī, and distinguished saints like the Vidyādhara Muni had access to the kings also.¹⁵ There is an oblique reference to the Digambaras, though the obvious reference is to a bard reciting a panegyric verse.¹⁶

(2) YOGA AND TANTRIC MYSTICISM :-

Yoga and Tantric mysticism were the common integral aspects of the personal spiritual life of those days, irrespective of all the varied sectarian schisms and ideological differences among various faiths like Saivism, Vaiṣṇavism, Buddhism or Jainism.

There is an indirect reference to Yoga with its practice of stopping the movement of the breath.¹⁷ The Vidyādhara Muni instantly resorts to Yoganidrā in order to fathom the futurity about the male progeny of King Meghavāhana.¹⁸ Muttering of Mantras and Dhyāna were a part

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14. TM(N), p.1(14) -- धर्मकथाविद्यो --- ; 15(14) -- प्रतिपक्षीयोद्यतमुनि-
कथासु कुशोत्तमवर्णन-1; 11(13) -- अहर्दृशनिस्सितिरिव नैगमव्यवहार-
क्षिप्तलोका ---1; 45(1ff.) -- नायकालापो मोहप्रलाप इति मे
समर्थनीयः ---1
15. *ibid.*, p.272(9ff.) -- त्रिकालदर्शी मुनिर्महायशो नाम महातपोविराजकैः
परिवृतो महर्षिभिः काञ्चनमुपाययौ ---1; pp.23-25.
16. *ibid.*, p.240(18) -- नगनाचार्य एकः समुत्थार्य जयशब्दम् ---1; AK, II,
i, 39 : नगनोऽवासाः दिगम्बरः । --- ; also TKS, III, iii, 245 :
नगनो क्षपणवर्दिनो ---1
17. *cf. ibid.*, p.9(21ff.) -- अप्रयुक्तयोगाभि रेकावयवप्रकृता ननमरुतामपि
गतिः स्तम्भयन्तीभिः ---1
18. *ibid.*, p.30(2) -- इत्युक्तवति पाद्विने चित्तपरिभाविता तक्षीयोपताप-1, 2, 3

of daily religious routine of King Meghavāhana and princesses like Tilakamañjarī and Malayasundarī.¹⁹ The minute details like the steadiness of the eyes and the mind/^{as} also the depth of meditation and perfect muteness or silence are noticed in connection with the states of Dhyāna and Samādhi.²⁰ Attainment of Final Emancipation (Mokṣa) was ~~supposed~~ supposed to take place on mystically piercing through the intra-spinal solar plexus.²¹

On the Tantric side a number of mystic Vidyās are specifically mentioned by name, viz., Aparājitā-vidyā, Akāśagamanadāyini-vidyā, Karpapisācikā-vidhāna, Prajñapti-vidyā, Rohiṇī-vidyā, Bahurūpiṇī-vidyā and the Mantras for such secular purposes like attracting, forcing to yield, curing the effect of poison, creating an illusion for magic shows, and etc., The Aparājitā-vidyā was the one held in high esteem by the Vidyādhara kings and it consisted of a Mantra along with a protective Kavaca.²² Thus, the Vidyādhara Muni imparted this Vidyā to King Meghavāhana by first

19. TM(N), p. 306 50(1) -- उपध्यानादिकर्म --- ; 390(8) -- निर्वहति निर्विघ्नो ध्यानजपविधिः -- 1; 255(16ff.) -- अनवरत मन्त्रोच्चार --- ध्यान-मुकुलितामाञ्ज -- 1

20. *ibid.*, p. 142(3) -- ध्याननिश्चलेन येन तारकं --- ; 141(22) -- निश्चलेन चेतसा परमयोगीव --- ; 188(4) -- गाढ गृहीतचित्तो मौनश्च इदमप्राप्तिरथ इव लक्ष्यमाणः --- 1

21. *ibid.*, p. 89(13) -- विषमाश्वमण्डलमेदिनः प्राप्तमोदतैः --- 1

22. *ibid.*, p. 30(16ff.) -- अपराजिताभिधानाप्रशेषविद्याधरे ह्यपूजिता विद्या -- 1

enveloping their bodies by means of a protective aura of a Kavaca and by secretly whispering in his ear the syllables of the Mantra;²³ and the worship of the goddess Śrī consisted of the Japa of this Mantra after the preliminary bathing of the image and singing of a hymn. The Ākāśagamana-dāyini-vidyā was supposed to enable the possessor of it to fly in the air at will, and it was a normal attainment of the Vidyādharas and other superhuman beings.²⁴ The Karna-piśācikā-vidhāna seems to have been a mystic process of invoking the help of an evil spirit called Karna-piśācī supposed to whisper the solution of the problem in the ear of one who has master it; it was employed by astrologers as an aid to prediction.²⁵ Similarly, Prajñapti-vidyā was invoked, by means of Japa of a Mantra in accordance with its proper procedure, by the Vidyādhara queen Patralekhā in order to know about the matrimonial prospects of her daughter Tilakamañjarī and got the answer in a dream.²⁶ It

23 TM(N), p.31(3ff.) -- कृतपाश्वविलोकने विहितमन्त्रदेवतानुष्ठानविधि-
विधायां नरपतेस्तमनश्च वपुषि रक्षामन्त्राक्षरमन्त्रं कवचमुपकण्ठमूलं प्रभु-
च्यकैरुच्चारिताक्षरपदस्तां विधां व्यवेदयत् ।

24. cf. ibid., p.33(12ff.) --- अपञ्चशेनेशकाशमन्त्रदायिनीं विधाभासता-
दुत्तस्थौ --- अन्तरिक्षादुदयतत् ।

25, ibid., p.64(10ff.) -- कण्ठपिशान्तिकाविधानेष्ववधारयता -- ।

26. ibid., p.169(18ff.) -- विधानजप्तमन्त्रं तया अर्तुदरिकाया वरमुद्दि-
श्य विशापिता निशि प्राप्तिविधा । निवेदितं च भगवत्या स्वप्ना-
न्तरे --- ।

was one of the eight principal Vidyās presided by the respective goddesses called Prajnapati, Rohini, Dharana-mahisī alias Padmāvatī, Cakrāyudhā, Mahāmānasī, Acyutā, Mānasī and Vajrāṅkusī; the successful mastery of these Vidyās called for qualities like uncommon courage, etc., and was supposed to augment spiritual powers of the person and qualify him for supreme regal authority.²⁷ The Bahurūpīṇī-vidyā was mastered by Citramāya²⁸ and it enabled him to assume the form of any being – human, animal or bird. Dhanapāla has also referred to the basic mystic rule that the goddesses of the Vidyās would bless and serve him only who has successfully propitiated and mastered them by his uncommon prowess, fortitude, devotion, and etc..²⁹

The courtezans were generally supposed to have been utilizing the magical formulae for captivating the clients and rendering them pliable and readily yielding.³⁰

The magician utilized the mystic formula for the purpose of creating an illusory apparition while the mystic-physician

27. TM(N), p.398(15ff.) -- शकलेजगदाधिपत्यदायि प्रधानदेवतापरिगृहीतः समस्तमन्त्रज्ञानाशुणीरसाधारण गुणाधारपुरुषसाध्यो मन्त्रनिवहः । तदा-साध्यतेन लब्ध्याधिकपराक्रमः ---- । ; 400(11) -- प्रत्यक्षेरेहिणीप्रभृतयो-ऽष्टप्रधानविद्यादेवताः -- ; 240(13ff.).

28. ibid., p.171(8) -- साधितव्यरूपिणीविद्यश्चित्रमायो नाम विद्याधरः -- ।

29. ibid., p.401(1ff.) -- कल्प एव यत एवानल्पसत्त्वो मेमेव विधिना समाराधिता यस्यैव साहसेनानुश्रितं हृदयमासाम्, तस्यैव देवताः सिद्धि-मुपनयन्ति । न परोपरोधेन । --

30. cf. ibid., p.9(22ff.) -- अव्यापारितमन्त्राभिः सकृदाह्वानेन नरेन्द्राणा-मपि सर्वस्वमाकर्षयन्तीभिः -- अचलानम्रिपि निवदन्तीभिः -- (विलासिनीभिः) -- ।

used the Gāruḍa Mantra for curing the effect of poison.³¹

The Mantra of a Vidyā was expected to be repeated in accordance with its specified procedure in which Dhyāna of the presiding deity of the Mantra and its JAPA were most important.³² The protective aura for the purpose was secured either by scattering the ashes or by tying a knot of the pigtail, of course to the accompaniment of the faint recital of the Mantra-kavaca.³³ The powerful formulae of a Mantra was felt soothing, like nector, and could allay the burning sensation in the heart of a person.³⁴

Dhanapāla has given a list of the factors which conduced to the successful attainment of mystic powers. They are : (i) purity; (ii) adherence to Dharma; (iii) control of the proclivities of the senses; (iv) steadfast devotion; (v) large-heartedness; (vi) lack of lethargy; (vii) presence of mind; (viii) readiness to face the situation squarely

- 31. TM(N), p.219(19) -- किं तदस्ति नाम रक्षणियमदृष्टुं वा जगति अन्नि
 दृश्यतीत्युज्जालिक --- प्रायाप्रगतम् --- ; 22(9) -- वशीकरणविधा --- महायातिकस्य --- ;
 25(3ff.) -- दुर्विषह तेजसं महाभेदमनोज्ञविकाराशीविषाणाम् --- ;
 171(19ff.) -- सिद्धिगारुडिकमन्त्रेण सिद्धिगारुडमन्त्रेण -- प्रशमयुष्यस्यति -- विप्रवेगः ---
 32. ibid., p.31(3ff.) -- मन्त्रदेवतानुध्यान --- ; 34(23) -- मन्त्र-
 उपविधिः ---
 33. cf, ibid., p.46(20ff.) -- अनेकवातिकमण्डलभ्रमणलग्नं रक्षाभूतिरज
 इव इव दिदु विक्षिप्तम् --- ; 331(16ff.) -- प्रयत्न-
 संश्लिप्तम् स्फुरदुदारवर्णयामि कस्याप्यसंविभागीकृतया सिद्धिमन्त्रे-
 विधयेव --- स्वदेहपरिरक्षणाय कृतशिरसावन्धम् ---
 34. ibid., p.258(7ff.) -- हृदयदाहज्वरहराणि सिद्धिमन्त्रपरमजिह्व
 दिव्यमन्त्रपराजीव --- क्षरन्ति --- अमृतम् ---

with
/dauntless valour; and (ix) execution of worship in strict
accordance with its proper procedure.³⁵ Along with these,
the imparting of the Mantra by its master was a necessary
condition, while the natural predisposition of the deity
due to its being hereditarily favourable to the Sādhaka was
a desirable factor.

The propitiation of the Mantra was usually carried out
in secrecy in a secluded place like an exclusive temple or
in a deep cave of a mountain. Thus, King Meghavāhana wor-
shipped the Goddess Śrī in the temple located in the restri-
cted premises of his palace.³⁶ Prince Harivahana, on the other
hand, underwent the gruelling session of propitiating the
mystic Vidyās in an inaccessible underground cavern of the
Vidyādhara mountain called Vijayārdha.³⁷

The procedural routine during such sessions consisted
of taking bath, observing perfect abstinence, worshipping
the image of the deity by bathing it and offering unguents,
flowers, silken garments, precious ornaments and fruits, and

35. TM(N), p.30(12ff.) -- शुचिना धार्मिकेण निगृहीतेन्द्रियवृत्तिना दृढभक्तिना -
चतुदशशयेन प्रसादपरिहाशिना कालोचितेन प्रक्रमप्रकटितक्षेत्रतेजसा विधिबदाराध्य-
माना निष्कालप्रसादं अभिष्यति, अभिषेकतार्थं च वरप्रचारेण वितरिष्यति ।

36. *ibid.*, pp.35-36.

37. *ibid.*, p.398(19ff.) -- विधिबदाराध्यातनिरवलमन्त्रेण शिक्षिततदाशयनकर्मणा
दर्शितमदृश्य भूयःचन्द्रमः प्रकाशमल्पावकाशो दमति गच्छति मवनिधरगत्वर मगच्छतु ।
तस्य चाद्यस्तादपास्तनिष्कालशिला पिधाने दुरुपलब्धसूयमङ्गारि पर्यन्तरुणप्रौढ-
भूषणं रसातलगृहे प्रविश्य -- मन्त्ररुधनमुपक्रान्तवान् ।

performing Japa of the Mantra while sitting steadfast in a suitable Yogic posture at a place, the number of Japa being counted with the help of a rosary of beads; this routine, technically known as 'Puraścaraṇa', was continued twice or thrice everyday for a period of about six months or so.

Thus, King Meghavāhana's routine during his worship of the goddess Śrī consisted of daily getting up early in the morning, going to the near by palace-stream where he took bath and performed Japa, covering up his mouth with the skirt of the upper garment and bathing the image of the goddess Śrī with an unguent prepared from sandal~~wood~~ paste mixed with musk and camphor, adorning it with floral and pearl ornaments, offering the incense of black Aguru, bowing down with devotion, sitting at a distance and singing a hymn for a long time, performing the Japa according to the procedure, and after some time, offer salutations to the elders. This routine was repeated in the evening.³⁸ The routine of Prince Harivāhana, on the other hand, during his penance for propitiating the Vidyās was slightly different; he took bath thrice a day, abstained from the enjoyment of all objects of all the senses, offered worship to the images of the presiding goddesses of the Vidyās, sat steadily in the

38. TM(N), pp.34-35.

Padmāsana posture in front of the images, held the rosary of beads in his right palm and started his Sādhana of the Mantra in accordance with the procedure taught by the Vidyādhara named Anaṅgarati.³⁹

Various types of obstacles were encountered by the Sādhaka during his Sādhana and he was expected to stand up to them with courage, fortitude, unflinching resolve to fight the diversions, and carry on the propitiation, to the end. The test of his valour was really tough and, at times demanded from him the supreme self-sacrifice. For instance, King Meghavāhana had to stake his very life when he was tested by Mahodara, who was really the Yakṣa attendant of the goddess Śrī, but who took the terrible form of a Vetāla and demanded the king's head towards the price for success.⁴⁰ The ordeal that Prince Harivāhana had to pass through was not so exacting physically; but it was in fact tougher due to its subtle psychological nature. The nocturnal evil spirits wanted to prevent him from completing his propitiation successfully and, consequently, utilized ~~many~~ various types of psycho-magical tricks to force him give up the task. Thus, some took the form of

39. TM(N), pp. 398-399.

40. *ibid.*, pp. 46-54.

the highly devout Vidyādhara and started dancing and playing music; some took the form of acquaintances and pretended to have brought the message from his father; from Samaraketu, or from Malayasundarī about Tilakamañjarī; some attacked him with cyclones, fire and hailstorm; and some thundered like lions.⁴¹

If the Sādhaka, like King Meghavāhana or Prince Harivāhana, could not be swerved inspite of all such temptations and frightening apparitions, and stood the test successfully, then only did the goddess appear and grant the boon or the mystic powers.⁴² On the other hand, the fate of those who failed to pass these ordeals and succumbed to the temptations or were frightened, was quite terribly dark and hopeless. The head of such a wretch was instantly cut off and his corpse was torn asunder between the jaws by the terrible Vetāla.⁴³ Similarly, those who had mastered evil spirits wished to enter the nether world and to that purpose they offered oblations (Bali) at the entrance of the road to it.⁴⁴ Many of them succeeded in reaching there and enjoyed the demonic maidens. But ultimately they

41. TM(N), pp.399-400.

42. *ibid.*, pp.54-61; 400-401.

43. *ibid.*, p.47(8ff.) -- अस्मिन्स्वर्णितं प्रन्त्रस्तथकमुण्डं ... जलावलम्बितं

* विप्रणम् ---।

44. *ibid.*, p.235(18) -- विविधसिद्धाविदिष्टबलिशक्तलितासुरद्वारविवरे: ---।

were traced out by the Vetāla who, then, devoured them alive.⁴⁵

(3) WORSHIP AT THE BRAHMANICAL TEMPLES :-

Though any direct description of Brahmanical temples or gods was out of question in the TM, Dhanapāla has referred ~~in~~ in passing to the temples of Cupid, Bhava and Bhavānī.⁴⁶

The details about the worship at the temple of Cupid are copious. The worship of the Love-god, also called Pradyumna, was a must for the women-folk, especially so for young girls who were to be given away in marriage shortly.⁴⁷ The private image in the harem-garden of Malayasundarī's palace was installed under the Raktāsoka tree on the ground plastered anon with sandal-paste.⁴⁸ For offering their worship to this deity, the inmates of the harem bathed and adorned themselves with red garments and profuse ornaments as well as beautifully varied cosmetic designs; they brought with them a variety of unguents, a flask of wine, and

45. TM(N), p.47(21ff.) -- अतिक्ठिनस्वर्वापर्वीभिरङ्गुलीवेणुदण्डिकाभिः
परिगृहीतैः कुटिललीदणायताशकोटिभिः कररुहकुक्षालैरसुरकव्याविरंसया रसा-
तलगतानलीकसाधकानुज्जुमिव कृतोद्यमं --- (वेतालम्) --- । ; 47(14ff.) ---
-- दृढनिरुद्धनिःश्वासनिर्मितत्वादध्वरपशोरिव तत्तदतिकरुणमन्तः ~~कन्दर्प~~ कन्दर्पो
वेतालसाधकस्य साधितं ---- कीकशोपदेशमश्नन्तम् --- (वेतालम्) --- ।

46. *ibid.*, p.8(12) -- मनोभवभवभवानीभवनैः --- ।

47. *ibid.*, p.300(3ff.) -- आराधनीयः सर्वदरेणात्र सर्वस्यापि स्त्रीजनस्य
भगवानयुग्मेभुः । विशेषतः समुपस्थिता सन्नपाणिग्रहणमञ्जालानां कुमारीणाम् ।

48. *ibid.*, p.300(21ff.) -- शुद्धान्तमध्यव्यूहो रक्ताशोकपादपरम्यप्रत्यय-
हरिसन्दनोपलेपसुभगे मूलभजे विरचितप्रतिकम् --- ।

a box containing flowers, incense and perfume powder.⁴⁹ The image of the Love-god ~~him~~ in the temple at the Kusumākara garden at Kāncī was installed on a golden pedestal and it had on its either side the icons of Rati and Prīti.⁵⁰ A number of oil lamps were being burnt in front of the deity. The whole image was besmeared from top to toe with sandal-paste, and all the limbs were covered with garlands of blue lotuses. The adytum of the temple was transformed into a veritable flower-house (Puspagṛhaka) with its walls of floral wreaths, its gates of sugarcane stalks, the arches of the leaves of Asoka tree, the Cāmaras of the filaments of Ketaka flowers, and the pavement-designs of variegated flowers.⁵¹ It was permeated with black-Aguru incense. leaf-designs were drawn with powders of various colours in numerous places, along with a small heaps of rice. On one side of the cloth-canopy (Paṭa-vitānaka) a garland of coconut and plantain was suspended. The oblations (Bali) were offered at mid-day;⁵² they consisted of a pitcher full of

49. TM(N), p.300(22ff.) -- अविस्मृतिर्नित्यस्नानाभिस्त्युदाराभरणभूषिताश्च-
 अष्टिभिश्चैकविच्छित्तिविरचितमण्डनाभिः सविभ्रमप्रादुर्भासैरिन्द्रजोषकारुण्यद्युतिभि-
 रुत्तरीयांशुकैः --- गृहीतविविधाश्चाराजभाजनेन सीधुभृङ्गारधारिणा विधृत-
 कुरुमुधूपरवासपलिपटलकेन परिजनेनानुगम्यमानाभिरन्तःपुरिकाभिः ---।

50/ ibid., pp.304-305.

51. ibid., p.304(16ff.).

52. ibid., p.305(2ff.); 373(7ff) -- अनङ्गावलि, सज्जीकुरु स्मरायतने
 वलिकम्पि --- लूर्णमभ्यर्ण्णीभवति मध्याह्नसमयः ।

sugarcane juice, a golden pail of wine, a Tāmbūla with camphor put on a broad Puṭakinī leaf, vegetables like Ku-smāṇḍa, Tuṇḍīraka, Trapusa and Vārttāka, fruits like Nā-raṅga, Kapittha, Mātulūṅga, and sweets like Fenikā, Asoka-varṭti, Khaṇḍaveṣṭam and Modaka.⁵³ It was customary to offer salutations to the deity by scattering a handful of flowers and bowing down to the deity with folded hands; playing of musical instruments, and probably singing too, was also a part of the worship.⁵⁴

In the temples of Śiva, the image worshipped was of the nature of a roundish cone, technically called 'Liṅga' upon which a bunch of flowers was offered.⁵⁵ Over this image was suspended a pitcher (Galantikā) filled with water dripping from the central hole at the bottom.⁵⁶ In the forests the alchemists seem to have been fashioning the natural Liṅga-shaped stones with their chisels.⁵⁷

The temple of Cāmūṇḍā was usually situated on the top of a mountain and people flocked there and observed fasts

53. TM(N), p.305(6ff.).

54. *ibid.*, p.305(17) --- उत्सृष्टकुसुमाञ्जलिः प्रणाममकरवद्म । ; 391(1ff)
-- स्मरायतने देवता-स्य च यदेष न द्रुतगृहीतमुक्तग्रामरागाम --- रत्नदीपां
वाद्यन्ती --- ।

55. *cf. ibid.*, p.6(21ff.) --- स्थाणुलिङ्गानि -- कुसुमपरिकरैः -- पूजयन्ति ।

56. *cf. ibid.*, p.67(22ff.) -- भर्तृसंध्योपासनोत्सुकासु गृह्यन्तीष्वभ्युक्ष्यन्-
सुक्ष्णालौकिकगलन्तिकाभूतसंगलज्जलकणासु द्विजातिगृहिणीषु --- ।

57. *ibid.*, p.235(16ff.) --- वातिककुर्यादृक्क शकलितकृत्रिमशिवलिङ्गैः --- ।

humanity, the Jains regard, and worship them, with utmost devotion, as Omniscient God. The worship of the images of the Tīrthaṅkaras seems to have been started in order to always get inspiration from their noble ideal examples and try to avoid the pitfalls of human instincts and worldly temptations. In fact the extraordinary superhuman personalities of the Tīrthaṅkaras, the mystic undercurrent of superhuman and supersensory powers, the mystic ritual (Tantra) concerned with the procedure^t for acquiring a control over such ~~power~~ powers, and the eschatological-cum-moralistic tenets of Jainism with its added emphasis on the eternal law of Karma combined to form a fine mosaic of popular Jainism.

The Jain rituals are not half so elaborate as those of the Brahmanical faiths, but they certainly surpass those of Buddhism both in extent and variety. Shri B.C.Bhattacharya and Mrs. Sinclair Stevenson have noted that they have what are known as Jalapūjā (washing of images), Candana-pūjā (worship with sandal), Akṣatapūjā (offering of un-boiled rice), Naivedyapūjā (worship with food); and all this is followed by Ārati after the sunset.⁶²

62. JI, p.11; HJ, Chap.XIII, p.251.

As has been recorded by Dhanapāla, the worship at the Jain temples of both Rṣabha and Mahāvīra consisted of bathing the image,⁶³ besmearing it with the unguent of sandal-paste,⁶⁴ and adorning it with floral wreaths and offering incense and perfume powders.⁶⁵ Similar worship was offered to all the subsidiary images at the temples. Special worship was performed in order to counter a calamity.⁶⁶ The worship of the images of the Jain Tīrthāṅkaras was supposed to earn profuse merit calculated to fetch ample fame and social prestige.⁶⁷

(5) DAILY AND OCCASIONAL PERSONAL RELIGIOUS

ROUTINE OF BRAHMANICAL WORSHIPPERS :-

Though Jainism does not admit of anybody lesser than a Tīrthāṅkara, as the gods are regarded by the Jains as mere instruments for working out ~~the~~ fruits of the Karma,⁶⁸ Dhanapāla, an erstwhile Brahmin as he was and a poet too covering various aspects of religious canvas, he has recorded a few details of Brahmanical way of the ~~personal~~ personal religious life. Thus, he has specifically mentioned

63. TM(N), p.269(4ff.).

64. cf. ibid., p.288(12ff.) -- जिनप्रतिमासमालम्भनावशिष्टं -- हरिचन्दनम् -- ।

65. ibid., p.416(7ff.) -- विधृतपुष्पधूपान्धारागघटवासपरलकेन -- अनुगम्यमाना परिजनेन -- कुलाजिनेकमन्थवर्ष परमया भक्त्या परमगुरुम् -- ।

66. ibid., p.41(7) -- स्थानस्थानपूज्यमानास्त्रिंशत्सिद्धायतनदेवताप्रतिमा -- ।

67. cf. ibid., p.413(2ff.) -- प्रयत्नितान्त्रिरर्हद्विस्वपूजाभिभूतशिवजितयशः -- कीर्तिनमिकर्म -- ।

68. HJ, Chap. XIV, p.268.

that the daily worship of the family-deity was obligatory.⁶⁹ That is why he has depicted the Vidyādhara Muni as urging King Meghavāhana to give up the idea of retiring to a forest and instead advising him to undertake the propitiation of his regal family-deity Śrī, the Goddess-of-Prosperity who was naturally predisposed to him, worshipped as she was for a long time by the king's forefathers.⁷⁰ Even so were all the precious divine jewels like Cintāmani and others stored in the royal treasury to be adored daily.⁷¹

The daily worship generally consisted of taking bath, Japa of the Mantra of the favourite deity or of Holy Gāyatrī, offering household Vaiśvadeva sacrifice and Bali in the form of food as well as a lamp.⁷² Performance of Sandhyā, offering of oblations to the deities of the principal directions are also mentioned.⁷³ The performance of specified procedural worship (Anuṣṭhāna) was calculated to promote fame in this life and happiness beyond.⁷⁴ Again,

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69. TM(N), p.282(15) --- स्थानस्थान पूज्य मान विष्णुस्तिष्ठन्मित्रदेवता प्रतिमा
 70. *ibid.*, p.30(9ff.) --- जो देवता • सर्वकर्मलभोपासनीया ---।
 -- इमामेव प्रकृतिसौम्या अनन्तसंनिहितामुपास्त्वा सकलक्षितिपालकुलदेवतां राजलक्ष्मीम् ।
 इयं हीदृशकुलभरतभगीरथादिभूपालपराक्रमकीता त्वेदन्वयनिर्गमपदं पातिती ---।
 71. cf. *ibid.*, p.63(13) --- प्रतिदिवसमर्चनीयानां चिन्तामणिप्रभृतीनां प्रधान-
 रत्नानाम् --- ; 63(20) --- आराध्यमान चिन्तामणि गणम् ---।
 72. cf. *ibid.*, p.33(2) --- मन्त्रजपविधिः --- ; 34(12) --- निर्वीकृतस्नानजपविधिः ---।
 --- ; 257(11) --- कृतस्नाना दत्तदिनकराद्यां जलिर्जपयन्ती पवित्राणि
 गायत्रीपदानि --- ; 324(9) --- इष्टदेवता नामवर्णानि --- जपद्भिः --- ;
 48(13ff.) --- जलिप्रदधि --- ; 67(23ff.) --- वायसकुलावलोकितबलिषु ---।
 --- ; 68(1) --- ह्यमानेषु वैश्वदेवानलेषु ---।
 73. (P.T.O.)

there are references to bathing thrice a day, offering of garlands to the Sun-god as Argha, and to Devatā-nirmālya also.⁷⁵ Similarly, there are numerous references to the mid-day worship⁷⁶ and to the evening worship.⁷⁷ The recital of the Vedic portion utilized for sacrificial procedure was most probably a daily routine for upholding the respective Vedic tradition.⁷⁸

Among the typically Brahmanical accessories to worship, Dhanapāla has mentioned Kamaṇḍalu, the sacred thread and the rosary of beads.⁷⁹

Certain types of worships were voluntary or were to be performed on particular auspicious days or occasionally, such as Pradoṣa-kṛtya, Tarpaṇa, ~~Ramaṇa~~ Pañca-tapaḥ-sādhana and Saptatantu sacrifice.⁸⁰ The sacrificial fire was enkindled by means of a pair of logs called Arani and Mantha

75. TM(N), p.35(11); 24(15); 53(7).

76. *ibid.*, p.33(17) -- माध्याह्निक विधि ---- ; 199(9ff.); 257(5) -- गन्तव्यमधुना प्रया माध्याह्निक क्रियाकरणाय ---- ।

77. *ibid.*, p.32(3) -- सायंतन विधि ---- ; 45(15ff.) -- सायंतनी उपवसि ---- ; 72(18) -- सायंतन स्वस्त्ययन कर्म ---- ; 199(12) कृतसंध्यावश्यकः ---- ; 350(5) -- साध्यकृत्य ---- ।

78. cf. *ibid.*, p.20(17) -- अथर्वसंवाध्याय विधान ---- ; 15(13) -- द्विजातिक्रियाणां शस्त्रोद्धरणम् ---- ।

79. *ibid.*, p.257(9); 256(20); 24(4); 24(5).

80. *ibid.*, p.352(8ff.); 263(3); 13(12).

respectively.⁸¹ Special sacrifices were enjoined for securing progeny;⁸² but such interested performances were believed to have been beset with frequent obstacles.⁸³

Among the few typically Brahmanical religious customs, the poet has referred to the following: (i) donations of cows along with calves, of profuse gold and clothings to pious learned unsollicitous Brahmins;⁸⁴ (ii) grants of land to the Brahmins on the occasion of solar eclipse for maintenance of, and worship at, the temples;⁸⁵ and (iii) expecting blessings from the Brahmins.⁸⁶

(6) DAILY AND OCCASIONAL RELIGIOUS ROUTINE OF THE JAINS :-

In his Sāvaga-vihī (Śrāvaka-vidhi), Dhanapāla has laid down an ideal daily religious routine for a Jain householder. An enumeration of the points of the routine are interesting, especially due to their comparative value with reference to the TM. The salient features of the routine are as follows:⁸⁷ (i) He should mutter the Navakāra

- 81. TM(N), p.31(1ff.) -- अरणिमन्थौ -- हविर्भुजः पितरौ ---।
 82. *ibid.*, p.63(22) -- आरब्धनिर्व्विच्छेदसांतानिककर्मकाव्यकृतुशालम् ---।
 83. *ibid.*, p.112(1ff.) -- सर्व्वतः सुलभविघ्नोद्गमाः काम्यक्रियारम्भाः ---।
 84. *ibid.*, p.64(3ff.) -- अहरहः शोज्ञियविश्रान्तार्थमाह्वयमाणानां कुण्डपरि-
 मण्ड-परिचर्यालोचनीनां - गवामुत्कर्णतर्णकानुसृताभिः पञ्च परम्पराभिः संपूर्णमाणवाह्य-
 कदीनान्तरम् --- ; 78(3ff.) -- दत्त्वा सम्रागेपिताभरणाः स्ववत्साः
 सहस्रशो गाः सुवर्णं च प्रसुरमारभन्तिः स्पृहेभ्यो विप्रेभ्यः --- ।
 84. ~~ibid.~~ *ibid.*, p.114(22ff.) -- संपूज्य वरन्नाथसिंहेन द्विजातिलोकम् ---।
 85. *ibid.*, p.181(22ff.) -- एष दशसीरसहस्रसंभितसीमा सूर्यग्रहणपर्व्वणि
 पूर्व्वमपवर्ज्जितो मदिरावतीदेव्या --- देवाग्रहारः ---।
 86. *ibid.*, p.173(19ff.) -- पतीष्य कृतसपर्याणां द्विजन्मनामाशिवम् ---।
 87. SV, vss.1-18.

Mantra and remember the five Anuvratas just after waking up in the morning; (ii) After washing hands and feet and, having thus become purified, he should cover up his mouth and wash the household images of the Jinas, offer them unguents, flowers, incense and salutation, and then he should undertake Paccakkhāna; (iii) Then again, having dressed well and with incense, rice grains and flowers in hand, he should go to the public Jain temple leaving aside all household chores; (iv) Having put off all the ornaments at the porch, he should enter the temple with only a couple of garments on and uttering 'Jaya Jaya' and with his mouth covered up. he should bow down after circumambulating the image of the Tirthankara thrice, and offer incense etc., to the image, salute the Munis and utter the Paccakkhāna again in their presence, ~~and wish~~ bid them good-day and listen to their discourse; (v) He should perform household duties scrupulously avoiding the fifteen undesirable activities; (vi) At the lunch time he should again worship the household images with flowers, incense and offering of food, should give alms to destitutes and beggars and then only should he take his lunch with the members of his family; (vii) In the evening he should take his supper before the Sunset and should insist upon the members of his family

to do the likewise; (viii) At night he should again worship the household images and recollect his faults committed during the day in respect of his vows about delimitation of wealth, distance, injury, to living beings, and etc.; (ix) He should enjoy the sense objects only on selected days and should always think about the unhappiness in this state of human existence, and its being the only opportunity to strive to ~~gaa~~ disentangle oneself from the cycle of births and deaths.

In this light, the routine followed even by the most devout of his characters like Meghavāhana, Harivāhana, Tilakamañjarī and others in his TM is not so typically Jainistic. King Meghavāhana, though he is supposed to be a devout Jain, worships the goddess Śrī, though he also offers his salutations to the Tīrthaṅkaras like Ṛṣabha and others at Śakrāvātāra. Similarly, Prince Harivāhana, though an ardent devotee of the Tīrthaṅkara Ṛṣabha, propitiates the Vidyā-devatās, of course for the sake of the Vidyādhara Anaṅgarati. Some of the principal characters, both males and females are sometimes indicated as worshipping their private images in the morning, at mid-day and in the evening,⁸⁸ though it has nowhere been specified that the images

88. TM(N), pp. 35(2); 173(15); 173(20ff.); 177(9); 413(14).

were of the Jinas; rather they seem to have been of their family deities.⁸⁹ Nowhere has the poet described any of his characters ever bathing the images in the Jain temples and offering sandal paste and etc., to them. Their meetings with the Jain Munis are accidental. On the other hand, Tilakamañjarī has been shown to be worshipping none else but Lord Rṣabha only, though her daily routine has nowhere been specified.⁹⁰ In the case of all principal characters of the TM, Dhyāna and Japa seem to have been a daily routine. The typical Jainistic aspect of worship was covering up of the mouth while performing the worship.⁹¹ Bathing the image, offering unguents, incense and perfumes and reciting devotional hymns seem to have been the standard way of offering worship to the images, both private and public, of the Jain Tīrthankaras. Their worship was deemed to be the only panacea for ridding them off the cycle of transmigratory existence.⁹² The hymns to the Tīrthankaras were intended to be a powerful instrument of generating intensity in disaffection for worldly pleasures.⁹³ Dhanapāla

89. TM(N), p.63(19); 198(9ff.); 352(22).

90. *ibid.*, p.408(4ff.).

91. cf. *ibid.*, p.34(7ff.) --- आगत्यायतनमुत्तमाङ्गाद्यदि तत्रान्धिनोत्तरिय-
पल्लवं न मुद्रितमुखः --- ।

92. *ibid.*, p.217(14ff.) -- अगाधभजलक्ष्मिस्तुवन्धस्य --- मुक्ति-
मुखैककारणस्य --- ऋषभस्य --- प्रतिमात् --- । ; 275(15) --
भगवतो महावीरजिनवरस्य जन्ममरणान्निवर्तवर्तिजन्तुनिकुलस्त्रैकालम्बनं विम्वत् ।

93. *ibid.*, p.218(14) -- संवेगविस्तारणपटीयसीभिः स्तुतिभिः --- ।

has referred to twofold worship, which might refer either to the mental and external physical worship or to the private and public worship of the deity. 94

Some of the Jainistic practices are the emphasis on observance of fasts, wearing bark garments, subsisting on fruits and roots, and worship of the deity, i.e., the Tīrthankara, thrice a day, as in the case of Malayasundarī. 95 King Meghavāhana's routine, though not in connection with the worship of the Jina, consisted of living in a cottage, bathing thrice a day, subsisting on limited food just sufficient to support the body, sleeping on a bed of Kusa grass, observance of the procedural worship as instructed by the Muni and of the non-transgressionary vows and abstinence from sensual pleasures. 96 During the period of Meghavāhana's vow, his queen Madirāvati was asked by the Vidyādhara Muni to keep away from the king, help him in the worship, abstain from physical comforts and luxuries and sing devotional hymns. 97 It is possible that some women

94. TM(N), p.369(23ff.) -- द्विभकारांमपि विधाय भुवनत्रयगुरोरादियुगा-
नाथस्य पूजाम् -- ।

95. *ibid.*, p.348(3) -- कृतव्रतनियमोपवासा तरुत्वज्वसनधारिणी कब्दफल-
मूलाशना त्रिकालमर्चयन्ती देवम् -- ।

96. *ibid.*, p.35(10) -- पण्णशालाकृतस्थितेरिन्द्रिकालस्नायिनः परिमितफलाहार-
परिपालितशरीरस्य कुशतल्पशायिनो मुनिसमुपदिष्टेन विधिना व्रतमपत्य-
संततिनिवन्धनमनतिचारं पालयतो गृहीतब्रह्मचर्यव्रतस्य -- ।

97. cf. *ibid.*, p.31(20ff.).

also observed the vow of abstaining from contact with men at least for a specified duration.⁹⁸

Great emphasis was naturally laid on penance, observance of various types of vows, purity of personal conduct and character, and on the worship of the image of the Tīrthaṅkaras. It was not necessary to retire to the forest in order to undertake penance. Various vows stipulated under instructions from reliable saints like the Vidyādhara Muni were in themselves considered to be sufficient penance for householders.⁹⁹ It was but a preliminary precondition that one who aspired for Final Emancipation must needs discard all desires for sensual delight.¹⁰⁰ Penance was deemed capable of achieving the unattainables,¹⁰¹ and the Jain Munis were, most probably on account of their severe penances, looked upon as veritable treasures of mental tranquility.¹⁰²

A few typically Jainistic religious aspects referred to by Dhanapāla are Dharmavāsana, Anaticāra or Niraticāra,

98. cf. *ibid.*, p.169(13) -- पुरुषसंश्रयोपरिहारव्रतस्य समाप्तिकालं प्रति-
पालयन्ती ---।

99. cf. *ibid.*, p.30(6ff.) -- मुख्यारण्यगमनस्पृहात्। गृहावस्थित एव कुरु-
कुरु देवतासंघनम्। --- अश्लीकुरु मुनिव्रतक्रियाम्।

~~ibid.~~ p.236(8) --- आप्तोपदेशप्रतिपन्नानां तैः विद्याधरैः ---।

100. *ibid.*, p.355(11ff.) -- मुमुक्षुप्रतिरिक् मन्दमप्यनभिनन्दित दिव्य-
रसपानभोजना ---।

101. *ibid.*, p.14(5ff.) --- तपोभय इवासाध्यसाधनेषु ---।

102. cf. *ibid.*, p.14(2) -- सर्वमुनिभिरिव निर्मि तोषशमः ---।

Arcanā of Pratimās, Abhiṣeka-maṅgala, Stutis of the Tīr-
thaṅkaras and Dīkṣa.¹⁰³

Various types of penances are listed in connection with the Vidyādhara who are depicted as followers of Jainism, and were engaged in practising them.¹⁰⁴ These penances were undertaken by pure-hearted Vidyādhara of all classes and castes, who had left all other works and had retired to the forest near the Mount Ekasṛṅga. The motive behind their penances was the attainment of supernatural powers. Some of them lived on river banks, some in the mountain caves, some in the underground caverns and some in the cottages of creepers. Some of them had renounced food while others subsisted on fruits and roots. Some engaged in Panca-tapaḥ-sādhana; some submerged themselves under water upto the neck; some tied themselves upside ~~down~~ down to the branch of a tree and inhaled smoke of the fire kindled under them; some fixed their gaze on the solar disk; some went on muttering mystic formulae; some took to keeping mum; some took to the vow of non-violence, and others abstained from bodily enjoyments.

103. TM(N), pp. 20(17); 35(12); 412(3); 412(8ff.); 269(4ff.); 218(9ff.); 416(10ff.); 24(11).

104. *ibid.*, pp. 235-236.

888.

It is really surprising that not once has the poet referred to , even in passing, to such basically essential and typically Jainistic aspects of religious worship such as the Navakāra Mantra, Apuvratas, Sāmāyika, Paḍikamaṇa, Kāusagga, Paccakkhāṇa, Pajjusana, Sāmavatsarī, Siddhacakra, the three Guṇa-vratas, the four Śikṣā-vratas and the eleven Pratimās.¹⁰⁵

(7) RELIGIOUS BELIEFS :

People seem to have had a faith in the existence of various types of supernatural beings like gods, demons, Vidyādhara, Siddhas, Yātus, Bhūtas, Vetālas and etc., who were believed to be taking interest in the affairs of human beings.¹⁰⁶

The Siddhas and the Vidyādhara had mastered super-human mystic powers and could fly at will in the sky.¹⁰⁷ The Jain saints like the Vidyādhara Muni and Jaṇantaswami were believed to have attained the supernatural knowledge transcending the limits of time and space.¹⁰⁸

Gods and Yakṣas utilized their divine powers in

105. These aspects are specially emphasized by authors like Haribhadrasūri, Somadevasūri, Udyotanasūri and Siddharsī in their religious romances.

106. cf. TM(N), p.194(11ff.) -- भो भो प्रबुध्यलोकविहारिणो दिव्याः, विधाया-
मुग्रहं शुणुत स्परिग्रहस्य मे विज्ञापनाम् । येन केनचित्कृतकलपदवातिना
देवेन वा दैत्येन वा विधाधरेण वाऽन्येन वा दिव्यलोकनिवासेना --।

107. cf. ibid., p.33(15ff.) -- अन्तरिक्षमुदपतत् --- ; 153(10ff.).

108. cf. ibid., p.406(6) -- अचिरं जातकालत्रितयं गोचरज्ञानलाभं -- महर्षिम् -- ;
407(17ff.) -- प्रसीदितार्थमावेदयन्तं जयन्तस्वामिं सर्वं सर्वं --।

helping and guiding people on to the right religious path, while some of the Yakṣas helped distressed people and guarded the holy temples of the Tīrthankaras from aerial transgression, or defiling of them, at the hands of careless supernatural, and desperate human, beings.¹⁰⁹ They could also create illusions for testing the valour of the worshippers,¹¹⁰ and could read the unexpressed thoughts of others.¹¹¹ Gods and goddesses were believed to possess a divine form which was normally invisible to human beings, though they could be seen by the Yogis and by the highly meritorious persons through the special grace of the family deity.¹¹² It was a strong popular belief that such divine beings would become visible and also disappear all of a sudden and their vision (darśana) would never go unrewarded.¹¹³

109. cf. TM(N), p.42(1ff.) --- देवो दिव्यशक्त्यनुरोधेन सुगतिसाधनेषु धर्म-
कार्येषु अविशेषमुपदेशः । ; 410(9ff.).

110. ibid., p.56(12ff.) --- प्रधानभूतो मत्प्रतीहारणो महोदरो नाम यदा
एषः । परीक्षितुमनेन --- सत्याभासमिदमेकप्रकारमात्मीयज्ञा दिव्यशक्त्या
विनिर्मितं मायाजालमखिलमपि ते प्रदर्शितम् ।

111. cf. ibid., p.51(18ff.).

112. ibid., p.45(6) --- चर्मिद्भुजोचरेण तस्य साक्षान्निजदिव्यरत्नाविष्करणेन
----- ; 55(18ff.) --- अर्द्धशीयमन्येषा मलयपुण्यानां
मानवानां --- दिव्यमात्मीयं रूपम् --- ; 45(17ff.) --- भगवति,
त्यन्मरणादविन्ददर्शनानुभावोऽयं यदस्मादृशामपि मनुष्यमात्राणां --- वासवक्षमानौ-
जसो वैमानिकाः --- योगीश्वरगोचरमात्मनो रूपमध्यक्षविजयीकुर्वन्ति ---।

113. ibid., p.46(13) --- इगिति दत्तदर्शनम् --- ; 54(4) --- इगिति दत्त-
दर्शनम् --- ; 45(12) --- देवोऽव्यर्थादित्यतिस्तस्मिन्नेव क्षणे इगित्यदर्शनम्-
मात् --- ; 61(17) --- इगित्यदर्शनमगान् --- ; 44(2) --- दिव्यदर्शन-
मपेक्षमिति धोषणो जनस्य ---।

The supreme power of the Siddhas or Tīrthāṅkaras was such that even the divine beings like the Vidyādhara scrupulously avoided ~~the~~ to cross over their temples as they were afraid of incurring curse or losing their supernatural powers in that case.¹¹⁴

The Yātus used to be on the look out for the loopholes in the religious conduct of the people and frightened or deceived them.¹¹⁵

The Vetālas and the Bhūtas regaled on the night of the fourteenth day of the dark half of a month.¹¹⁶ On that night the Vetālas used to offer Tarpaṇa to their Pitṛs with blood poured from a bowl of human skull.¹¹⁷ The head of a king who had never suffered a defeat, had never disappointed the beggars, had never bowed down to his enemies, was regarded by the Vetāla as very auspicious for getting the skull for a bowl.¹¹⁸ People sometimes worshipped the Vetāla in order to influence the goddess from whom they solicited boons;¹¹⁹ but the Vetāla was supposed to get angry

114. TM(N), p.239(22ff.) -- पतनभीत विद्याधर सख्य परिहृत लक्ष्मणानि सिद्धि-
भवनानि --- ।

115. cf. ibid., p.376(9ff.) -- अनेन संवीतविग्रहं -- शश्वदवलोकित-
च्छिद्राण्यपि न जातु चिच्छलयन्ति यातूनि --- ।

116. ibid., p.24(7) -- असितपक्ष-चतुर्दशीनिव खर्वभूतातन्द कारिणीम् --- ।

117. ibid., p.51(11ff.) -- अर्पय मे कपालकप्परं -- यदपवर्जितैरसृग्भिः पुण्यसु
कृष्ण-चतुर्दशीषु -- जनयितुः -- मुहुर्मुहुः करोमि तर्पणम् ।--

118. ibid., p.51(8ff.)

119. cf. ibid., 49(17) -- मित्रीकृते हि मयि श्रद्धाकानामभीष्टासिद्धिः --- ।

at such Sādhakas as they tried to coerce the goddess, and he devoured them alive if they failed to kill the victim animal by a stroke of the sword.¹²⁰ The Bū^htas were the nocturnals and their staple food was the flesh of beings killed by them.¹²¹

To be born was itself considered as a source of all miseries as painful as consignment to a hell.¹²² The trans-migratory world was compared to an unfathomable well or a boundless ocean,¹²³ wherein the Law of Karma and Rebirth ruled supreme. But there were holy places like Gaṅgā and Siddha-ksetras like Śakrāvātara and temples of the Tīrthan-karas on the mountains and in the midst of the oceans; a visit to such holy places served to purify them and earned profuse special merit to the devout beings.¹²⁴ The holy water of the river Gaṅgā was believed to possess magico-medical effect of inducing life into the inanimate beings.¹²⁵

120. TM(N), p.51(4ff.) -- यदि वाऽन्येऽपि बहवः क्षुद्रसाधकाः संप्रति खली-
कर्तुमुद्यताः श्चामिनीम् । तदीय देहावयवेष्वेव सिद्धा संप्रति तत्प्राप्तिः ---
कृपाणघातस्य वेतालसाधकस्य -- कीकशोपदेशमश्नन्तम् --- ।
; 47(15ff.) -- दत्तनिःफल-

121. cf. ibid., 51(1ff.) -- क्षपान्तरा खलु वयम् । व्याघ्राणादिवास्नाकमा-
जीयभुजविक्रमोपकीतमामिषमाहारः --- ।

122. ibid., p.42(14) --- आकारितदुःखसंहतिः --- गर्भवासजरकगतिः ।

123. ibid., p.24(16) -- भवकूपनिपतितप्राणिस्तर्धः --- ; 147(20) --
अदृश्यपारे भगवन्त्यकूपारे --- ।

124. ibid., p.26(8); 137(12); 413(17).

125. ibid., p.371(4ff.) -- गङ्गादितीर्थजलक्षालनापनीतस्थावरावस्थाभिः --- ।

The Jains believed in a number of eternal images of the Siddhas established since time immemorial.¹²⁶ Worship of various gods and of the Tīrthāṅkaras qualified one for a long stretch of enjoyments in the heavens; however, such enjoyments did come to an end after all.¹²⁷ When the duration of their heavenly sojourn drew near, various indicatory signs appeared and the gods were reminded of the misery of human existence. The Jains firmly believed that one who takes to Jainism and imbibes the right knowledge of the philosophical categories, and, coupled with right conduct, worships the eternal images of the Tīrthāṅkaras in the course of one's numerous births in different continents of the world, would at last get his final birth (cārama-deha-prāpti) of a supreme monarch of supernatural beings and, having enjoyed to his heart's content, he would attain to the Highest Beatitude.¹²⁸

People in general had great faith in the magic power of jewels, mystic formulae and medicinal herbs, all of which were supposed to enhance one's personality.¹²⁹ The

126. TM(N), p.235(8ff.) --- अनेदं युगीनं मनुष्यं कल्पिताभिः कल्पान्तर-
स्थितिर्निरितिः प्रसिद्धं सिद्धं प्रतिपादिताभिः ---।

127. *ibid.*, p.220(13); 42(2) --- अल्पावशेषा त्रिदशलोकस्थितिः ---।

128. *ibid.*, p.40(20ff.); 41(23ff.) --- दिव्यलोकच्यवनं सुलभां ---
हृदयेऽस्य दाहकारिण्यरतिवेदना । --- ; 42(12ff.) --- क्रोडीकृतं मनुष्य-
लोकावतारस्मरणपीडया निविडमन्ताः करणम् 407(5) --- क्षणदिव्यायुश्च निश्चित्य
लिङ्गोऽथ च्यवनमात्मनः ---।

129. *ibid.*, p.14(3ff.) --- सत्त्वमणिपञ्चशैवैरिवोपबृंहितप्रभावः --- ;
This was a very common belief found even in the works
on Ayurveda; cf. Ratnāvalī of Harsa also.

divine Candrātapa necklace is said to have been capable of warding off all the misfortune by its very presence.¹³⁰ The Bālārūpa ring could immobilize an advancing army in a pitched Battle.¹³¹ Similarly, the divine mantle of Tilaka-mañjarī was supposed to be a powerful antidote against poison, an edge of a weapon, deadly fevers and hopeless curses.¹³² Not only that, such divine ornaments could be instrumental in rousing the memories of the past births.¹³³ Divine ornaments were not supposed to be worn by human beings, instead it was but proper that they should be offered to divine beings.¹³⁴

The Sādhana of a magic formulae handed over by a long tradition of preceptors, and connected with the principal deity was, if successfully propitiated by men of uncommon qualities, capable of enhancing the valour of the person.¹³⁵

Great magicians (mahā-narendra) were believed to be capable of controlling deadly serpents.¹³⁶ The frog-jewel

130. TM(N), p.43(3ff.) -- आसन्ति प्रात्रेणापि कृतदुरितपहारः -----।

131. *ibid.*, p.92-93.

132. *ibid.*, p.376(8ff.).

133. *ibid.*, p.44(18ff.) -- दर्शनाभ्यास जातपूर्वजाति स्मृतिश्च स्मरति...; 404(23ff.); 410(22ff.) -- दिव्यनिजहार दर्शना दुपजातपूर्वजाति-स्मृतिः ----।

134. *ibid.*, p.46(1) -- दिव्या हि भूतयो भाजनं दिव्याभरणानाम् ।

135. *ibid.*, p.398(15ff.).

136. *ibid.*, p.78(14).

(maṇḍuka-maṇi) could protect one from the stings of amphibious insects;¹³⁷ and the juice extracted from the blue (nīli) was considered auspicious and capable of warding off mishaps during the journey.¹³⁸ Various marks on palms and soles, such as lotus, jar, parasol, and etc., indicated the future attainment of regal powers.¹³⁹ Juicy sprouts right on the trunk of a tree betrayed the buried treasures below it.¹⁴⁰

The saints commanded great respect in view of their highly austere way of living beset with physical sufferings and hardships of forest life.¹⁴¹ It was held to be a duty of a Yati to guide the householders (gṛhastha) in his performance of worldly duties leading him to renunciation in old age.¹⁴² Worship of a deity was deemed potent enough to ensure progeny.¹⁴³

Qualities like purity, truthfulness, and pious deeds like donations or alms were commendable, while acts like cutting off a branch of a tree was considered sacrilegious.¹⁴⁴

137. TM(N), p.146(8ff.).

138. *ibid.*, p.125(18ff.).

139. *ibid.*, p.6(3); 245(12ff.).

140. *ibid.*, p.235(14).

141. *ibid.*, p.30(7ff.) --- अर्जुनः समस्तस्यापि वनवासोचितस्य क्लेशस्या-
शान्तेः । अर्जुनः सुनिवृत्तक्रियात् ।

142. *ibid.*, p.33(2ff.).

143. *ibid.*, p.29(1-2); 29(5ff.).

144. *ibid.*, p.63(4); 63(5); 290(22); 15(13).

Grief of separation was calculated to inspire one to do good works in order ~~to~~/ ¹⁴⁵ to reap good results in future. Love was believed to last

beyond the present life and endure till numerous births and it was possible that one may be united with one's beloved in future births. ¹⁴⁶ A young girl, when united with a lover of her choice, believed it more due to the merit accumulated through numerous past births, penances performed for thousands of years, and blessings showered by divine beings, rather than by mere accident. ¹⁴⁷

Mothers aspired to bear sons capable of growing into unrivalled brave warriors. ¹⁴⁸

It seems, in actual practice and day-to-day life, people gave more importance to worldly wealth in disregard to good qualities. ¹⁴⁹

(8) SUPERSTITIONS :-

A tacit acceptance of the hand of the unknown or mysterious influencing the course of human fate was a notable feature of popular beliefs of the times. Various traditional

145. TM(N), p.44(20) -- विरह दुःखो द्वेगाच्च प्रवर्तेश यथाशक्ति कुशला-

~~न~~ वात्सिनाथके कर्मणि ---।

146. *ibid.*, p.44(21ff.).

147. *ibid.*, p.312(18ff.).

148. *ibid.*, p.58(19)/

149. *ibid.*, p.15(15ff.) -- इव्यस्य प्राधान्यं गुणानामुपशेज्जनभावः ---।

practices, omens, dreams and other factors commanded easy credulity of the people. Thus, with a view to ensure male progeny the inmates of the royal harem of King Meghavāhana resorted to various practices and vows, such as, avoiding ornaments studded with diamonds,¹⁵⁰ giving nice-shaped fresh¹⁵¹ fruits to the relatives and Brahmins, consulting female friends who counted the lines under the thumb of the left palm,¹⁵² asking children through servants about 'yes' or 'no',¹⁵³ undergoing bathing ceremonies as advised by experienced nuns.¹⁵⁴ The courtezans were believed to be employing incantations for enticing their customers.¹⁵⁵

Dreams were traditionally supposed to betoken future events.¹⁵⁶ Thus, the dream of King Meghavāhana augured the future birth of a son.¹⁵⁷ The birth of Tilakamañjarī

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150. TM(N), p.64(18ff.)--- अमल्यगुणोपेतमपेतदोषैरपि वज्रमणिभिर्वर्जितं
आत्यरत्नजातं सोभरणकलापपितं कलयन्तीभिः ---।
151. *ibid.*, p.64(20ff.)--- वक्रतादिदोषवन्ध्यानि श्रद्धाप्रवणेन चेतसा शक्तीनां
दिवातीनां च गृहेषु प्रशस्तफलानि ग्रहिण्यन्तीभिः ---।
152. *ibid.*, p.64(21ff.)--- लक्षणाभिततया गृहीतव्यामकरतलाक्षुब्धमूल-
स्थूलरेखासंख्यानां सखीनां मुहुर्महुः श्रुतेन श्रुतिमुखेन वचसा स्मयमान-
मुखमुगाङ्गाभिः ---।
153. *ibid.*, p.64(23ff.)--- प्रक्षिप्तालापजिघृक्षया देव्याः पुत्रो भविष्यति
न वेति संनिधायेव परिचारिकाभिः समुपयमाना प्रगल्भशिश्नानां भीतभीतेन
मनसा वयनमाकर्णयन्तीभिः ---।
154. *ibid.*, p.65(4ff.)--- दुष्टप्रत्ययप्रतीतपरिव्राजि कोपदिष्टनीत्या स्वप्न-
मञ्जलानि प्रवर्त्यता शुद्धान्तजरतीजनेन शश्वत्किममाणगर्भगृहणोपचाराभिः
पुत्रकाश्रयन्तीभिरन्तःपुरकाश्रयिणीभिः ---।
155. *ibid.*, p.9(21).
156. *ibid.*, p.64(10ff.)--- दुष्टशुभस्वप्नफलानि ---।
157. *ibid.*, p.74(5ff.)--- राजा राजतगिरिशिखरमधिरुढायाः ---
मदिरावत्याः -- स्तन्यमापिबन्तं स्वप्ने सुरेववाहनं वारणमपश्यत्।

was heralded by auspicious dreams.¹⁵⁸ Similarly, the imminent union of Samaraketu with his long-separated friend Harivahāna was indicated by a dream in which the former saw a Pārijāta tree entangled with a creeper.¹⁵⁹

Deep faith in omens also was widely prevalent. Good omens instantly augmented the confidence of a person especially when starting on a journey.¹⁶⁰ Thus, horripilation and throbbing of the right eye of Samaraketu ensured him of the best of luck in his journey.¹⁶¹ The throbbing of the right arm prognosticated the fulfilment of one's mission.¹⁶² While putting the first step, a coincidence of the blare of a conch, neighing of horses, blowing of the wind from the southern direction, and ^{the} even rhythm of the breath in the left nostril were also considered good omens.¹⁶³

158. TM(N), p.168(4ff.) -- अति शुभस्वप्न सूचितावतारं -- तिलकमञ्जरी-
नामधेयं कथ्यकारत्वेन --।

159. *ibid.*, p.207(18ff.) -- स्वप्ने पारिजातद्रुममद्गादीत् । -- प्रवृद्धविभवेन
सख्या सह समागमप्राप्तिमचिरभाविनीं निरन्वेषीत् ।

160. *cf. ibid.*, p.144(14ff.) -- लक्ष्मणोपनीताभिप्रेतशकुनप्रगुणितमनो-
वृत्तिभिः --।

161. *ibid.*, p.210(1ff.) -- प्रतिक्षणं च स्फुरता दक्षिणेन चक्षुषा भुज-
शिरवरेण च द्विगुणीक्रियमाणं ज्ञानोत्साहः ---।

162. *ibid.*, p.198(15) -- स्पन्दमानेन तत्क्षणं दक्षिणेन भुजदण्डेन व्यञ्जिता-
रक्षाकार्यसिद्धिः ---।

163. *ibid.*, p.198(17ff.) -- चरणपल्लवोत्क्षेपसमकालमुत्थितेन --- एकतो
यामशङ्खवशितेनान्न तो जयतुरङ्गा द्वैषितेन अनितर्ह्यः --- पृष्ठतो दक्षिण-
पवनेन पुरतो वा वासनासापुटध्वसनेन सौम्यगतिना सत्त्वरं प्रवर्तमानः
--- परं शिवं शंसद्विरभिप्रेतसाधकैः --- प्रधानशकुनैः ---।

A pitcher full of water and probably smeared with five finger-marks made of flour or lime paste, was held auspicious, and was, therefore, saluted while starting on a journey.¹⁶⁴ Instantaneous throbbing of the left eye in the case of a man made him apprehensive as it portended evil.¹⁶⁵

People often became desperate when they thought that their misfortunes were due to the inescapable effect of evil stars.¹⁶⁶ Dhanapāla has referred four times to the prevalent belief in the efficacy of suicidal fall from an auspicious precipice of a mountain, as a guaranteed means of getting rid of their miseries of the present birth and securing happy fulfilment of one's desires in the next one.¹⁶⁷

(9) POPULAR MYTHOLOGICAL BELIEFS AND LEGENDS :-

Any great mythology, says C.Kerenyi,¹⁶⁸ might be styled a 'collective psychology', a common domination by the supra-individual in the form of images that are directly

164. cf, TM(N), p.198(19ff.) --- सुधापङ्कपाण्डुरं पूर्णकुम्भमिव जम्भारि-
ककुभा पुरस्तादुपदर्शितं. * वन्दमानस्तुहि न करबिम्बम् --- ।

165. ibid., p.396(17) -- तत्क्षणेपजातं वामाक्षिन्यन्दनेन --- अस्वस्थयेतसा -- ।

166. ibid., p.40(23) -- समग्रपापग्रहपीडाभिरिव क्रीडीकृता --- ।

167. ibid., p.235(19) --- रसातलसहोदरैः पतनकन्दरैः --- ; 320(1) ---
अनेकसत्त्वप्रलयहेतुभिः प्रपाततीर्थैः --- ; 397(13ff.) --- अभिलषितार्थ-
साधकं प्रपाततीर्थम् --- ; 415(22) --- सार्वकामिकं विजयार्थं पर्वतस्य प्रपात-
शिखरम् --- ।

168. cf. The Gods of the Greeks, p.3.

experienced; it is an activity of its own kind, to be ranked with poetry, music, the plastic arts, philosophy and the sciences. In the Opinion of E.A.Gardner,¹⁶⁹ ~~and~~ most myths, if not all, are aetiological; that is to say, they grew ~~up~~ up or were invented to explain certain phenomena, beliefs or customs; thus the relation of mythology to religion and theology becomes clear. Again, it is not easy to draw a definite line between mythology and folklore, since much folklore is mythology in the making; much may be a survival of broken down myths. In primitive ages mythology and history are often inextricably mingled, and many of the early speculations of natural science have been embodied in mythical form. The study of mythology when rightly and cautiously pursued, abounds with evidence as to the various stages of moral and intellectual development.¹⁷⁰ Oblique references to incidents of mythological stories by Sanskrit literary artists adduces to their popularity with people in general, for whom they served as an easy medium of religious instruction. The enquiry into the sources of these legends may also give an idea about the popularity of particular works which might have been recited publicly and listened to by people of the times.

169. ERE, Vol.IX,p.118.

170. *ibid.*,p.121.

(a) Jain :-

The Jain legends about the Arhats and the Īkṣvāku race of Ṛṣabha are found in the Jainistic works like the Mahāpurāṇa of Jinasena and such other works; many of their traces can be found even in the Jain Canonical literature. Bharata was the first Cakravarti. Nami and Vinami were the sons of the kings of Kaccha and Mahakaccha and were Ṛṣabha's brothers-in-law. The Vidyadhara kingdoms of the southern and the northern slopes of the Vaitāḍhya mountain were respectively assigned to them.

In the Jain texts, a mother usually beholds certain dreams before conception. Thus we learn that at the time of the conception of Mahāvīra, the last Tīrthaṅkara, his mother had fourteen great dreams in which she saw an elephant, a bull, a lion, the besprinkling of the goddess Śrī, a garland, the Moon, the Sun, a banner, a jar, a lotus pool, the sea, the celestial palace, a heap of jewels and fire respectively.¹⁷¹ The Nāyāḍhamakahāo¹⁷² gives a similar description of Dhārinī's dreams; she saw a big elephant passing into her mouth during the night of her conception.

In the Bṛhatkalpa-bhāṣya,¹⁷³ the group of 'Vijjā',

171. Kalpasūtra, 4, 66, 87 as quoted by LAIJC, p. 148.

172. NDK, Chap. I, p. 8: धारिणी देवी अज्ज -- महासुमित्रां पालितां यं

173. cf. BKB, I, 1235.

'Joga' and 'Manta' is considered as one of the three superhuman qualities. The difference between Vijja and Manta is that the former is accomplished by certain magical practices and is presided over by certain female deity such as Prajnapti and others, while the latter is accomplished just by reciting and is presided over by a male deity; Joga is the charm or a magical incantation which produces enmity, allurements, eradication of the enemy and cures diseases.¹⁷⁴

Belief in magical powers of rising in the sky (khecari-vijjā) was widely prevalent. Gods with superhuman powers were also propitiated. Thus, Abhayakumāra, in the Nāyādhammakahāo, propitiated a god; and another god was propitiated by Paumanāha.¹⁷⁵ The Purāṇic belief in the gods obstructing the penance has a parallel in the Jain mythology also. Thus, in Uvāsagadasāo, it has been recorded that at the time of the mid-night hour a certain false and liar god appeared in various forms of a Piśāca, an elephant, a serpent, and etc., in the presence of Kāmadeva, the disciple of the Jain faith, and threatened to kill him.¹⁷⁶

The Vijjāharas or 'wisdom-holders' were spirits like fairies or sylphs, who occupied an important place in

174. cf. LAIJC, p.229.

175. NDK, Chap. I, p.15ff.; also ibid. Chap. XVI, p.186.

176. UD, Chap. II, pp.18-24.

the Jain texts. They were essentially spirits of the air and were described as travelling in their excellent aeroplanes. They were represented as devotees of Jain religion and frequently we meet them bound for pilgrimage to the Nandīśvaradvīpa or the Aṣṭāpada mountain. They are also represented as wicked beings carrying off the maidens during the time of their wedding. The home of the Vijjāharas was chiefly the mountain Veyadḍha (i.e. Vaitādhya).¹⁷⁷

According to the Jain notion, Tīrthaṅkaras are superior to gods in as much as a Tīrthaṅkara is approaching salvation whereas a god is merely a heavenly being subject to births and deaths. This relative position is made more more conspicuous in the Jain sculptures where the main figures of the Tīrthaṅkaras are shown as being worshipped or served by some surrounding gods, goddesses and other heavenly beings as only their subordinates.¹⁷⁸

Many of the Brahmanic divinities were silently assimilated into the Jain pantheon, since the long-standing traditions and well-established images of these gods and goddesses like Gaṇeśa, Śrī, Kubera, Indra, and etc., in ~~the~~ Brahmanism directly appealed to the Jains.¹⁷⁹ They had a certain mass appeal which was but indispensable for propagation of the faith.

177. LAIJC, pp. 234-235.

178. JI, p. 18.

179. *ibid.*, p. 20.

Classification arose among the Jain divinities from specific points of view. In early texts of Jainism, such as Ācāra-dinakara, the goddesses have been divided into three classes, viz., installed images (prāsāda-devī), class-goddesses (sampradāya-devī) and Tantric goddesses worshipped according to Mantras from preceptors (kuladevī).¹⁸⁰ The earlier classifications divided the gods into four classes, viz., Jyotiṣī, Vimānavāsī, Bhavanapati and Vyantara of the Bhavanavāsī class. Besides these, there are divinities, recognized and worshipped by the Jains, who would not come under any of the ~~above~~ above-mentioned categories, e.g. sixteen ~~Śrīdevatās~~ Śrīdevīs or Vidyādevīs, the Aṣṭamātrkas, and etc..¹⁸¹

The worship of Śrī or Lakṣmī had a great hold upon the orthodox Jains, and she has been described in the Śvetāmbara texts riding an elephant and holding, as symbol, lotuses. The conception of Lakṣmī in Jainism is very old as the goddess is mentioned in the Kalpasutra as one of the objects of Trisalā's dream.¹⁸² But Dhanapāla's Śrī is invariably seated on a lotus ■ even during her pilgrimages to different holy places.¹⁸³ Dhanapāla has not given a complete picture

180. Aca.Din. folio 205 (b); तत्र देव्यस्त्रिधा प्रासाददेव्यः १ संप्रदाय-
देव्यः २ कुलदेव्यः ३ । etc.; JI, p.22 ff.

181. JI, pp.24-25.

182. ibid., p.182.

183. cf. TM(N), p.54 and p.409.

of Śrī, but she is always accompanied by goddesses, according to him. The accompanying goddesses are said to be riding such animals as elephant, lion, horse, male-buffalo, python, peacock and etc., and they are innumerable. They can be identified as shown below on the strength of their transport-animals (vāhana) in the Jainistic and Brāhmaṇic-Purāṇic mythology :

<u>Vāhana</u>	<u>Jain name</u>	<u>Brāhmaṇic name</u>
Padma	Śrī	Mahālakṣmī
Dvirada	Vajrāṅkusā	Aindrī
Kesarī	Mahāmānasī	Ambikā
Turaṅgama	Acyutā	-
Mahiṣa	Puruṣadattā	Vārāhī
Ajagara	Vairoṭī	-
Barhin	Prajñapti	Kaumārī

The Yakṣas are, in Indian tradition, regarded as spirits presiding over wealth and, therefore, it is easy to see why the Jains who represent a mercantile class specially endeared themselves to this cult and approated them. According to the Jain belief, Indra appoints one Yakṣa and Yakṣī to serve, as attendans, each of the Tīrtha-ṅkaras.¹⁸⁴

184. JI, pp.91-92.

(b) Brāhmanico-Purāṇic :-

The legends about Agastya, alluded to by Dhanapāla, are found in the Rāmāyaṇa (Chap.11), in Vanaparva (Chaps. 98,104 and 105), Droṇaparva (Chap.157) and Śāntiparva (Chap.344) of the Mahābhārata, in the Devībhāgavata (x, iii,7), Matsyapurāṇa (61,201), Padmapurāṇa (Sṛṣṭikhaṇḍa, Chaps. 19 and 22) and in the Brahmāṇḍapurāṇa.¹⁸⁵

Ikṣvāku, the originator of the solar race, who performed Aśvamedha and ruled from Ayodhyā is mentioned in the Matsyapurāṇa (12,15-56) and Rāmāyaṇa (Ayodhya.110).¹⁸⁶

The legend about Kapila and the sons of Sagara is found in the Nārada-purāṇa (1,9-10) and in Bhāgavatapurāṇa (9.8,12),¹⁸⁷ while that about Bhagīratha securing the descent of the heavenly Ganges is preserved in the Rāmāyaṇa (Bal.1.42-44), Bhāgavata (9,8,10-29; 11,16,15), Vāyupurāṇa (1,47; 2,26,168), Brahmāṇḍa (3,15,15-43; 53,17-52; Chap.54), Padmapurāṇa (Uttarākhaṇḍa,21) and Viṣṇupurāṇa (4,4,12-18).

Kārttikeya's birth in the forest of reeds and his being brought up by Kṛttikās is referred to in the Mahābhārata (Vanaparva,233) and Matsyapurāṇa (5,27; 53,61).¹⁸⁹

185. Pra.Car.K., pp.2-4.

186. PI, ~~pp.183-184~~ pp.183-184; Pra.Car.K., p.57.

187. Pra.Car.K., p.596 and 598.

188. ibid., p.390; PI, Vol.I, 311-312.

189. Pra.Car.K., p.642; PI. Vol.I, p.357.

The incidents of Kṛṣṇa's life, such as subjugating the Kālīya serpent, enmity with Kālayavana and Kaṁsa, his residence in the midst of the ocean and of Balarāma diverting the flow of the Kālindī by means of his plough-share are to be found in the Bhāgavatapurāṇa (10,15 and 16), Viṣṇupurāṇa (5,7), Brahmāṇḍapurāṇa (193-194), Padmapurāṇa, Brahmavaivartapurāṇa (4,54) and Mahābhārata (Ādiparva,10,65).¹⁹⁰

The Trisāṅku-episode occurs in the Bhāgavatapurāṇa (9,7,5-7), Brahmāṇḍapurāṇa (3,60,108), Vāmanapurāṇa (88, 108-113) and Viṣṇupurāṇa (4,3,21).¹⁹¹

Among the Vedic gods, Dhanapāla has mentioned Agni, Indra, ~~and~~ Varuṇa and Yama. Kubera, Tumburu, Yakṣas, Gandharvas and Kinnaras are Purāṇic. Some of the semi-divine spirits like Vetāla, Śākinī and etc., are probably Tāntric.

The legend about Paraśurāma and his enmity with Kārttavīrya Arjuna is wellknown from the Bhāgavata (1,3,20; 2,7,22; 6,15,13; 10,40,20; 10,82,3, 11,4,21).¹⁹²

The various references to Pārvatī, her various nomenclatures, her marriage with Śiva, and her terrible form can be traced back to the Matsyapurāṇa (12,9; 13,51 and 60; 85,6;

190. PI, Vol.I, p.438; Pra.Car.K, p.139 and 368.

191. PI, Vol.II, p.51.

192. ibid., p.291.

183,14; 187,44), Vāyupurāṇa (54,20; 108,51; 112,35) and Viṣṇupurāṇa (5,32,11-15).¹⁹³

The episode of Madana's encounter with Śiva is found in the Bhāgavatapurāṇa (11,4,7) and Matsyapurāṇa (154,209-239).¹⁹⁴

The incidents of Rāmāyaṇa and Mahābhārata are too wellknown and numerous, as can be seen from the Appendix V, to need locating.

The references to Viṣṇu and his numerous epithets, to ~~Lakṣmī~~ Lakṣmī, and to his incarnations like Vāmana, Varāha, Matsya, Kūrma and others are elaborated in the individual Purāṇas of those names.

The reference to the river Vaitarṇī at once draws our attention to the Garuḍapurāṇa.

Numerous references to Śiva, his various epithets and exploits go back to the Śivapurāṇa.

The wellknown legend of the Great Churning (Samudra-manthana) can easily be traced back to the Harivaṃśa part of the Mahābhārata.

(10) I D E A L S :-

The traditional ideal of social and personal life seem to have been, of course, the accomplishment of the

193. PI, Vol.II,p.320.

194. ibid., Vol.I,p.349.

three principal Puruṣārthas,¹⁹⁵ in which the enjoyments of self, power and sense objects figured prominently. But one would be rather surprised to find that the ultimate end of all human endeavour in the form of penance, hardships and religious vows has been shown by the poet to be pure physical happiness of perpetual union of a married couple,¹⁹⁶ of course in the final human birth after which one was to attain Final Beatitude. And in this Dhanapāla seems to have faithfully reflected the average mentality of normal human beings in any society of any period of human history.

(B) PHILOSOPHICAL SYSTEMS :*

Philosophical reflections have found vent in the TM when a character is placed in an unexpectedly depressing situation, as in the case of Samaraketu who repented for having pressed Tāraka in pursuit of the unknown music and ended with the sudden disappearance of his beloved.¹⁹⁷ On another occasion Harivāhana also relapses into a philosophizing mood when he is landed in a place from where it is humanly impossible to return to his military camp.¹⁹⁸ In

195. TM(N), p.28(2) --- अविक्ला त्रिवर्गशंपत्तिः --- ।

196. *ibid.*, p.426(9ff.) -- प्रतिदिवसमभिनवाभ्यनुभवान्वेषूनिधुवनोत्सव-
सुखानि सुखमतिष्ठत ।

197. *ibid.*, p.149(5ff.).

198. *ibid.*, p.244(18ff.).

both these places the emphasis is on the irony of human nature which is subjected to unexpected and infinite unhappiness on account of the pursuit of pleasure in transient objects of transmigratory existence in this world. The religious discourse by Maharṣi,¹⁹⁹ on the other hand, stresses the infallibility of the Law of Karma which seems to produce astonishing results in the form of rise or fall of the souls in higher or lower types of births.

Over and above these reflections, the poet also refers occasionally to various tenets of the then current philosophical systems in the course of his descriptions, in order to show off his scholarship as also to entertain his learned audience by such double-meaning constructions or allusions. We shall list here some of the systems alluded to by Dhanapāla in the TM.

The tenets of Jainism (Arhaddarsana) repudiated the authority of the Vedas and Vedic systems (nigama).²⁰⁰ Naturally the rival philosophical systems were considered 'bad systems' fit to be refuted outright, while the Jainistic tenets were upheld as the really 'True Philosophy' (samyag-darsana).²⁰¹ Among the principles of Jainism, a

199. TM(N), p.406ff.

200. *ibid.*, p.10(13) -- अहिंसास्थितिर्निव नैगमव्यवहारादिप्ललोका --- ।

201. *ibid.*, p.15(14) -- प्रतिपदादयो घतानि कथंस्तु कुशास्त्रश्रवणं --- । ;
412(4) -- सम्यग्दर्शनि --- ।

few of the nine categories of fundamental truths are suggested by a reference to Jīva, Apavarga, Bandhodaya-sṭhiti-vibhāga, Aḍṛṣṭa and Kīrti-nāmakarma.²⁰²

Of the Buddhistic systems, the Vijñāna-vāda and the Śūnya-vāda are alluded to, while the principle of Santāna is also referred to once.²⁰³ The references to subjectivist attitude about the existence of the external world and their discomfiture in explaining the continuity of experience reminds one of the classic refutation of the Buddhistic systems at the hands of Śaṅkarācārya in his commentary on the Brahmasūtras of Bādarāyaṇa.²⁰⁴

The Puruṣa of the Sāṅkhya system has been referred to as invariably coexisting with Prakṛti.²⁰⁵ The specific use of the word 'Janma' in this connection would lend to the possibility that both Puruṣa and Prakṛti were considered to have ~~emanated~~ emanated from a third principle, possibly Īśvara.

Though the Naiyāyikas are usually found to be the worshippers of Śiva, there seem to have been some Naiyāyikas, possibly those who subscribed to Jain Nyāya, who were no devotees of Rudra, i.e. Śiva.²⁰⁶ Their system is also

202. TM(N), p.411(21); 220(4); 412(3); 411(22); 30(4); 413(2).

203. *ibid.*, p.15(13-14) -- बौद्धानुपलब्धेः स दुःखवहारप्रवर्तकत्वम् ----- ; 28(15) -- बौद्ध इव सर्वतः शून्यदर्शने सेन्तानसिद्धयर्थं नात्मनस्तांस्तांशुपा-
यानितस्ततोऽन्वेषयन् -- ।

204. cf. BSB, II, ii, 18-32. / 205. TM(N), p.278(5ff.) -- जन्म-
सहभुवं पुमानिव आख्यपरिकल्पितः प्रकृतिमनुचन -- 1/205. (P.T.O.)

referred to once as Tarkavidyā which excelled in marshalling irrefutable authoritative arguments;²⁰⁷ and as having²⁰⁸ immense knowledge about the sources of knowledge (pramāṇa).

The Vaiśeṣika system maintained the absolute eternity of Dravya, which was the primary Substance that served as a substratum for Quality (guṇa).²⁰⁹ There is an oblique reference to the category called Samavāya also.²¹⁰

The Vedānta doctrine of Vivarta has been indirectly alluded to once.²¹¹

And lastly, Dhanapāla has clearly noticed the Tantric sects of Dakṣiṇa and Vāmamārga of Śaivism in which their respective Āgamas are considered authoritative, Śiva is upheld as the Ultimate Reality, and the ritual involves the use of a corpse for propitiatory procedures.²¹²

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207. TM(N), p.24(5ff.) -- सत्तर्कविद्यानिव विधिनिखपितानवद्यप्रमाणम् -- ।

208. ibid., p.10(17) -- प्रमाणविद्विरप्यप्रमाणविद्यैः --- ।

209. ibid., p.12(15) -- वैशेषिकागते द्रव्यस्य कूटस्थनित्यता --- ।
15(15ff.) -- वैशेषिकागते द्रव्यस्य प्राधान्यं गुणानामुपसर्जनभावः --- ।

210. ibid., p.137(19).

211. ibid., p.185(13).

212. ibid., p.198(23ff.) -- प्रतिपन्नदक्षिणवाग्नमग्निमाग्निगर्भैः परं शिवं
शक्तिरभिप्रेतसाधकैः शैवैः --- ।