

CHAPTER V.MYTHOLOGY.INTRODUCTION.

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

Hinduism is, in fact an immense synthesis, deriving its elements from a hundred different directions and incorporating every conceivable motive of religion.² Earth-worship, sun-worship, Nature-worship, Sky-worship, honour paid to heroes etc. all these and more are included within Hinduism. In history a great systematizing impulse has striven to cast all or part of recognized belief into the form of an organic whole. Such attempts have been made with more or less success in the compilation of books known as the Purāṇas, in the epic poem called the Rāmāyaṇa and most perfectly of all in the Mahābhārata.

The BVP also supplies rich valuable data for the mythological study of several gods and goddesses, especially regarding Kṛṣṇa and Rādhā. The BVP is a Vaiṣṇavapurāṇa and in the Vaiṣṇava theology Kṛṣṇa and Rādhā are the main characters. In the other Vaiṣṇavapurāṇas e.g.

Viṣṇu, Brahmā, Padma, Bhāgavata etc., the description of Kṛṣṇa is found but his consort Rādhā is missing there but it is the BVP in which Rādhā is invariably referred to with Kṛṣṇa.

The mythology in the BVP has certain characteristics as follows :-

1. All the male gods are born from the various limbs of Kṛṣṇa.
2. All the goddesses are better halves of a particular male god.
3. The said respected goddess is born from the left part of her spouse's body hence she can be said to be the ardhāṅganā of a particular god concerned.
4. The BVP describes the sexual commerce of a male deity with his female counterpart and their Viparītarati is specifically mentioned.

KṚṢṆA.INTRODUCTION.

"The Kṛṣṇa-problem is one of the most interesting, important, facinating and elusive topics in the domain of Indian literature and history and there is hardly ~~an~~ an orientalist of note who has not contributed something on the subject."³ An orthodox Hindu believes that Kṛṣṇa is the highest entity. According to the traditional history as represented by the Purāṇas Kṛṣṇa belonged to the Sātvata sect.⁴

The name Kṛṣṇa occurs at a number of places in Vedic, post-vedic, epic and Purāṇic literature. The name of Kṛṣṇa is traceable to RV (8.85.3-4) where he is~~is~~ mentioned as Kṛṣṇa-Āṅgīrasa which is also alluded to in the Kauṣītaki Brāhmaṇa (30.9).

Sitanath Tattvabhusana, D.R. Bhandarkar see in RV (8.96.13-15) a reference to Kṛṣṇa a non-Āryan chief.⁵

The chāndogya-Upaniṣad (3.17.6) mentions Kṛṣṇa Devakīputra as a Vedic seer and a pupil of Ghora-Āṅgīrasa. The earliest parts of the Mbh represent Kṛṣṇa as a human hero, a religious teacher and a counsellor of the Pāṇḍavas.⁶ Later on, gradually, from his promotion from a human being to a semi-devine being and a partial incarnation of Viṣṇu he is raised to the full status of the supreme god and the full incarnation of Viṣṇu and finally to the identification with Brahman in the later parts of the epic.⁷

The descriptions of Kṛṣṇa are found in the Vedic, epic and Purāṇic literature. It can be said that the Vedic

~~It is~~ Kṛṣṇa is a human being and that the earliest portions of the epic and the Purāṇas show the human character of Kṛṣṇa. It is only in the late legends coloured with mythology that Kṛṣṇa is treated as a divine being, and the conclusions that Kṛṣṇa was not a human hero but a solar deity or a vegetation deity etc. are based on late legends as the result of looking at the story from the wrong end.⁸

Some scholars believe that the Kṛṣṇa of the Purāṇas, the Kṛṣṇa of the Mbh and the Kṛṣṇa of the BG are different persons because the Mbh contains no reference to the childhood of Kṛṣṇa and the older purāṇas do not refer to the connection of the purāṇic Kṛṣṇa with the Pāṇḍavas⁹ but as Dr. A.D. Pusalkar observes that these arguments can not be accepted because on the one hand, the Mbh is silent about Kṛṣṇa's former life which is exhaustively and exclusively dealt with by Harivaṁśa - a supplement of the Mbh and on the other hand there are also some references to the early life of Kṛṣṇa in Gokula in the Mbh.¹⁰

It is interesting to note that the well-known epithet of Kṛṣṇa viz. Gopījanavallabha which brings out the famous relations of the Gopīs with Kṛṣṇa occurs in a passage of the Mbh which ^{is} claimed by Garbe as an old part of the epic.¹¹

Out of the complete list of the eighteen major Purāṇas which hold a unique place in the history of the religious literature of the Hindus, about two third of them deal more or less with the life and deeds of Kṛṣṇa. The Purāṇic narration~~of~~ of Kṛṣṇa's līlā has followed to different versions.¹² The one version is an incidental treatment of

Kṛṣṇa and his līlās along with the kings of the ancient Kṣatriya dynasties, while according to another version there are sections or books devoted to a lengthily and detailed description of Kṛṣṇa līlās.

The HV, Bp, VP, Bhp and the BVP deal exhaustively with the life of Kṛṣṇa. The accounts in the different purāṇas are not only inconsistent but sometimes they are mutually contradictory also. The order of the Purāṇas which deal with Kṛṣṇa līlā is variously proposed by different scholars as given below :-

1. Viṣṇu, Harivaṁśa, Bhāgavata, Brahmavaivarta.¹³
2. Harivaṁśa, Brahma, Viṣṇu, Bhāgavata, Brahmavaivarta.¹⁴
3. Brahma, Viṣṇu, Bhāgavata, Brahmavaivarta.¹⁵

From the above mentioned proposals of order of the Purāṇas dealing with the Kṛṣṇa-problem, it is clear that there is a consensus of opinion about the position of the BVP.

"In the Purāṇas, the BP seems to have an account older than the VP the later having many additions to the text of the former. These two and PP, AP, Bhp and BVP devote a special portion to the Kṛṣṇa-story, while the VP and the LP give it in course of describing the Yādava genealogy. The AP has only a short summary concluding with Kṛṣṇa's fight with Bāṇāsura, and peacefully settling with his wives, and this is the general extent of Purāṇic accounts. The BVP meant solely to glorify Rādhā, gives the greatest prominence to Kṛṣṇa's life as connected with her. The HV, although meant to serve as a supplement to the Mbh,

goes faithfully over the extent of the Purāṇic story and guards against any mixture of the Mbh account, while the Bhp is the only Purāṇa which puts in the two accounts setting them in the proper context.

The Dbhp finishes the Kṛṣṇa story with his penance in which he glorifies Śiva and obtains a boon to have sons and Śiva then gives a prophecy of Kṛṣṇa's life bringing it to his death.

Except the BP and the VP which have a common text, all the other accounts have no textual agreements. The influence of the Mbh on the Bhp is very great; in addition to its bringing in the Kṛṣṇa-story in Mbh, side by side with that in Purāṇas the story which introduces the Purāṇa itself to the characters in the Mbh and starts from Aśvatthāmā's killing Parikṣit, while yet unborn, and the child's revival by Kṛṣṇa an incident mentioned in the Mbh XIV.69.24-26."¹⁶

NAME AND ETYMOLOGY.

The BVP derives the word Kṛṣṇa as follows :-

Kṛṣṇa $\sqrt{\text{Kṛṣ}}$, to draw towards oneself or to
attract = Bhakti.

+ ṇa = Dāśya.

He is called Kṛṣṇa who gives bhakti
and dāśya (2.2.25).

Kṛṣṇa $\sqrt{\text{Kṛṣ}}$ = Sarva

+ ṇa = bīja, hence he is called Kṛṣṇa
as he is Sarvabīja (2.2.26,
4.13.59).

Again at another place the BVP tries to suggest etymologi-

-cally that Kṛṣṇa is superior to all other deities. This derivation is as follows :-

Kṛṣṇa K = Brahmā
 + ṛ = Ananta
 + ṣ = Śiva
 + ṇ = Dharma
 + a = Viṣṇu
 + s = Nara-Nārāyaṇa (4.13.57).

Kṛṣṇa $\sqrt{\text{Kṛṣ}}$ = Karmavirmūla
 + ṇ = dāśya
 + a = dātr

He is called Kṛṣṇa who destroys
Karmans and gives dāśya(4.13.60).

Kṛṣṇa $\sqrt{\text{Kṛṣ}}$ = niśceṣṭha
 + ṇ = bhakti
 + a = Prāpti (4.13.61).

Kṛṣṇa $\sqrt{\text{Kṛṣ}}$ = nirvāṇa
 + ṇ = mokṣa
 + a = dātr (4.13.62)

The BVP also gives an explanation of one of the epithets of Kṛṣṇa as Vāsudeva as follows :-

Vāsudeva Vāsu = 1. all creatures reside in
his hair.

2. abode of all

+ deva = god.

He is called Vāsudeva because
he is the lord in whose hair is
residence of all creatures and

also who is the abode of all
including all gods.(4.87.30).

Kṛṣṇa K = Yamanaśāśa
 + ṛ = dāśya, pāpanāśa
 + ṣ = bhakti
 + ṇ = Sahavāsa, roganāśa
 + a = sārūpya, mṛtyunāśa (4.13.66-69).

PARENTAGE AND BIRTH.

The BVP states that Kṛṣṇa is the highest deity and he is Parama-Brahman (1.2.11). According to the BVP Kṛṣṇa is not an incarnation but the Supreme being himself. And the Supreme being is not, it holds, formless, as the Upaniṣadas teach and as the old Vaiṣṇava scriptures¹⁷ teach after them but a corporeal Being, having the human form. When the BVP states Kṛṣṇa as 'Nityavigraha' (1.2.11) and with his Nityavigraha he lives in the Goloka with Rādhā. But due to Rādhā's curse (4.3.62) he had to be born as a human being on the earth as a Kṛṣṇa the son of Vasudeva and Nanda. His birth had also an additional cause that the earth was burdened with the sins of the demons and the Earth sought relief from the Supreme god (4.6.243,244). It may be noted that this incident of the Earth's soliciting Kṛṣṇa to be born on the earth for the removal of the demons is a theme common in various Purāṇas.¹⁸ The BVP describes this incident in detail (4.4.2-55) which other Purāṇas do not do.

According to the BVP the Earth went to Brahmā who took her to Śiva. Then the trio went to Dharma and after consulting him all the four went to Hari who advised them to

repair to the Goloka and to request Kṛṣṇa to do the needful in the matter. It may be noted here that this Kṛṣṇa's birth on the earth was already decided by Rādhā's curse, and it may further be observed the said request by the pented was an additional arrangement for his birth on the earth.¹⁹ Kṛṣṇa allotted then, to each god and goddesses their particular birth. Lastly he consoled his beloved Rādhā for the coming separation of the period of 100 years which was an out come of Kṛṣṇa's love affair with Virajā, a gopī in the Goloka (4.4.56-192, 4.6.1-278). After this planning and arrangement Kṛṣṇa was born in the prison of Kāṁsa who had imprisoned Vasudeva and Devakī (4.7).

The BVP states that Kāśyapa was Vasudeva and Aditi was Devakī. Vasudeva married Devakī. After their marriage Kāṁsa, acting as a charioteer, drew the chariot, he was informed of his future death at the hands of the eighth son of Devakī. He, therefore rushed upon her with a drawn sword. Vasudeva pacified Kāṁsa and he promised him to hand over his children to him as soon as they were born.

Kāṁsa killed six children but at the seventh time, the child, still in the womb, was transferred from Devakī to Rohiṇī by divine power. This boy was Saṁkarṣaṇa so called because of his being drawn away from Devakī's womb to Rohiṇī. Kṛṣṇa was the eighth child of Vasudeva and Devakī before whom he appeared in the prison before his birth in his divine form having two~~h~~ hands (4.7.23). It may be noted that according to other purāṇas he is said to appear in Viṣṇu's divine lustrous form with four hands.

The Purāṇas²⁰ including the BVP state that the natural elements were extremely pleasant at the time of the birth of Kṛṣṇa. Winds blew auspiciously. The stars shone with full lustre. Vasudeva prayed to the divine Kṛṣṇa to assume the form of an ordinary child and so the divine lord transformed himself into a child. According to Kṛṣṇa's advice Vasudeva took him to Gokula and exchanged it for the daughter of Yaśodā. After doing her (Ekānāmśā).

Vasudeva returned and placed her with his wife Devakī. Kāṁsa was informed of the birth of the eighth child. He took her in his hands and tried to kill her when the incorporeal voice announced that his slayer, the real eighth child was born and would reveal himself at the right time (4.7.75-132). Kāṁsa returned her to the weeping Vasudeva and Devakī and went away when Kṛṣṇa's marriage with Rukmiṇī was celebrated, she was married to the sage Durvāsas (4.112.43). The HV and the Vyp inform that the girl Ekānāmśā was worshipped by the Yādavas because she protected Kṛṣṇa, while the Dbhp refers to a former agreement between Yaśodā and Devakī regarding the exchange of children.²¹

PHYSICAL DESCRIPTION.

Likewise the Upaniṣadas and some Vaiṣṇava scriptures the BVP describes Kṛṣṇa as the Supreme-Brahman which is nothing but a mass of radiance and hence there arises a difficulty as to how to worship him who is without form or corporeal existence. But the BVP tides over this difficulty by pointing out that in the said mass of radiance in the Goloka there is a very beautiful corporeal being which is the

Supreme-Brahman - Kṛṣṇa.

Kṛṣṇa is said to be nava¹nīradaśyāma. His eyes are like a red lotus. His mouth is spotless. He has two hands, hold a flute. He wears a yellow garment. He puts on a vanamālā and various ornaments studded with gems. He is resplendent with the Kaustubha gem. He is described as a young lad of twelve years of age. He is described as govatsapucchadhārin and also called gopaveśavidhāyin. He is said to be śyāma and Nityavighraha. In the Satyayuga he is Śuklavarṇa, in the Tretā he is Pitavarṇa, in the Dvāpara he is rakta varṇa and in the Kali age he is śyāma varṇa. This normally a stereotyped description of Kṛṣṇa met with in several places every where in the BVP(1.2, 1.3, 1.18, 1.28, 2.2, 2.11, 2.35, 3.7, 3.8, 3.42, 4.20 etc.).

It is significant to note that Vallabhācārya speaks of Kṛṣṇa as Kiśora and caitanya speaks of him as Nityavighraha and in this connection it may be observed that the BVP synthesises both the views in the description.²²

CONSORTS AND SONS.

The BVP has two accounts regarding the numbers of chief queens of Kṛṣṇa. According to one version these chief queens are said to be the subordinate incarnation of the principal goddess as shown below :-

<u>Subordinate incarnation as the queen of Kṛṣṇa</u>	<u>Main Goddess.</u>
Kāḷindī	Yamunā
Lakṣmaṇā	Tulasī
Nāgnajitī	Sāvitṛī

Satyabhāmā	Vasundharā
Saibyā	Sarasvatī
Mitravindā	Rohiṇī
Ratnamālā	Samjñā
Suśilā	Svāhā
Rukmiṇī	Kamalā
Jāmbavatī	Durgā (4.6.142-145).

According to another version the BVP states that Kṛṣṇa had eight queens including Rkmiṇī viz. -

Kāḷindī
 Satyabhāmā
 Nāgnajitī
 Jāmbavatī
 Lakṣmaṇā
 Satyā

Satī (4.112.33-37).

(16.8.72)

The Mbh/mentions only six names of Kṛṣṇa's chief queens.

The HV states that Kṛṣṇa had eight queens but when it enumerates their names it increases their number more than eight. The VP also states that Kṛṣṇa had eight queens but it gives nine names of them.²³

The Bhp enumerates the names of the chief eight queens and mentions other 16000 wives and their marriage with Kṛṣṇa. But further it mentions nine names of chief queens of Kṛṣṇa. Thus the HV, VP and Bhp make some confusion in the enumeration of Kṛṣṇa's chief queens.

Over and above these eight main queens of Kṛṣṇa, the epic and other purāṇas also mention that Kṛṣṇa fought with Narakāśura and killed him. After this he freed the 16000 captive girls whom he married.

There is a difference of opinion in the Purāṇas including even the BVP about the number of captive girls as shown below :-

<u>Name of the Purāṇa</u>	<u>No. of Captive girls.</u>
1. Harivamsa (2.60.43)	16000
2. Viṣṇupurāṇa(5.28.5)	16000
3. Viṣṇupurāṇa(4.15.34)	16101
4. Bhāgavatapurāṇa(10.59.33,	16000
69.2	
90.5)	
5. Bhāgavatapurāṇa(10.90.29)	16100
6. Brahmavaivartapurāṇa(4.112.36)	16100

Thus the BVP seems to follow the Bhp. It is to be noted that according to the BVP Rādhā is the chief consort of Kṛṣṇa (4.15).

Regarding the sons and daughters of Kṛṣṇa from various queens, the BVP states that Kṛṣṇa had ten male children and one female child from each of the wives, hence the total number of his children were as follows:-

$$16108 \text{ consorts} \times 10 \text{ sons} = 1,61,080$$

$$16108 \text{ consorts} \times 1 \text{ daughter} = 0,16,108$$

$$\text{Grand Total} = \underline{\underline{1,77,188}} \text{ children.}$$

According to the VP (4.15.36) the number of Kṛṣṇa's children is 180000 which is approximate to the one calculated

just above. According to the B: p²⁴ the numbers of Kṛṣṇa's sons were 88800. It would be interesting to note that analysing this number Bankimchandra observes that if the life-span of Kṛṣṇa is accepted as 125 years, Kṛṣṇa might be getting 1440 sons per year and 4 sons per day!²⁵

ABODE.

His abode is the famous goloka which is eternal and situated on the Śataśṛṅga mountain. Its distance is 50 crores of yojanas from the Vaikuṇṭha and the Kailās (1.2.4-9).

LĪLĀS AND OTHER ACTIVITIES.

The various Purāṇas describe the stories regarding Kṛṣṇa's life which are also considered as Kṛṣṇa's bāla-līlā or the transidental sports done by Kṛṣṇa in his childhood. As far as the BVP concerned, it describes Kṛṣṇa's sports in childhood as well as some other activities also which are discussed below in their chronological order :-

PŪTANĀVADHA.

Kaṁsa came to know by an incorporeal voice that his slayer was born and he was in Gokula. Kaṁsa was put to worry on knowing it and he thought about how to kill Kṛṣṇa. Kaṁsa called his sister Pūtanā and requested her to go and to kill Kṛṣṇa by suckling him.

Accordingly she went to Gokula to Nanda's house where Kṛṣṇa was and gave him her poisonous breast feeding to Kṛṣṇa. Kṛṣṇa sucked it and she died.²⁶

The BVP offers an explanation of this cruel incident by referring to their previous births. In his Vāmana incarnation Ratnamālā, the daughter of Bali wished to get a Vāmana like child and she was then reborn as Pūtanā and Vāmana as Kṛṣṇa who fulfilled her desire of her former birth by sucking her breast and thereby assigning her a status of a mother.(4.10).²⁷

TRNĀVARTAVADHA.

Once Yaśodā, leaving Kṛṣṇa alone, went to Yamunā. In the meanwhile a demon named Trṇāvarta came there in the form of thunder and he took away Kṛṣṇa in a garden. Kṛṣṇa killed him by his might.²⁸ The BVP explains this event of Kṛṣṇa's

kidnapping by Tṛṇāvarta's birth referring that he was king Sahasrākṣa of Pāṇḍyadeśa. Once when he was sporting with his wives, the sage Durvāsas arrived and saw them nacked. Durvāsas cursed him that he would be born as a demon and by touching lord Kṛṣṇa again he would return to the Goloka(4.11).
SAKATABHANJANA.

Once in his childhood, Kṛṣṇa broke a Sakata by kicking with his feet (4.12).²⁹

ARJUNABHANJANA.

Generally this incident is connected with two trees named Yāmala and Arjuna³⁰ but the BVP refers to only one viz. Arjuna. Kṛṣṇa was very mischivous, so his mother Yaśodā tied him to the Arjuna tree, Kṛṣṇa dragged the robe with which he was tied. Ultimately the tree fell down. The BVP adds that the tree was nothing else but Nalakūbara, Kubera's son transformed into a tree due to Devala's curse and thus with Kṛṣṇa's touch he went back to his original abode (4.14).

BAKA-PRALAMBA-KEŚĪ VADHA.

Once when Kṛṣṇa went to the forest with his Gopa-friends three demons Baka, Pralamba, Keśī tried to kill Kṛṣṇa but Kṛṣṇa killed them with his might.³¹ The BVP mentions that these three demons were the gandharvas in their former birth. They were born as demons due to Pārvatī's curse for their having her lake without her permission and then abandoning their demonic bodies they became Kṛṣṇa-Pāṇḍas (4.16).

THE NEW SETTLEMENT.

Kṛṣṇa, Nanda and other gopas and their relatives

thought to settle in Vṛndāvana from Gokula and accordingly they went there. Viśvakarman created Vṛndāvana for Kṛṣṇa and others(4.17).³² The description of this Vṛndāvana from the architectural point of view reflects the pattern of construction of the mohmedan³³ period as noted earlier in Ch.IV Sec.II.

VIPRAPATNIMOKSANA.

Once Kṛṣṇa and Balarāma went to Madhuvana with their friends they became hungry. Kṛṣṇa advised his friends to go to a sacrificial place and ask the Brahmins to give them food and also instructed that in the case of their failing to get food they should request their wives for the same. Accordingly they went to the Brahmins who paid no attention to their query and thence they went to their wives as per advice. They were pleased and went to Kṛṣṇa with food. They offered him a philosophical prayer and they returned home. Incidentally it may be noted that the BVP mentions that the wives of the Brahmins were the wives of Saptarṣis reborn due to Aṅgirās' curse which was to terminate for the liberation by Kṛṣṇa darsana (4.18).

KĀLĪYADAMANA.

The BVP narrates the story of Kālīyadamana in detail. Once Kṛṣṇa and his friends went to Yamunā where Kālīya lived. Cows drunk water from the pool where Kālīya lived. The water was made poisonous by him, so all the cows died. Knowing all this Kṛṣṇa dived into the water and reached where Kālīya was. Kṛṣṇa fought with him and desired to kill him and thereupon the wives of Kālīya offered a philosophical prayer to Kṛṣṇa

who was pleased to release him inturn offered a prayer to Kṛṣṇa and then he i.e. Kālīya left the Yamunā (4.19).³⁴

GOVARDHANADHĀRANA INDRA FESTIVAL.

Once Nanda wished to worshipped Indra by performing the Śakrayāga. He invited his guests and prepared for it. Kṛṣṇa told him that he should not worship Indra but should worship Brahmins because they are the gods on the earth. Nanda became ready to perform a sacrifice for Brahmins on the Govardhana mountain. Indra came to know it and was angry. He tried to destroy them all but he did not succeed due to Kṛṣṇa's holding the Govardhana mountain on his finger and thereby giving refuge to one and all against Indra's destructive activities. After Indra prayed to Kṛṣṇa (4.21).³⁵

DHENUKANĀŚA.

Once Kṛṣṇa, with other friends went to Tālavana. They played there for some time and ate Tālaphalas. In the meanwhile a demon, in the form of donkey, named Dhenuka came there. He tried to kill Kṛṣṇa and other gopas, but Kṛṣṇa killed him³⁶ and liberated the demon from the curse. The BVP adds that this demon was none else but the son of Bali named Sāhasika. Due to the curse of Durvāsas he was born as a donkey (4.22).

GOPIKĀVASTRAHARANA.

Once in the first month of Hemanta, Gopīs went to take a bath to the river Yamunā where they performed the Durgāpūjā. After it they put off their clothes, became nude and watered in the river, leaving the clothes on the bank of the river. Kṛṣṇa came there. He took away the clothes and

told the gopīs that if they prayed him, he would return their clothes. Rādhā prayed Kṛṣṇa who returned the clothes and told Rādhā that he would do rāsakrīḍā with Rādhā and other Gopīs in the Vṛndāvana after three months (4.27).

RĀSAKRĪDĀ.

The rāsakrīḍā or rāsālīlā is generally connected with Kṛṣṇa, Gopīs and Rādhā. In the BVP the existence of Rādhā is omnipresent. Even though the BVP describes the rāsakrīḍā of Kṛṣṇa, Rādhā and Gopīs in detail. The description of rāsa³⁷ in its technical aspects is unobtainable in the BVP, but there is a copious and distinctive description of the rāsamaṇḍala. This description is found at four various places in the BVP and this seems to have a classical pattern (1.5.18-23, 4.4.86-93, 4.15.40-44, 4.28.2-17).

According to the BVP after creating all gods and other creatures Kṛṣṇa went to the rāsamaṇḍala in the Goloka. This rāsamaṇḍala was a large, beautiful, balanced and circle and the area consisted of ten yojanas. It was decorated and was fragrant with Candana, agūru, Kasturī and Kumkum and various substances like Śukladhānya, parṇa, lāṅgā, durvā etc. were placed on it. There were gardens abundant in flowers. On all the four sides, there were banana trees as pillars and fastoons of newly sprouted leaves of mango / trees and Candana trees were hanging. Pots blended with the mixture of Sindūra and Candana were placed. There were beautiful pleasure-lakes which removed the fatigue of amorous sports and abounding in haṁsa's, Kāraṇḍava's and Jalakukkūṭa's musical notes. In the rāsamaṇḍala doors were framed with the

distinctive diamonds having fluttering flags made from beautiful cloth, consisting of divine and magical mirrors. It had four gates, the doors of which were made of the ~~var~~ various gems and pearls. It had three crotes of maṇḍapas made of gems. It had seven pedestals made of gems of Kumkuma colour. It had also beautiful beds.

Drs. R.V. Joshi³⁸ and V.P. Pande remark that from the architectural point of view the above said description is an artificial and of later times.

Once Kṛṣṇa went to Vṛndāvana the place of rāsamaṇḍala. He played his flute there and on hearing its music burning with passion Rādhā ~~and~~ and other gopīs went there. Rādhā went in Ratimandira to Kṛṣṇa who dallied there with her. Then other Gopas and Gopīs also embraced each other and dallied with each other. Thereafter Kṛṣṇa and his companions went to the Yamunā and had the Jalakrīḍā. Kṛṣṇa denuded all the gopīs and in turn the Gopīs denuded Kṛṣṇa and they indulged in Sthalakrīḍā and Jalakrīḍā and they returned to their residence (4.28).

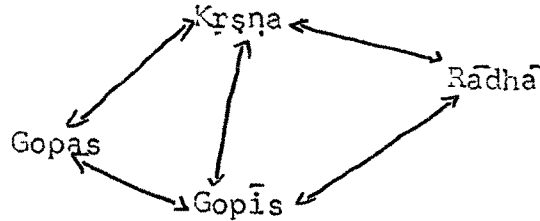
Other purāṇas also deal with the famous theme of the rāsakrīḍā. The HV (2.20.1-21) describes the rāsālīlā in brief, while in the BP (289.14-46) it is described in 32 verses. In the Dbhp (9.2.24-26) the description of rāsālīlā is given in the ādhidaivika type and in the PP (5.69-83) it is described in the ādhyātmika form. In the BbP (10.29-33) the place of the rāsālīlā is very important. The BbP devotes five chapters for it and styled as rāsa-pancādhyaī.

Different scholars have offered various interpretations of the *rāsalīlā*³⁹. The description of the *rāsalīlā* in the BVP is pornographic and hence it is apparently difficult to apply any of the above theories in interpreting the *rāsalīlā* in the BVP, but if the some of the scattered statements of the BVP are taken into consideration and pieced together the following interpretation may be offered. The salient features of the description of *rāsalīlā* are - 1. Kṛṣṇa has an objectionable sexual commerce with the Gopīs, the description of which is luxuriant in details like kissing, embracing, etc.(4.28). 2. In his above sports Kṛṣṇa denudes the Gopīs and viceversa.

It should be observed here that according to the BVP Kṛṣṇa is the Parama-Brahman (1.15.43) and Pūrṇatama-Brahman (1.22.25) and his devotee tries to attain him or to be one with him. Rādhā the consort of Kṛṣṇa is born from Kṛṣṇa's body hence she is the *aṁśa* of Kṛṣṇa (1.5.25). All other Gopas are born from Kṛṣṇa's body and hence they are Kṛṣṇa's *aṁśas* and they are also Kṛṣṇa-like (1.5.42). All the Gopīs are born from Rādhā's body and hence they are *aṁśas* of Rādhā and they are also Rādhā-like (1.5.40). As noted above Kṛṣṇa is said to denude the Gopīs in his sexual sports during the *rāsalīlā*. Now the stripping of the clothes i.e. *Vastra* may interpreted as the removal of the *Vāsanās* etc. in the case of the Gopīs who are the ardent devotees of Kṛṣṇa, and surrounded by *Vāsanās*. On the ~~an~~ analogy that just as the *Vastras* (clothes) cover the body, so also the *Vāsanās* are a cover. In this case *Vastra* is derived from *√vās* to cover

(Vāsa ācchādane).

When the lord removes these symbolic clothes (Vāsanās) the souls find it easier to unite with the lord. Moreover, the Gopīs are the aṁśas of Kṛṣṇa in the chain as shown in the diagram below -



Now Kṛṣṇa is the fountain source of all of them hence this dalliance and the union described in the BVP is the merger of the parts with the original source and the consequent delight enjoyed by them. As they are also spoken of as the aṁśas, they may be taken as the different jīvas who ultimately merge with the original source from where they have emerged. The point that the Gopīs denuded Kṛṣṇa may be interpreted to refer to the Gopīs attempt to realise Kṛṣṇa as Pūrṇatama and Parama-Brahman who is devoid of any qualities and adjuncts.

Thus the whole romantic, sexy and licentious description of the rāsālīlā need not be taken at the physical plane⁴⁰ but it may be viewed as a symbolic description of the Union of the aṁśas with their ur-source and their delight at that time. According to Vallābhācārya⁴¹ Kṛṣṇa's rāsālīlā in the Bhp is of five types viz -

Ātmalīlā (10.29-33), Manalīlā (Bhp 10.30), Vāk-praṇalīlā (Bhp.10.31), Indriyalīlā (Bhp.10.32), and Sarīralīlā (Bhp.10.30). The rāsālīlā of the BVP is a magnification of

the śarīralīlā of the Bhp (10.33).

VIVIDHADEVADĒVIDARPABHĀṆṬANA.

After doing rāsakrīḍā Kṛṣṇa told Rādhā that various gods and goddesses viz. Brahmā, Indrā, Sūrya, Agni, Durvāsas, Dhanvantari, and Pārvatī became egoists, so he destroyed their ego by creating various situations (4.33, 4.38, 4.47, 4.48, 4.49, 4.50, 4.51, 4.58, 4.59). This is described under respective deity.

MATHURĀGAMANA.

Once Kāṁsa had a bad dream so in the morning he consulted his priests for advice. They said that it was all due to Kṛṣṇa who was his slayer hence he would arrange to kill Kṛṣṇa some how or other. According to their advice Kāṁsa decided to perform a sacrifice named Dhanurmakha and so he sent Akrūra to bring Kṛṣṇa from Gokula to Mathurā⁴² Akrūra went Gokula and told Kṛṣṇa about Kāṁsa's plan. Kṛṣṇa went with Akrūra and came to Mathurā (4.63, 4.71).

KUBJĀMOKṢANA,

RAJAKAMOKṢA,

MALLAYUDDHA,

KĀMSAVADHA,

VASUDEVA DEVAKĪBANDHANAMOKṢA.

When Kṛṣṇa entered Mathurā he saw Kubjā who was very old. At the sight of Kṛṣṇa she became a young girl of twelve years of age. Kṛṣṇa dallied with her so romantically to such an extent that she ultimately swooned and breathed her last. The BVP adds that she was the sister of Rāvaṇa named Śūrpaṇakhā who had longed for Rāma in her former birth (4.72.1-36).

Once, then, Kṛṣṇa, saw a washerman with garments and begged some of them but he denied and so Kṛṣṇa killed him by kicking. Then he went to Kāṁsa's assembly where there were his wrestlers. Kṛṣṇa fought with them and killed first two mallas and then Kāṁsa (4.72.40-46).⁴³

Kṛṣṇa went to the prison where his parents were imprisoned and released them from there and they prayed to Kṛṣṇa with a philosophical song (4.72.81-108).

NANDA-KṚṢṆA-SAMVĀDA.

Kṛṣṇa told Nanda about the good and bad dreams, āhnikā and ācāra, bhakṣyābhakṣya and various karmans and their rewards (4.73-85).

SACRED THREAD CEREMONY.

On the advice and help of Gargācārya, Vasudeva performed sacred thread ceremony of Kṛṣṇa. After performing Yajñopavīta, Kṛṣṇa went to his teacher Sāṁdipani and learnt from him (4.99-101).

Kṛṣṇa returned from his teacher's place and ordered Viśvakarman to build Dvārakā. Viśvakarman as per advice of Kṛṣṇa built Dvārakā. Kṛṣṇa consecrated Ugrasen in Dvārakā (4.103-104).

The BVP describes the episode of Rukmiṇī's kidnapping and marriage with Kṛṣṇa and the murder of Śiśupāla by him (4.105-113). The BVP records merely that Kṛṣṇa killed Jarāsandha (4.103.13).

The BVP narrates also the episodes of Pradyumna and Aniruddha. The kidnapping of Pradyumna by Śaṁbara and Kṛṣṇa's killing him,⁴⁴ is described in brief while the

Aniruddha-Uṣā (4.112) episode is described in detail.⁴⁵

Once Aniruddha was asleep. He saw Uṣā in dream and was attracted towards her. On the other side Uṣā also saw him in dream and attracted towards him. Citralekhā the friend of Uṣā kidnapped Aniruddha to Uṣā and married him by the Gāndharva form of marriage. Bāṇa the father of Uṣā, came to know about it and became angry and thought of fighting with Aniruddha. Kṛṣṇa came there with his army to fight with ~~Bāṇa's~~ army but at last Bāṇa was defeated and Kṛṣṇa cut his one thousand hands and returned to Dvārakā with Aniruddha and Uṣā (4.114-119).

After Kṛṣṇa's return to Dvārakā he met Rādhā and advised all Gopas and Gopīs to return to the Goloka and accordingly they repaired to the Goloka (4.127). Kṛṣṇa also went back to the Goloka and met Rādhā after a period of one hundred years on the expiry of Śrīdāman's curse (4.129).

ATTRIBUTES.

The BVP describes Kṛṣṇa as the highest deity and states that all other gods and goddesses are his parts or subordinates. Kṛṣṇa is Parama-Brahman and without his will nothing can be done (1.15.43-50, 2.17.63-70). He is said to be Sattvasvarupa and Paripūrṇarupa (1.22.25). He is also said to be bhaktavatsala (1.2.18), bhaktānugraha-kāraka (1.2.22), bhaktānugraha-vigraha (1.17.15) and bhaktasādhya (1.8.35). The anugraha in these epithets reflect the influence of the Puṣṭi-doctrine. Kṛṣṇa is the cause of the world (4.3.78). He is able to destroy the ego of gods and goddesses hence one of his epithets is darpahā (2.58.34).

He dallied with Virajā (2.11.46), Śobhā (2.11.52), Prabhā (2.11.58) and Śānti (2.11.64) and once when he slept with Kṣamā (2.11.75) in embrace, Rādhā awakened him in the very posture and he turned black due to shame and hence he is black in complexion.

FRIENDS.

The BVP mentions that from Kṛṣṇa's hair various Gopas were born. They were like Kṛṣṇa so far the beauty aspect was concerned (1.5.42). Kṛṣṇa was always with his gopa-friends in Gokula viz. -

Śrīdāman,
Sudāma,
Śubhāṅga,
Sundara,
Vasudāma,
Candrabhānu,
Subala,
Virabhānu,
Supārśva,
Ratnabhānu
Sūryabhānu (4.27.59-62).

Some of these names occur also in the Caitanyāistic literature. Caitanya and his most favourite followers are taken as the incarnations of various Gopas and these Gopas were

Śrīdāman
Sudāman
Vasudāman

Subala
 Mahābala
 Subāhu
 Mahābāhu
 Dāma
 Arjuna
 Stokakṛṣṇa
 Lavaṅgagopāla
 Madhumaṅgala.⁴⁶

Kṛṣṇa directed Nanda that at the time of his worship, one should also worship the following Gopas :-

Śrīdāman
 Sudāman
 Vasudāman
 Virabhānu
 Surabhānu (4.75.11).

VISṆU.INTRODUCTION.

"Viṣṇu though a deity of capital importance in the mythology of the ~~Bṛāh~~ Brāhmaṇas, occupies but a subordinate position in the RV."⁴⁷ In the later Saṃhitās and Brāhmaṇas he assumes importance and prominence.⁴⁸ He is closely related to Indra but his connection with Kṛṣṇa is still obscure.⁴⁹ In the older portion of the Mbh, Viṣṇu is little more than a hero, in others he is represented as paying homage to Śiva, while in the latest portions of the poem, he is regarded as the most exalted deity. In the BVP he is represented as paying homage to Gaṇeśa (3.13.2) which it may be said that Gaṇeśa has occupied a higher place than Viṣṇu in the time of the BVP. In the BVP Viṣṇu is represented as a minor god and Kṛṣṇa is described as the highest deity. Kṛṣṇa is the Brahman and Viṣṇu is an aśa of Kṛṣṇa (1.22.25). In the BVP the description of Viṣṇu is very meagre and Kṛṣṇa gains ~~precede~~ precedence over Viṣṇu.

NAME AND ETYMOLOGY.

As regards the etymology of the word 'Viṣṇu', there has been a lot of controversy and speculation.⁵⁰ The BVP derives the word Viṣṇu as follows :-

$$\begin{aligned} \text{Viṣṇu} & \quad \sqrt{\text{Viṣ}} = \text{Vyapti} \\ & \quad + \text{ṇu} = \text{Sarvatra (1.17.16)} \end{aligned}$$

Hence Viṣṇu is one who is Sarvavyāpin and Sarvātman but the Nirūkta (12.18) derives it from $\sqrt{\text{vis}}$ to enter or $\sqrt{\text{vi}}$ + as to reach, attain, fill. He is also called Viṣṇu on account of his greatness.⁵¹

PARENTAGE AND BIRTH.

The BVP mentions the birth of Mahāvirāt and Nārāyaṇa but does not mention the birth of Viṣṇu, though Viṣṇu is called Mahāvirāt and Nārāyaṇa. Once Kṛṣṇa saw this world as void and he thought to create the world. From the right side of his body three guṇas, mahat, ahaṁkāra and pañcatanmātrās emanated first and then Nārāyaṇa was born (1.3.1-6). The BVP also refers to the birth-story of Mahāvirāt. Once Kāma used his arrows towards Kṛṣṇa and Kṛṣṇa's semen fell down in the water. It remained there for one thousand years as a diṁbha (V.l.bindu) in the water. After a period of one thousand years it tore out its out cover and a child came out. That was Mahāvirāt. He is the sixteenth part of Kṛṣṇa's Kalās and the base of the infinite world (1.4.23-29, 2.3.1-5, 2.54.5-10, 2.54.113-117).

PHYSICAL DESCRIPTION.

Viṣṇu in the BVP is described as follows :-

He has four hands (1.17.63, 4.6.90). He is dark in complexion, young, with a smile, having a beautiful mouth, he is as handsome as Kāma (1.3.6-9). He was decorated with all the ornaments and brilliant as crores of Suns (4.6.90-93).

CONSORT AND ABODE.

He has four wives viz. - Lakṣmī, Gaṅgā, Sarasvatī and Tulasī (2.11.130).⁵² Among these Lakṣmī remains on his right side, while Sarasvatī on the left (4.6.76-80). Viṣṇu remains in Svetaadvīpa or in Vaikuṇṭha with his pārṣadas named Sanātana, Sunanda, Nanda and Kumuda (1.17.63, 2.54.12-15).

WEAPONS.

The usual weapons of Viṣṇu are Gadā, cakṛa, Śaṅga and Śaṅkha.⁵³ He is called Śaṅkhacakraḡadāpadmadhara (4.6.75). With his Sudarśanacakra which has sixteen spokes, he protects his worshippers (2.10.53, 4.1.36, 4.22.94, 4.74.20, 4.79.26). In the Epics Viṣṇu gets the same epithets from the usual arms.⁵⁴

ATTRIBUTES.

He is called Hari (4.4.52, 69) and is with Kṛṣṇa (1.17.37, 4.4.72). By practising penance and thereby obtaining knowledge of Kṛṣṇa, Viṣṇu became Sarveśa, vibhūtiyukta, sarvajña, sarvada, sarvavyāpin, sarvapāta, sarveśvara and śrīmat (2.7.90-97).

At the time of Kṛṣṇa's incarnating he got his power merged in Kṛṣṇa (4.6.93). He told the story of Puṇyakavṛata to Śiva and Pārvatī (3.6). He ravished Tulasī, so she cursed him to be a stone and consequentially he became Śālagṛāma (2.21.17-24). He is also called Mahāviṣṇu while in the Pañcarātrasaṁhitās, grand son of Kṛṣṇa i.e. Aniruddha is called Mahāviṣṇu.⁵⁵

DRESS AND ORNAMENTS.

He is said to wear yellow clothes (1.3.6, 4.6.74, 4.6.90) and decorated with Vanamālā, Kaustubha, Kiriṭa and Kuṇḡala (1.3.6, 2.54.12, 4.6.75, 90).

VISNU-NĀRĀYANA.

It is mentioned above that in the BVP Viṣṇu and Nārāyaṇa is Viṣṇu's name. Nārāyaṇa's evaluation as the Supreme being in the later Brahmanic period was older than Vāsudeva

and in the Epic times when the worship of the later arose, Vāsudeva was identified with Nārāyaṇa.⁵⁶ The BVP states that Nārāyaṇa and Viṣṇu are one and the same (1.17.37, 59, 63, 4.4.72). Further it is said that Nārāyaṇa and Viṣṇu are not separate from Kṛṣṇa (1.17.37).

SĀLAGRĀMA.

Viṣṇu is also believed to be represented by the Sālagrāma stone. The Sālagrāma stone is a black stone containing fossil ammonite found in the Gaṇḍakī river near a village called Sālagrāma.⁵⁷ Vṛddhahārīta highly extols Sālagrāmapūjā and it is laid down that only dvijas can worship Sālagrāma and not Sūdras.⁵⁸ According to several Purāṇa passages, quoted in the pūjāprakāśa⁵⁹ even women and Sūdras can perform the worship of Sālagrāma. The worship of Sālagrāma is comparatively ancient. Saṃkarācārya in his commentary on the Vedāntasūtra speaks in several places of Sālagrāma being worshipped as a symbol of Hari.⁶⁰

The BVP also mentions the importance of Sālagrāma-worship. It states that Lakṣmī and Hari live where the Sālagrāma is worshipped. Sin like brahmanicide is destroyed by the worship of Sālagrāma (2.21.77-78).

Like wise the recitation of Vedas, and practising of penance, a man can achieve religious merit by worshipping the Sālagrāma. A man, who gets Sālagrāma-silātōya at the time of his death, gets mukti being freed from every type of sins (2.21.83-92). Sālagrāma is the best yantra (3.44.74).

There are several varieties of Sālagrāma stone, which are mentioned in the Padmapurāṇa, Merutantra and Prayoga-

pārijāta.⁶¹ The BVP mentions some varieties of Śālagrāma as follows :-

1. A Śālagrāma stone, having a sign of one dvāra, four cakras and Vanamālā is called Lakṣmīārāyaṇa (2.21.60).
2. A Śālagrāma stone, having a sign of one dvāra, four cakras and without the Vanamālā is called Lakṣmījanārdana (2.21.61).
3. A Śālagrāma stone having two dvāras, four cakras, a sign of Goṣpada and without the vanamālā is called Raghunātha (2.21.62).
4. A Śālagrāma, having two very small cakras is called Dadhivāmana and it brings happiness to householders (2.21.63).
5. A Śālagrāma stone, having two very small cakras with the Vanamālā is called Śrīdhara (2.21.64).
6. A Śālagrāma stone, having a circular shape and two cakras and without the sign of the vanamālā and if it is very big, is called Dāmodara.
7. A Śālagrāma stone, having a circle on its middle portion, with two cakras and a sign of bows, is called Raṇarāma (2.21.66).
8. A Śālagrāma stone, having seven cakras and an arch on its middle part is called Rājarajesvara (2.21.67).
9. A Śālagrāma stone, having fourteen cakras is called Ananta (2.21.68).
10. A Śālagrāma stone, having a circular shape with a sign of two cakras, Śrī and Goṣpada is called Madhusūdana (2.21.69).

11. A Sālagrāma stone, if it has one cakra is called Sudarsana, if its sign of cakra is hidden, it is called Gadādhara and if it is horse faced it is called Hayagrīva (2.21.70).
12. A Sālagrāma stone, having a wide mouth and two cakras is called Narasimha (2.21.71).
13. A Sālagrāma stone, having a wide mouth, two cakras and vanamālā is called Lakṣmīṇṛsimha (2.21.72).
14. A Sālagrāma stone, having two cakras on its dvāra and with Śrī, is called Vāsudeva (2.21.73).
15. A Sālagrāma stone, having with very small cakras and aperture like dots is called Pradyumna (2.21.74).
16. A Sālagrāma stone, having its back side broader and two conjoint cakras is called Saṁkarṣaṇa (2.21.75).
17. A Sālagrāma stone, having a shape of circle, yellow in colour and which is beautiful is called Aniruddha (2.21.76).

The Merutantra also mentions several varieties of Sālagrāma stone in which the mentions of the BVP are included.⁶²

The BVP also mentions that the following varieties of Sālagrāma stones should be avoided for the purpose of worship. viz -

Sakaṭākāra

Sūlāgra

Vikṛtāśya

Pīṅgala

Lagnacakra

Vidīrṇa (2.21.79-80).

The Merutantra and the Prayogapāriḥāta also state the names of Sālagrāmas which should be avoided for the purpose of worship.⁶³

SIVA.INTRODUCTION.

"The cult of Śiva dates back to very early times and it is not unlikely that it was current among the non-Āryans in the Pre-Vedic period."⁶⁴ but Rudra occupies a subordinate position in the RV.⁶⁵ He was held by the proto-Indians both as a philosophical entity, and as a god to be meditated upon.⁶⁶ The Gr̥hyasūtras do not provide evidence to the existence of a Śaivīta Sect.⁶⁷ In the Mbh Śaivītes and Vaiṣṇavītes exist without much antagonism between them but in the later part of the epic, such antagonism is clearly traceable. The existence of Śaivīte sects was popular in the days of Patañjali and onwards.⁶⁸ In the Epic period, the mythology of Śiva which developed in the Purāṇic literature was in vogue. The Purāṇic writers developed the mythology in continuation in the epics. The BVP throws light on the problem of Śiva.

NAME AND ETYMOLOGY.

The BVP derives the vocable Śiva, in the sense of "one who destroys sins and gives emancipation to men," as follows :-

Śiva śi = pāpaghna
 + va = mokṣa (1.6.52)

At another place the word Śiva is explained as "one who is giver of the auspicious."

i.e. Śiva śi = maṅgala
 + va = datā (2.56.66).

PARENTAGE AND BIRTH.

In ~~the~~ the MP (154.178), it is said that he owes his origin to none; but the BVP mentions his origin to Kṛṣṇa, stating that Śiva was born from the left part of Kṛṣṇa's body (1.3.18). Elsewhere, it is stated that once Kṛṣṇa became dvidhārūpa and the left part of his body became Śiva while the right part became Gopīkāpati (2.2.84).

PHYSICAL DESCRIPTION.

Śiva is said to be Śuddhaspatikasamkāśa (1.13.18) and Dhūṛgaṭi (4.4.46). He is also said to be vara, manohara and pūrṇacandraprabhāmrṣṭasukhadṛśya (1.3.18-23). He is said to have three eyes (1.12.15) and five faces (2.2.88). "The third eye of Śiva is the emblem of his ascetic power, flames issue forth from it to destroy kāma, the god of desire. Yet through the mythology of the purāṇas this eye appears in erotic contexts, serves erotic purposes, and has various erotic origins."⁶⁹ His body shines like billions of suns (2.2.85) and he is said blue-throated (2.2.86). The moon lies on his head, hence his epithet is candrasekhara (1.3.19, 2.2.86, 4.81.45).

Śiva has five faces and three eyes. The BVP states that originally he had only one face and two eyes but once Śiva practised penance for sixty thousands of years to please Kṛṣṇa and he saw Kṛṣṇa before him and as a result thereof Śiva got additional four faces and one more eye hence he is pañcavaktra and trimetra (4.36.86-91). In the MP (22.47, 193.64, 266.36), it is said that he has four or ten hands and three eyes. The BVP mentions categorically

that Śiva is Sāttvika and not tāmasa (1.8.20-22). He is the greater Vaiṣṇava (1.11.16). Once Kṛṣṇa said to Rādhā that Śiva is Kṛṣṇa's portion and because of having more knowledge he is as good as Kṛṣṇa (4.36.15).

CONSORT AND ABODE.

Pārvatī, the daughter of Himālaya was the spouse of Śiva. She is also called Gaurī hence Śiva is gaurikānta (2.18.25). The BVP states that Satī the spouse of Śiva who was the daughter of Dakṣa (1.4.15) was reborn at the house of Himālaya in the form of Pārvatī. The BVP narrates in brief the story of Pārvatī's penance for pleasing Śiva, Indra's defeat by Tārakāsura, Kāmadeva's help to Indra, and Pārvatī's acquiring Śiva but it has detailed description of Śiva's marriage with Pārvatī (4.38-44).⁷⁰

Śiva's abode is the Kailāsa mountain on the snow-clad Himalayas and he is called Girīśa (2.48.4, 4.4.40).

DRESS-ORNAMENTS-WEAPONS-VEHICLE.

Generally Śiva is said to be digambara i.e. quarters are his garments.⁷¹ In other words he is said to be nude (1.3.18, 2.2.86). He is called Vyāghracarmadhara (i.e. having a garment of the tiger-skin (2.2.86). Śiva is said to be Sarpabhūṣaṇabhūṣita-gātra, bhasmabhūṣaṇa-gātra and nāgayajñopavītaka (2.2.86, 1.12.16). He has a ratnamālā in his right hand (2.2.88) and in his left hand śṛṅgavādya (4.40.72). His vehicle is a bull which is given to him by Kṛṣṇa (1.5.46) and his favourite weapon is a Śūla or trisūla and hence his epithets trisūlapaṭṭiśadhara (1.3.20) and sūlin (1.6.54).

AṢṬAMŪRTI-SIVA.

A significant epithet of Śiva is Aṣṭamūrti denoting that the great god has eight forms both in his cosmic manifestation and on the individual level.⁷² The word aṣṭamūrti is well known in classical literature.⁷³

In the Abhiñnānaśākuntalam the poet has made explicit mention of the eight manifest forms of Śiva as follows :-

Water

Fire

Earth

Air

Space

Sun

Moon

Sacrificer

But the BVP mentions these eight forms with some change as follows :-

Strīrupa

Klībarupa

Pauruṣarupa

Bhāṣkararupa

Śaśīrupa

Hutāśanarupa

Jalarupa

Vāyurupa (3.29.50-51).

From the above said description one may lead to this conclusion that

According to KalidāsaAccording to the BVP

Water

Jala

Fire

Hutāṣana

Earth

Strī

Air

Vāyu

Space

Klīpa

Sun

Bhāṣkara

Moon

Sāsin

Sacrificer

Pauruṣa

ATTENDANTS OF ŚIVA.

Śiva's association with the Gaṇas is well-known. The physical appearance of the gaṇas is hideous (2.61.44) for some of the gaṇas are said to be tiger-faced, lion faced or elephant faced while some had horrid faced.⁷⁴

The BVP mentions the following as the gaṇas of Śiva :-

Vīrabhadra,

Nandī,

Mahākāla,

Subhadraka,

Viśālākṣa,

Bāṇa,

Piṅgalākṣa,

Vikampana,

Virūpa,

Maṇibhadra,

Bāṣkala,

Kālakūṭa,

Balibhadra,

Kuṭicara,
 Eleven Rudras,
 Eight Bhairavas,
 Eight Śaktis,
 Grāmadevatās,
 Jvara,
 Kṣetrapālas,
 Bhūtas,
 Vetālas,
 Yakṣas,
 Dākinīs
 Dānavas.

These gaṇas help Śiva on the battle-field against his enemies (2.17.32-38, 3.15.2-6, 3.41.19-24, 4.36.58, 4.120.54).

ELEVEN RUDRAS.

Śiva is represented with eleven armlets in the Indus-valley period.⁷⁵ In the Mbh, at one place, it is said that Śiva is Rudra and Rudra is Śiva.⁷⁶ The Mbh (6.207.20) and the Purāṇas⁷⁷ enumerate Rudras though the names differ. The BVP states that Rudras were created out of Brahmā's anger (1.22.21). The BVP (1.45) mentions that Rudras are the sons of Kaśyapa and Surabhi but the BVP states that only Brahmā is the creator of these Rudras.

In the Ts, it is mentioned that there is only one Rudra, no others.⁷⁸ The names, given in the BVP are as follows:

Mahān
 Mahātmā
 Matimān

Bhīṣaṇa

Bhayaṃkara

Ṛtudhvaja

Urdhvakeśa

Piṅgalākṣa

Ruci

Śuci

Kālāgni (1.8.20-24).

The BVP adds that these names of Rudras are found in Vedas and among these Rudras, Kālāgnirudra is the tāmasa, who destroys this world by the permission of Śiva (1.8.24). But we do not find these names of Rudras in Veda as stated above. The BVP also mentions Rudra's wives who were eleven daughters of Dakṣa and Prasūti. They are as follows :-

Kalā,

Kalavati,

Kāṣṭhā,

Kālikā,

Kalahapriyā,

Kandalī

Bhīṣmā,

Rasnā,

Pramocā,

Bhūṣaṇā,

Śukī,

These Rudras and Rudrapatnīs bore many children who became the pārṣadas of Śiva (1.9.7, 13-15).

The BVP derives the word 'rudra' from $\sqrt{\text{rud}}$ - rodanāt eva rudraḥ (1.22.20) while the MP (171.37-38) derives it from $\sqrt{\text{rud}}$ and $\sqrt{\text{dru}}$ to weep and to run.⁷⁹
EIGHT BHAIKAVAS.

"Originally Bhairavaḥ is an epithet of Śiva in his "fierce" form. As such the word is found quite early, but the worship of Śiva under the special separate form of Bhairava is of recent date. Eight, sometimes twelve forms of Bhairava - śiva - are recognised.⁸⁰ He has a female consort called Bhairavī who is mentioned as Mathurāgrāma-devatā (4.100.12).

The BVP mentions the origin of Bhairavas and their names, but the names of Bhairavas are mentioned in two places with a difference. All the Bhairavas emerge from the right eye of Kṛṣṇa and they are as follows :-

Ruru,
 Saṁhāra,
 Kāla,
 Asita,
 Krodha,
 Bhīṣaṇa,
 Mahān,
 Khaṭvāṅga (1.5.71-72).

In another place in the BVP they are enumerated as follows :-

Ruru,
 Saṁhāra,
 Kāla,
 Asitāṅga,
 Krodha,

Pracanda,

Mahāna,

Unmatta, (4.20.13-14).

They ~~are~~ all are said bhayaṃkara, trisūlapaṭṭisadhara, trinetra, candrasekhara, digambara, mahākāya and they are Siva-like.⁸¹ Thus according to the BVP they belong to Kṛṣṇa by birth while belong to Śiva by association.

SATĪ-EPISODE.

Dakṣa-Prajāpati had sixty daughters. He married one of them viz. Satī, with Śiva. Once he performed a sacrifice abounding in rich gifts. All the gods were invited and were given their shares; but Satī and Śiva were not invited. So

Satī enquired of her father about the reason why they were not invited. Dakṣa replied that Śiva was very poor and having nothing and hence the invitation was not extended to him. On hearing this reply, Satī got herself burnt in fire. On coming to know of Satī's death he fought with Dakṣa and killed him. After this event Satī was reborn as Pārvatī at the Himālaya's house and she married again with Śiva (1.9.8-15).

GANGĀVATARANA-EPISODE.

The BVP also narrates this episode in very brief(2.10).

TRIPŪRA-EPISODE.

Śiva fought with Tripūra but he could not win him; so he remembered Kṛṣṇa and Kṛṣṇa took the form of Vṛṣabha of Śiva's vehicle and with the help of that Vṛṣabha Śiva killed him (4.36.41-55).

KĀMA-EPISODE.

The BVP also mentions the Kāma-episode in brief(4.39).

and it is narrated as in the kumārasambhava of Kālidāsa.⁸²

VRKA-EPISODE.

Śiva practised penance for Sixty thousands of years to please Kṛṣṇa and as a result of it, he became Kṛṣṇa-like, so he started to give boon to everybody who practised penance to please him. Once upon a time, a demon named Vṛka practised penance to please Śiva and the demon begged that he could burn any body if he put his hand on his head. Śiva granted it and after this event Vṛka desired to burn Śiva and to marry Pārvatī hence Śiva went to Kṛṣṇa for shelter and Kṛṣṇa saved Śiva and destroyed the demon by his māyā (4.36.14-40).

Uṣā-ANIRUDDHA-EPISODE.

The BVP narrates the love-episode of Uṣā - the daughter of Bāṇāsura and Aniruddha - the grandson of Kṛṣṇa. In the connection of this story Śiva fought with Kṛṣṇa from the side of Bāṇāsura (4.114-119).

ATTRIBUTES.

Śiva is mentioned as Kṛṣṇa's devotee and parama-vaiṣṇava and it is for this reason, Śiva muttered with the help of the rosary, the name of Kṛṣṇa (1.6.30, 1.25.10). Śiva is also said to be the guru of Nārada because the latter went to the former for advice whether Nārada should marry or not (1.24.45). It was on this occasion that Śiva described the form and nature of the supreme brahman to Nārada (1.26-28).

LINGA-WORSHIP.

"The līṅga-worship was widely prevalent in the ancient world. It was also prevalent in ancient India."⁸³

There is a divergence of opinion amongst the scholars

regarding the origin and antiquity of the līṅga-worship in India.⁸⁴

The BVP mentions that if anyone worships the līṅga with the Yonī of Prakṛti made of mud from any holy-place for one thousand times, he rejoices in the Goloka with Kṛṣṇa for a period of Koṭi Kalpa. If anyone worships it for one million times, he never returns to this earth. Persons worshipping the Śiva-līṅga thus, get wealth, progeny, fame and knowledge in this world and after death they get emancipation (1.6.42-50).

BRAHMĀ.

Brahmā known as Prajāpati, is celebrated in the RV (10.121), as the creator of heaven and earth, of waters and of all that lives, who was born as the one lord of all that is, the one King of all that breathes and moves, the one god above the gods, whose ordinances all the gods and beings follow, who embraces with his arms the whole world with all creatures.⁸⁵

In the AV and in the Brāhmaṇas, he is recognised as the chief God. According to Tarapada⁴ Bhattacharya in the pre-vedic days when religion and magic were inseparable connected, there were various forms of Rātra cults in which water, Earth, Fire, Air, and Ether were worshipped. One of them was regarded as the creator of the world. When out of these forms of worshipping the different cults arose. There was a majority of the people who followed the Brahmā - cult, but with the passage of time, the Brahmā-cult disappeared.⁸⁶

The disappearance of the Brahmā-cult is suggested by the following legend given in the BVP.

Nārada was a son of Brahmā and once Brahmā asked him to marry, but Nārada suggested his unwillingness to marry on the ground of developing himself to Kṛṣṇa-bhakti. Brahmā insisted on his marriage and so Nārada cursed Brahmā that he would then never be worshipped for three kalpas (1.8,1.12.6).

PARENTAGE AND BIRTH.

The BVP gives an account of his birth. He was born from the navel of Kṛṣṇa (1.3.30). At another place it is mentioned that along with Brahmā his wife emerged from the

navel - lotus of Padmanābha (2.2.80-81). He is said to get a wife Sāvitṛī from Kṛṣṇa (1.6.2).

Brahmā is said to be caturmukha, yogīśa, vṛddha, sarvajanaka, sarvaguru and vedaprasuti (1.3.30-34).

He holds a guerd in his hand and his clothes are white (1.3.32). Kṛṣṇa ordered Brahmā to create the world (1.6.72) and gave him a royal swan as his vehicle (1.5.48).

The BVP styled him as rajoguṇisṛṣṭā (1.22.23). Brahmā created the earth from the fat of Madhu and Kaiṭabha (1.8.20) (1.7.1-20). After creating the earth he created heaven, hell, various scriptures with the help of his consort Sāvitṛī (1.8).

The BVP mentions also Brahmā's life duration that 14 Manvantaras make one day of Brahmā, such 360 days make one year of Brahmā and such 108 years is the age of Brahmā. The age of Brahmā is equal to one nimeṣa of Kṛṣṇa (1.5.7-9).
MOHINĪ-EPIISODE.

The BVP refers to the episode of Brahmā and Mohinī - a nymph.

Once when Brahmā sat in his assembly he saw Mohinī. She wanted to have a sexual pleasure with Brahmā but Brahmā did not pay attention to her request. In the meanwhile Kāmadeva threw his arrows at Brahmā who prayed Kṛṣṇa for protection. During this period some sages came there and asked who that lady nearby him was. Brahmā said that she was his daughter Mohinī who became angry with Brahmā and cursed him that then he would not be worshipped ever in future (4.32).
FAMILY OF BRAHMĀ.

The BVP gives an account of creation by Brahmā at

Kṛṣṇa's order. This account is dealt with in Ch.IV Sec.II, hence here the family of Brahmā only is discussed.

Brahmā created various sons from his body as follows :-

Nārada
 Pracetas
 Dakṣa
 Kardma
 Marīci
 Kratū
 Angiras
 Bhṛgu
 Āruṇi
 Hamsa
 Vasiṣṭha
 Yatī
 Pulaha
 Pulatsya
 Atri
 Pañcasikha
 Apāntaratamā
 Voḍhu
 Ruci
 Sanaka
 Sananda
 Sanātana
 Sanatkumara
 Eleven Rudras (1.22).

The numbers and names of Brahmā's sons differ in different works.⁸⁷

The BVP gives detailed account of Nārada's birth. He was born from the neck of Brahmā. The BVP gives derivation of the vocable Nārada as follows:-

1. Nārada is one who is the son of Narada (1.21.14).
2. He is called Nārada because he gave nara-jñāna- to others (1.21.7).

After giving birth to Nārada, Brahmā told him to create. Nārada denied him and said to him that he wanted to worship Kṛṣṇa and would not create. Brahmā became angry and cursed Nārada to be lustful and a husband of fifth women, and further he added that he could return to Brahmā only as a result of the contact and company of the Vaiṣṇavas, Kṛṣṇa's grace and by taking the remnants of food left by Vaiṣṇavas. Nārada cursed Brahmā that he would never be worshipped by wise people in future (1.8).

After sometime, Nārada was born as a gandharva. Now there was a lord of the gandharvas who had no issue. By the advice of Vasiṣṭha he practised penance in honour of Śiva at Puṣkara. Śiva pleased with him and asked him to choose boon. He asked for a Vaiṣṇava son. Śiva granted the boon and as a result thereof he got a son. He named him Upabarhaṇa (1.12). The BVP gives the derivation of this word: Upa = in the sense of adhika and barhaṇa = in the sense of pūjya; so one who is Adhikapūjya is called Upabarhaṇa (1.12.43-45).

Upabarhaṇa got a Harimantra from Vasiṣṭha and he practised penance. Once the wives of one of the gandharva died and they were born again as fifty daughters of -

citraratha-gandharva. Upabarhaṇa married with them and amongst them Mālāvati was the chief one.

Once, he went to Brahmā's assembly where he saw Rambhā and he discharged. Brahmā cursed him that he would be born as a Sūdra and getting a contact with Vaiṣṇava he could return there~~s~~ as a Nārada. Hearing this he abandoned his body by yogic practice (1.13).

Mālāvati mourned for him and prayed to Kṛṣṇa who made alive Upabarhaṇa. He ruled for a long period (1.19). After death he went to Vaikuṇṭha with his wife Mālāvati (1.20).

Again he was born at the house of Drumila who had no issue. Drumila was impotent so he allowed his wife Kalāvati to go to a Vaiṣṇava for sexual relations and by that she got a son who was named Nārada (1.20).

After giving birth to Nārada, his mother Kalāvati died. Nārada got a Kṛṣṇa-mantra from a Brahmin and practised penance on the bank of the Ganges and he abandoned his body by the Yogic practice (1.21).

Brahmā said again him to procreate progeny but he denied. Brahmā asked him to go Nārāyaṇa and Śiva. First, he went to Śiva at Kailāsa where Śiva gave a discourse on āhnikā, ācāra, bhakṣyābhakṣya and parama-brahmasvarupa (1.24-28).

After then he went to Nārāyaṇa who explained him the importance of Kṛṣṇa-devotion and Prakṛti (1.29-30). Nārāyaṇa also advised him to marry and he married a daughter of Sṛñjaya and after some time he went for practising penance and then he repaired to Brahmā (4.130).

SANATKUMĀRA.

Brahmā created four sons from his mind viz -

Sanaka,

Sananda,

Sanātana

Sanatkumāra.⁸⁸

They were five years old and having brahmatejas. Among them Sanatkumāra was the best (1.8.13). He had given Kṛṣṇa-mantra to Nārada (1.21.20). Sanaka and Sananda are joyous and Kṛṣṇa's devotees. Sanātana himself is Kṛṣṇa, and he is nitya. The word Sanatkumāra means "who is ever a young child" as the BVP, while deriving it explains -

Sanat = nitya, Kumāra = śiṣu

(1.22.29-32).

GANEŚAINTRODUCTION.

"Gaṇesh had a sect of his own, known by the name of Ganapatya in later times and in the Gupta period his importance grew up".⁸⁹ The extrem popularity of Gaṇeśa can be explained by the fact that as the god was the remover of all obstacles and bestower of success, he was held in great esteem not only by the various Brahmanical sectaries, but also by the followers of heterodox creeds like Buddhism,⁹⁰ who claimed that a mystic mantra in praise of Gaṇeśa called the Gaṇapati - hṛdaya was disclosed to Ānanda by Buddha himself at Rājagṛha.⁹¹ Dr. A. G. S. Ghurye remarks that Gaṇeśa came in vogue in the Purāṇas after third or fourth century A.D.⁹² The description of Gaṇeśa is met with in the several Purāṇas e.g. Padma, Bhaviṣya, Varāha, Liṅga, Śiva, Garuḍa, Brahma, Skanda, Agni, Nārada, and Mudgala⁹³ but the principal and important sources are the BVP which has a special section called Gaṇeśakhaṇḍa and the Gaṇeśapurāṇa. The rich information of Gaṇeśa worship is brought by the BVP by observing that the religious merit obtained after reciting the whole of the BVP is equivalent to the one achieved by reciting only the Gaṇeśakhaṇḍa of the BVP (3.46.47). In this connection it may be noted that Gaṇeśa is identified with the highest entity - with and without attributes and thus therefore, he is superior to Brahmā, Viṣṇu and Śiva.

NAME AND ETYMOLOGY.

The BVP mentions the eight names of Gaṇeśa in nāmāṣṭaka and with these names it also mentions some derivations of these names, viz. -

Gaṇeśa

Ekadanta

Heramba

Vighnanāyaka

Lambodara

Sūrpakarṇa

Gajavaktra

Gūṇagrāja (3.44.85).

Gaṇeśa

Ga = Jñāna

+ na = nirvāṇa.

He is said to be Gaṇeśa because he is Ḡṣa of Jñāna and nirvāṇa.

Ekadanta

Eka = Pradhāna

+ dant = bāla

He, who is stronger than every one is ekadanta.

Heramba

He = dīna

+ ramba = Pālaka,

He, who is dīnapālaka is called heramba.

Vighnanāyaka

vi = vipatti

+ nāyaka = khaṇḍana.

He who is vipattikhaṇḍana is Vighnanāyaka.

Lambodara

He is said to be Lambodara because he is having lambodara due to the naivedya given by Viṣṇu and Śiva.

Sūrpakarṇa

He is said to be sūrpakarṇa because the shape of his ears is like winnowing basket.

Gajānana

He has an elephant's face, so he is called Gajānana.

Gūhāgraja

He is called Gūhāgraja because he was born before Skanda.

(3.44.85-95).⁹⁴

PARENTAGE AND BIRTH.

The BVP mentions the story of the birth of Gaṇeśa. Pārvatī had no issue so she was very eager to get a son. At the advice of Śiva, she performed Puṇyakavrata. Viṣṇu informed Śiva and Pārvatī that due to the power of this vow, they would get a son who would be Golokanātha himself in the form of Gaṇeśa (3.6.91). Once, when Śiva and Pārvatī had an intercourse Śiva's semen fell down on their bed when the door of the house was knocked. Pārvatī concealed the semen of Śiva under the garment and both of them came out to welcome the guests. After sometime the guest who was none else but Viṣṇu in the form of a Brahmin disappeared and both of them saw a child who was Gaṇeśa on their bed (3.8). Thus Gaṇeśa is Ayoniṣa which is also mentioned in the Liṅgapurāṇa⁹⁵. The PP, SKP and MP have a different version of the birth-story of Gaṇeśa,⁹⁶ according to these Purāṇas,

one day Pārvatī annointed her body with the scented oily substances and fashioned out a form with the impurities of her body and powdered unguent and gave it the shape of the face like that of an elephant and this became Gaṇeśa.

PHYSICAL DESCRIPTION.

Gaṇeśa is described in the BVP as follows :-

Gaṇeśa is Gajavaktṛa i.e. an elephant faced (3.1.8). He is ekadanta - one toothed (3.1.8) and has mahodara (3.1.8) and a lambodara (3.6.94). He is also called Śuddhacampakavarṇābha, cakṣuraśmivardhaka and sundaratanubibhrat and having ruciranāsāgra and Śundarakapālakapola (3.8.85-88).

He is Gūhāgraja because he was born before Gūha or Skanda was born (3.44.85). He is also said Śūrpakarna because his ears having a face of Śūrpa (3.44.92).

CONSORT AND VEHICLE.

The BVP states that all gods married Gaṇeśa with Puṣṭi (3.17.23) and hence he has one wife only but according to the Śiva purāṇa, Prajāpati married his two daughters viz. - Siddhi and Buddhi with Gaṇeśa.⁹⁷ At the time of the marriage of Gaṇeśa various gods gave various gift to ganesa as follows :-

<u>God/Goddess</u>	<u>Gift.</u>
Viṣṇu	Vanamālā
Dharma	Siddhāsana
Brahmā	Kamaṇḍalu
Śiva	Yogapaṭṭa
Indra	Ratnasimhāsana
Kubera	Kirita

Agni	Vastra
Lakṣmī	Keyūra
Sāvitṛī	Kaṇṭhabhūṣā
Bhārati	hāra
Vasundharā	mūṣaka (3.13.3-12).

The BVP mentions Gaṇeśa's various epithets during the course of which it narrates two stories which tell us why Gaṇeśa is called to be ekadanta and Gajānana. They are as follows:-

1. Once Kārtavīrya went for hunting and during the course of his hunting he came to Jamadagni's hermitage. Jamadagni welcomed him by various gifts which he got from the Kāmadhenu cow. The king begged for the cow to Jamadagni. The sage denied and the king fought with the sage who died in the battle. Paraśurāma, Jamadagni's son decided to kill one and all who ever was a Kṣatriya and he came to Śiva for help. Taking the side of Paraśurāma, Gaṇeśa with Skanda and the Gaṇas of Śiva fought with Kārtavīrya and during the fight Kārtavīrya broke one of the tusks of Gaṇeśa and hence his epithet is ekadanta (3.24-43).
2. Once, Śani came to Pārvatī's place to see Gaṇeśa. Pārvatī also insisted on his seeing him but even then he was reluctant to see him. At last Śani saw him, at the very seeing of Śani, Gaṇeśa's head fell down on the earth. Pārvatī repented and seeing her wailing Hari went to her and then to the river Puspabhadra where an elephant was asleep. Hari cut off its head and brought it to Pārvatī and fixed it on Gaṇeśa's

trunk hence he is known as Gajānana (3.12).

TULASĪ-EPIISODE.

The BVP states that once Tulasī came to the river Gaṅgā where she saw Gaṇeśa who was very handsome and so she was attracted towards him. Tulasī requested Gaṇeśa to marry with her but Gaṇeśa denied, so she cursed him that his wife would be unchaste and Gaṇeśa also cursed her that she would be a wife of a demon (3.46).

SKANDA.INTRODUCTION.

Among the post-vedic gods, Kumāra or Kārtikeya who is also called Skanda and Mahāsena is a deity of high rank. "The popularity of the cult of Siva involved a process of Syncretism, the adoption of various local gods as his manifestations Skanda, the deity of the same class, who was the family god of some west-Indian dynasties, now under the name of Subhramanya is most popular in South India, where his association with the mother goddess shows that he is connected with non-aryan cult. It is a cult special to the Tamil and Malayalam peoples".⁹⁸ He is first mentioned in the Chup (7.26.2) where he seems to be identified with Sanatkumāra (V.1. Sanatkumāra). Hopkins⁹⁹ surmises that Skanda is not a late addition to the epic but a god rapidly increasing in importance, as the epic expanded or more particularly as the Siva cult expanded. H. Jacobi¹⁰⁰ infers that Kumāra as the lord of army was introduced as a new god probably due to a change in the Government of India where instead of the king holding both the offices viz. - ruler in peace and leader in war, the office of a general became distinct.

The myth of the birth of Kumāra is found in several places in the Mbh and the Rāmāyaṇa as well as the Purāṇas.¹⁰¹ In these accounts Siva or Agni appear as his father whereas Umā, Gaṅgā or various other minor female deities like the wives of the sages and others appear as his mother. Kālidāsa glorified it in his well-known classical epic

Kumārasambhava which represents the common and standardise version of the story.

The BVP refers to the story of the birth of Kārtikeya as follows :-

Once Śiva went to a forest with Pārvatī. On the bank of the river Narmadā they had sexual enjoyments, where Indra with other gods came there and they offered a prayer to him who went to see them and his semen fell down on the earth during this time (3.1). After some time Pārvatī asked Śiva where his semen was discharged and then Dharma informed that it fell on~~ly~~ the earth. Pṛthvī said that she was unable to bear it and she threw it in the Agni who inturn threw it in the Śaravaṇa forest. Vāyu further informed that from that semen in the Śaravaṇa a child was born. This child was nursed by six Kṛttikās and hence his name was Kārtikeya(3.14)

Śiva ~~w~~ sent his attendants to take back Kārtikeya. Nandī, one of the attendants of Śiva narrated the birth account of Kārtikeya to Kārtikeya and informed him that he was to be consecrated as the commandor in chief and to be the destroyer of Tāraka and then Kārtikeya went to Śiva (3.15). Skanda is also connected with thieves who regarded him their lord.¹⁰²

Kārtikeya is also called Skanda (2.1.154), Śaṇmukha (3.17.1), Śaḍānana (4.6.130) and Suresvara (4.6.131). He is also mentioned as Viṣṇukalodbhava (2.1.154) and āṁsa of Kṛṣṇa (4.6.131). He helped his brother Gaṇeśa at the time of his fight with Kārtavīrya (3.24-43).

Devasenā or Mahāṣaṣṭhī is mentioned as his consort (3.17.17-19) and Mayūra¹⁰³ a peacock as his vehicle(3.17.44).

It is mentioned that various gods and goddesses consecrated Kārtikeya and they gave various gifts to him as follows :-

<u>God/Goddess</u>	<u>Gift.</u>
Viṣṇu	amśuka Kaustubha vanamālā cakra Yajñasūtra Veda Gāyatrī Kṛṣṇamantra Stotra Kavaca brahmāstra dayā mṛtyuñjayajñāna Yogapaṭṭa brahmañjāna śūla pināka paraśu ratnamālā gajendra hayendra sudhā ratha
Brahmā	
Dharma	
Śiva	
Varuṇa	
Sūrya	

Yama

Yamadāṇḍa

Agni

mahasakti

Various gods

Various weapons (3.17).

KĀMADEVA.

Originally Kāma is desire - not of sexual enjoyment only but of good things in general. As a personification of desire he is invoked in AV (9.2) but in its another hymn i.e. AV(3.25), he is already conceived as the god of sexual love in which function he is known to later mythology. "In the RV Kāma is desired as the first movement that arose in the one after it had come into life through the power of fervour or abstraction. According to one hymn in the RV Kāma is worshipped and said to be unequalled by the gods, according to another, he is the god of sexual love, like Eros of the greeks and Cupid of the Latins."¹⁰⁴

The BVP gives a birth account of Kāmadeva who was born from the Kṛṣṇa's mind. He had five arrows viz. Māraṇa, stambhana, Jṛmbhana, Śoṣaṇa, Unmādana which are representing allagorically the infatuating powers of love. (1.4.6-11).

He is called Manmatha - he who agitates the mind of people by his arrows (1.4.7). In the Epic he is called Madana, Māra, Pradhyumna, Anaṅga, Kusumeṣu, Kusumākara, Kandarpa and Smara.¹⁰⁵

His wife Rati - the impersonation of sexual enjoyment - who was born from the left part of Kāma's body (1.4.9). She is called Rati because on seeing her everybody gets rati (1.4.9).

Kāma discharged his arrows first towards Brahmā and as a result thereof he became perturbed and was attracted towards Mohinī (4.35.46). Kāma is known a victim of Śiva's anger in Hindu mythology. The BVP has a very brief account of this.

The BVP does not mention the story of Kāmadahana¹⁰⁶ but it states that ~~after~~ after the marriage-ceremony, Śiva and Pārvatī went to their vāsagrha where Rati and other gods and goddesses prayed to Śiva that he should make her husband alive hence Śiva complied with their request (4.45.17-24). VISVAKARMĀ.

Viśvakarman appears as the name of independent deity, to whom two hymns in RV (10.81,82) are addressed. In the Brāhmaṇas¹⁰⁷ he is identified with the creator Prajāpati, while in post-vedic mythology he appears owing to the name as the artificer of the gods hence his epithets is Surakāru (1.10.64).

The BVP gives a small account about Viśvakarman. He was born from the navel of Brahmā (1.8.11) who advised him to create the world (1.9.1).

Once he saw Ghṛtāci on the road in Puṣkara. He expressed his wish to have sexual pleasures with her who denied and so he cursed her to be born in the Sūdrayonī. Ghṛtāci also cursed him to be born on the earth. Consequently Ghṛtāci and Viśvakarman were born in Prayāga as an artisan and he was making works of art. Once he went to take a bath in the river Gaṅgā at Prayāga where he saw Ghṛtāci. Both of them remembered their past birth and they

had sexual pleasure there and she born nine sons viz -

Mālākāra

Kuvindaka

Sūtradhāra

Karmakāra

Kumbhakāra

Citrakāra

Saṅkhakāra

Kāmsyakāra

Svarpakāra

(1.10.21-90).

The BVP also states that Kṛṣṇa ordered him to build Dvārakā and also the different palaces of the different members of his family.(4.103).

INDRA.

Indra is the favourite national god of the Vedic Indians. He is celebrated in 250 hymns. He is primarily the thunder-god, the conquest of the demons of draught or darkness and the conquest liberation of the waters or the winning of light forming its mythological essence.¹⁰⁸

By the time of the Purāṇas, gradually the importance of Indra diminished¹⁰⁹ and in the BVP he is a deity of secondary importance.

The BVP refers to the following story :-

1. Once Nanda wanted to perform a Sakrayāga but Kṛṣṇa denied and advised him to worship and to feed Brāhmaṇas. Knowing this Indra became angry with Nanda and tried to frighten him. Kṛṣṇa helped him and at last Indra prayed to Kṛṣṇa (4.21).¹¹⁰

2. Once Indra performed a hundred sacrifices hence he became the highest god among all gods. Bṛhaspati gave him a Siddha - mantra and Indra muttered it at Puṣkara, so he achieved aiśvarya and consequently he believed that he was al-mighty and superior to Prakṛti. When Prakṛti came to know about Indra's pride, she cursed him that he would be cursed by Bṛhaspati. As a result thereof, once when Indra sat in his assembly, he saw Bṛhaspati but he did not wel-come him, so Bṛhaspati became angry and went to the forest at Tārakāpīṭha. On the other hand Indra went to take a bath in the river Svarṇadī where he saw Ahalyā - the wife of the sage Gautama and was attracted towards her. Indra dallied with her. On knowing this Gautama cursed Indra to be Sahasrayonī and Ahalyā to be a stone (4.47).

DHARMA.

The BVP gives the following account of Dharma who was born from Kṛṣṇa's chest. He is styled as Jaṭādhara, Suklavarṇa, Sarvasākṣin, Sarvajña, Sama, Sadaya, and dharmiṣṭha (1.3.41-44, 4.42.31).

The BVP also mentions Dharma's family. Dakṣa had sixty daughters, amongst them Dakṣa married eight daughters to Dharma and from them Dharma got nine sons as follows :-

<u>Name of the wife</u>	<u>Name of the son.</u>
Sānti	Santoṣa
Puṣṭi	Mahān
Dhṛti	Dhairya
Tuṣṭi	Harṣa, Darpa
Kṣamā	Sahiṣṇu
Śrāddhā	Dhārmika
Matī	Jñāna
Smṛti	Jātismara

These names seems quite allegorical. Dharma's main consort was Mūrti who was born from the left part of Dharma's body and from Mūrti, Dharma got two sons i.e. Nara and Nārāyaṇa (1.3.53, 1.9.12).

The BVP refers an episode about Dharma. Once Dharma saw Padmā, the daughter of Anarāyaṇa going to serve upon the sage pippalāda on the river Svarṇadī. Dharma expressed his desire for cohabitation with her. Padmā cursed him to distruction. Dharma prayed her so she lessened the intensity of her curse remarking that in the Satyayuga Dharma will prevail with full force, 3/4 in the Tretāyuga, 1/2 in the

Dvāparayuga and 1/4 in the Kaliyuga. When the Kaliyuga would be over Dharma would again have full force of operation. (4.42.1-40).

Padmā prescribed the following places as his residence :-

Vaiṣṇava

Yatin

Brahmacārin

Pativrata

Vānaprastha

Bhīkṣu

Aśvattha

Bilva

Tulasī

Candana

Nyāya

Sākya

Sapatha

Goṣṭha

Goṣṭhapa

Puṣpa

Tīrtha

Devālaya

Vrata

Pūjā

Jala

Tapas

Yajña

Vedaśravaṇa

and she prescribed the following as his residence :-

Puṁścalī
 Naraghātīn
 Mūrkhā
 Khala
 Asat-nara
 Dhūrta
 Caura
 Ratibhūmi
 Sūrāpāna
 Kalahasthāna
 Garva
 Vṛṣavāha
 Svarṇakāra
 Strījita
 Svakanyāvikrayin
 Dikṣāvihīna
 Saṁdhyāvihīna
 Viṣṇubhaktivihīna
 Sālagrāmarahitasthala
 Sādhutīrtharahitasthala
 Purāṇarahitasthala
 Itihāsarahitasthala (4.42.40-57).

YAMA.

"Yama, in the RV is the chief of the blessed dead and by implication he is a god."¹¹¹

In the Purāṇas Yama is called the Judge of men and is said to rule over the many hells in which the wicked are

made to suffer.¹¹²

In the BVP Yama is also said to be Kāla and gives his physical picture. ~~He~~ He is black in complexion and he is shining as the sun of summer. He is styled as Nārāyaṇāṁśa, Sarvasaṁhārarupa, and sarveśa. He wears red clothes. He had six faces, sixteen hands, six legs and twenty four eyes (1.15.23-26) but according to the popular ideas now prevailing Yama is represented as a green man, clothed in red garments. He has a crown on his head and a flower in his hair, is armed with a club and rides upon a buffalo.¹¹³

The BVP states that Yama's consort is Mr̥tyukanyā who is styled as black in complexion, beautiful and mahāsati, she wore also red clothes. She had six hands. She stood with her sixty four sons on the left side of her husband Yama (1.15.21-22).

The BVP narrates Yama's story in connection with Sāvitri and Satyavat.

There was a king Asvapati of Madradesa and name of his wife was Mālati who prayed to Sāvitri the goddess. Asvapati also practised penance of Sāvitri and muttered her mantra so she was pleased with him and gave him a boon that he would have a daughter. Asvapati named his daughter Sāvitri (2.23).

After some time, Asvapati married her with Satyavat. After one year, one day Satyavat went to forest to fetch wood and fruits. Sāvitri also followed him where he died because of the falling of a tree on him. Yama appeared there and said that her husband's life-span was over and

that he must bind and take his soul. After binding the soul, Yama proceeded with it towards the southern quarter of which he is guardian. The faithful wife followed him closely. Yama bade her go home but she persisted in following him till he was pleased with her devotion to grant her any boon, she chose. She asked for the following :-

1. She would get hundred sons by Satyavat.
2. her father would get hundred sons,
3. her father-in-law would get his sight back and also get back his kingdom and;
4. he would go with her husband satyavat in Harimandira after a lac of years (2.25,2.26). Yama granted all these boons and additionally he gave a discourse on Karma, Karmavipāka, Svarga, Naraka and mukti (2.20, 2.27, 2.28, 2.29, 2.30, 2.31, 2.32, 2.33, 2.34). At last Sāvitrī prayed Yama once again.

KUBERA.

"Kubera the god of wealth, does not occupy a very conspicuous position in the methology of the Hindus."¹¹⁴ The BVP gives two versions of his birth. According to one, Kubera was the grand son of Pulatsya and the son of Viśvaśravas (1.10.4). He was formerly a guardian of the direction. Due to Utathya's curse he was born as Viśvaśravas' son because he did not give gift to Utathya (1.10.5-10).

According to another version; he was born from Kṛṣṇa's pudenta. He was called Gūhyakeśvara and Dhaneśa (1.5.60-61). Kubera's consort was Mamoramā who was born from the left part of Kubera's body (1.5.62).

VARUNA.

Varuṇa is the greatest of the Vedic gods besides Indra. He dates from a very early period and his name identified with the greek word ouranos by some scholars inspite of the phonetic difficulties and in character he is allied to the Avestic Ahura Mazda.¹¹⁵

In the Vedic literature, though Varuṇa is not regarded chiefly as the god of the ocean, as he is in the later writings.¹¹⁶

The BVP mentions that no sooner Agni was born, then his flames increased more and more, when Kṛṣṇa created water from his miśvāsavāyu with which he abated Agni. From that water a man came out who was Varuṇa who is also said to be Jalādhīsthātrdeva, Yādasāmpati and Jaleśa (1.4.15-20).

Varuṇa's consort was Varuṇānī who was born from the left part of Varuṇa's body (1.4.20). He is also called apāmpati, Jalādhīpa, Jaleśvara, Yādasāmpati in the Epic.¹¹⁷ These epithets remind one of Varuṇa's association in the RV with the dominion of waters.¹¹⁸

VĀYU.

Vāyu, the god of wind is not a prominent deity in the RV.¹¹⁹ Vāyu is described as being most handsome in form; one who moves noising in a shining car, drawn by a pair of red or purple horses.¹²⁰ His other names are Vāta, Maruta, Anila, Pavana and Prabhañjana.¹²¹ In the Epic Vāyu is said as breath of Viṣṇu.¹²² In the RV (10.90.13) he is said to have sprung from the breath of the Puruṣa. Thus the Puruṣa of the RV is substituted by Viṣṇu in the Epic and in the BVP Viṣṇu is substituted by Kṛṣṇa. The BVP supports this statement mentioning that Vāyu was born from the breath of Kṛṣṇa and Vāyu's consort Vāyavī was born from the left part of Vāyu's body (1.4.21-22) and five Prāṇas i.e. Prāṇa, Apāna, Samāna, Udāna and Vyāna are said his sons (2.2.45).

AGNI.

"Agni the god of fire is one of the most prominent of the deities of the Vedas with the single exception of Indra, more hymns are addressed to him than to any other deity."¹²³

The BVP gives an account of Agni's birth. Once all the gods were in heaven and nymphs were dancing and singing. Among these nymphs Brahmā saw Rambhā and he had a sexual discharge which he concealed in a piece of cloth which was thrown into the ocean whence was born a child; hence he is

also the son of Varuṇa, the lord of waters (1.4.4.131).

Agni is called Suresvara (1.4.14) and Hiraṇyaretas (4.131.25)

His consort is Svāhā (2.40.16) and Dakṣiṇāgni, Gārhapatya and Āhavaniya are his sons (2.40.38).

CANDRA.

"Soma is the son of Atri, the seer who had power over the Sun, not inaptly selected, though rather late, by the genealogists, who wished to assure equal dignity for the parvenu Moon-race with that long claimed by the Solar-dynasty."¹²⁴

The BVP states that Candra was born from Atri's netramala (1.9.2) and mentions that Dakṣa had sixty daughters. Amongst them 27 were married to Candra. They are identified with the twenty seven constellations. Candra had great love with Rohiṇī, so other 26 daughters lodged a complaint to Dakṣa who cursed him to be attacked by consumption. Candra went to Śiva who protected him. Dakṣa went to Śiva for Candra but Śiva denied to hand him over to him. At that time Kṛṣṇa came there and he handed over Candra to Dakṣa from Śiva and said that Candra would suffer from consumption in fortnight only (1.9.8-100). This is a mythological explanation of the waning of the moon. Candra is also called Dvijarāja because he had performed the Rājasūya sacrifice (2.58.4).

The BVP refers to a romantic chapter in Candra's life with Brhaspati's wife Tārā. Once Candra saw Tārā on bank of the river Gaṅgā and became anxious to have a sexual pleasure with her. He kidnapped her and cohabited with her. Afterwards

he went to ~~Sukra~~ Sukra for shelter. On the other hand when Brhaspati came to know about this event he repented for it. Indra informed Brahmā who went to Sukra and told him to return both Candra and Tārā. At that time Tārā bore a son who was named Budha (2.59, 2.60, 2.61).

According to another version in the BVP, Candra was attracted towards Tārā on the fourth day of the month of Bhādrapada. Candra raped Tārā and went to Sukra. Śiva came there and cut off Candra in two parts and give one to Brahmā and kept one with himself and said that due to the curse of Tārā candra would suffer from consumption and would be sinful and unholy on the fourth day of the bright half of the month of Bhādrapada (4.80, 4.81).

MAṄGALA.

The BVP gives a small account of Maṅgala. Upendra was one of the Ādityas and a son of Kaśyapa and Aditi (1.9.19). Once Vasundharā saw Upendra and she was inflamed with passion so Upendra had sexual pleasures with her on the Malaya. Vasundharā could not bear Upendra's semen so she threw it in the coral where a child was born who resembled the sun and he came to be known as Maṅgala, son of Nārāyaṇa. His consort is Meghā and from her Maṅgala got a son named Ghaṇṭākarna (1.9.21-35).

SŪRYA.

"Solar worship is described as the religion of India. As India is a land flooded with Sunshine and as every phase and function of life is dependent upon the kindly warmth of the sun and his destructive power is felt in the uttermost

extremes of heat, it should be man's primary business to win his favour and placate his wrath."¹²⁵ In the AV(5.24.9) he is called the lord of eyes, and beholds all the beings and their good and bad deeds.¹²⁶ He is called Kaśyapaputra (1.18.8).

The BVP refers to the story of a fight between Sūrya and Śiva. Once Sūrya killed Mālin and Sumālin who were devotees of Śiva. Śiva became angry and he also killed Sūrya, so there was darkness in the world. Kaśyapa saw his son dead and he cursed Śiva that Śiva's son would also die. Śiva made Sūrya alive and then Sūrya made also Mālin and Sumālin alive (1.18, 4.48).

The BVP mentions also the story of Rāhu in connection with Sūrya. Once Jamadagni cohabited with his wife Repukā by day on the bank of the river Narmadā, when Sūrya came there and advised him that he should not behave in that manner by day. Thereupon Jamadagni cursed him that he would be unholy and devoured by Rāhu (4.79). This is a mythological explanation of the Solar eclipse.

RĀDHĀ.INTRODUCTION.

In the Hindu religion and literature Rādhā is connected with Kṛṣṇa having great importance. In Vaiṣṇavism one may not even think about Kṛṣṇa without Rādhā. The various aspects of Rādhā's personality and role are described in the works of the various Vaiṣṇava Sects who emphasis on Kṛṣṇa-worship.¹²⁷ In Spite of the invariable connection of Rādhā with Kṛṣṇa as one fails to get complete data regarding her in her various roles in ancient literature, religions or otherwise. One is tempted to believe that she is a feeling or an emotion or an experience or personification thereof. According to Baladeva Upadhyaya¹²⁸ Rādhā is an excellent manifestation or an expression of Indian bhakti and anurakti. It is a nomenclature of the conclusion of Indian Sādhana and ārādhana. The importance of Rādhā is desented equally in the Hindu religion as well as in the Indian literature; even then Rādhā figures earlier in literature then in religion¹²⁹. Ragarding the origin of Rādhā opinions are divided in Hindu religion and literature. According to Dr. R.G. Bhandarkar,¹³⁰ Rādhā is non-Āryan ~~goddess~~ goddess, i.e. to say she is the goddess of Ābhiras and she was āryanised when the Ābhiras were amalgamated with the Āryans. Dr. H.P.¹³¹ Dvivedi supports above view, but he modified that Ābhiras were not outsiders but they were Āryan.

An attempt is made to trace the antiquity of Rādhā to the period of the RV by tracing the word rādhās to the RV¹³² In the Nighaṇṭu (2.10) the word rādhās is also mentioned.

Skandaswāmin,¹³³ in his commentary on the Nīṣanta explains it as Sādhnuvanti Sadhnuvanti dharmādin puruṣārthān iti, i.e. to say those who achieve puruṣārthas, dharma etc. are called Rādhas. Indra is said rādhānām pate in RV (1.30.5) and in AV (20.45.2).

Thus the word rādhas occurs in the Vedic literature in the sense of worship, wealth and devotion. As noted above Indra is addressed as "Rādhānām pati" and when in the later period Viṣṇu and Kṛṣṇa achieved importance more than the former, the word Rādhānām pati was transferred to them respectively and hence Kṛṣṇa can be said to be Rādhāpati.¹³⁴

According to Sashibhusana Dasagupta, the germs of Rādhāism are found in the Śaktism and in this connection it may be mentioned that the BVP describes that Rādhā is a form of Śakti, while Kṛṣṇa is a form of Śaktimān. Kṛṣṇa becomes Śaktimān with Rādhā and without her he is powerless.

Yogeshchandra Roy is tries to give an astronomical explanation about the origin of Rādhā. According to him Viṣṇu is Sūrya in the later period Kṛṣṇa is identified with Viṣṇu hence Kṛṣṇa is the sun. Rādhā is a Viśākhā nakṣatra because in the Indian astrology there are 27 nakṣatras in which one is Anurādhā. In these 27 nakṣatras there is no mention of Rādhā as a name of one of the nakṣatras but Anurādhā means the follower of Rādhā and Anurādhā follows Viśākhā hence Viśākhā is Rādhā. This ideology is also supported by the AV¹³⁵ where the word 'Rādhoviśākhe' is mentioned. In this word Rādhā is a synonym of Viśākhā. The full-moon day of Kārtika is the day of Rāsalilā. On this day the sun stays in the Viśākhā nakṣatra;

so this day is a day of the combination of the sun and the Viśākhā and thus it means Kṛṣṇa and Rādhā. On the other hand Rādhā is said to be the daughter of Vṛṣabhānu. Kṛtikā nakṣatra stays in the Vṛṣabha zodiac. Rādhā's husband's name is mentioned as Āyana or Rāyaṇa and that means Uttarāyana.¹³⁶

The description of Rādhā is met with in various Purāṇas and various works of sanskrit literature stray reference to Rādhā is found in Hāla's Gāthāsaptasatī¹³⁷ Pañcatantra¹³⁸, Bhaṭṭanārāyaṇa's Veṇīśaṁhārā¹³⁹ and in the Dhvanyāloka of Ānandavardhana¹⁴⁰ and also in other various places,¹⁴¹ but among all works referring to Rādhā, the Gītagovinda has a distinct place. In this connection it goes to the credit of Jayadeva to introduce Rādhā in literature and in religions.¹⁴²

The next in importance in the introduction of Rādhā to the general mass of India are the various Purāṇas. Normally speaking, as Rādhā is connected with Kṛṣṇa, wherever there is the description of Kṛṣṇa līlā, Rādhā should figure in but in fact she does not figures in several purāṇas except the BVP and the PP. In the HV (2.20), the rāsālīlā of Kṛṣṇa with the Gopīs is described in brief but neither Rādhā nor any other beloved of Kṛṣṇa is mentioned there. In the VP (5.1-38) Kṛṣṇa's līlā with the Gopīs is also described at great length, but Rādhā is absent there, though one anonymous beloved of Kṛṣṇa is mentioned. The description given in the VP is found in brief in the Bṛp (ch.189). The stray references regarding Rādhā are found in the MP (13.38), Vyp (104.52), Vrp (164.33) and Nrp (1.43). The Bhp which is

a holy Bible of the Vaiṣṇavas does not mention Rādhā directly but some of the Gauḍīya Vaiṣṇavas¹⁴³ have tried to find a reference to Rādhā in one of the verses of the Bṛp.¹⁴⁴ The PP mentions Rādhā in the description of the transcendental sports (nityalīlā) of Rādhā and Kṛṣṇa. It also describes the plan of the rāsamaṇḍala and seats therein occupied by Kṛṣṇa Rādhā and their male and female friends.¹⁴⁵

In the DbhP (9.50) the worship, devotion, mantra and Yantra of Rādhā is described, so it can be said that by the time of the DbhP, Rādhā had become popular and had achieved high position in the Vaiṣṇava religion.

From the foregoing brief survey it is clear that the Purāṇas and other works referred to have an incomplete portrayal of Rādhā but it is the Bvp only which describes Rādhā as the highest deity by showing her superior to Kṛṣṇa. The Ādipurāṇa, which seems to be incomplete, gives the genealogy of Kṛṣṇa and Rādhā in detail but even then as far as the problem of Rādhā is concerned the Bvp is the only Purāṇa which has completed the desideratum of Rādhā in Vaiṣṇava sects. Wilson also supports the worship of Rādhā is very late in the various Hindu vaiṣṇava sects and it is the contribution of the Brahma-vaivartapurāṇa.¹⁴⁶

NAME AND ETYMOLOGY.

It is the BVP which gives the various names of Rādhā and their derivations amongst the other purāṇas, and while giving these derivations the BVP states that it has an authority of the Sāmaveda.

She is called Rādhā because she was born from the left part of Kṛṣṇa's body and she ran towards Hari in the rāsa (1.5.25-26), thus the word rādhā is derived from rāsa + √dhāv.

She is called Rādhā because the devotee gets liberation by uttering rā of rādhā and attains the abode of Hari by uttering dhā of rādhā, thus the word is derived from rā, to obtain + dhā to run (2.48.37, 4.17.227).

The word 'Rādhā' contains four letters viz. r, ā, dh, ā. Out of these four letters r gives mukti, a destroys death and disease, dhā guards against one's cessation of life and a destroys bonds of transmigratory existence (4.13.102-106). At another place, the BVP explains the word Rādhā as follows :- r gives Kṛṣṇa-bhakti and Kṛṣṇa-dāsyā, a makes one's attachment with god, Dh gives equility with Hari and ā makes remember one for Hari's name (4.13.107-111).

At one place Rādhā is also called Mahāviṣṇumātā (2.55.80) and the derivation of the word Rādhā in this context is given thus :-

rā stands for Mahāviṣṇu in whose hair reside the world and all the creatures and dhā stands for dhātrī where it denotes matr (4.111.57-58).

The BVP gives Rādhā's sixteen names and their explanations. Amongst these sixteen names of Rādhā one of the names i.e. Rādhā¹⁴⁷ is explained already while the rest fifteen are as follows with their explanation.

1. Rādhā -

2. Rāseśvarī - She is called Rāseśvarī because she is the wife of Rāseśvara (4.17.228).

3. Rāsavāsinī - She is called Rāsavāsinī because she lives in rāsa (4.17.228).
4. Rasikeśvarī - She is called Rasikeśvarī because she is the goddess of all rasikās (4.17.229).
5. Kṛṣṇapṛāṇādhikā- She is so called because she is a beloved of Kṛṣṇa (4.17.230).
6. Kṛṣṇapriyā - She is so called because she is the wife and lover of Kṛṣṇa (4.17.231).
7. Kṛṣṇasvarupinī - She is so called because she is able to assume Kṛṣṇa's form (4.17.232).
8. Kṛṣṇavāmāṅgaḥsambhūtā - She is so called because she was born from the left part of Kṛṣṇa's body (4.17.233).
9. Paramānandasvarupinī - She is so called because she is the form of Paramāṇḍa Svarupā (4.17.233).
10. Kṛṣṇā - She is called Kṛṣṇā because kṛ stands for liberation, ṇ stands for excellence and eminence and ā stands for giver (4.17.235).
11. Vṛndāvanī - She is so called because Vṛndāvana belongs to her, she is the presiding deity of Vṛndāvana (4.17.236).
12. Vṛndā - She is called Vṛndā because she is having a bevy of her female friends (4.17.237).
13. Vṛndāvanavinodinī- She is so called because she had

delighted in the Vṛndāvana(4.17.238);

14. Candrāvalī/Candrāvati - She is so called because Rādhā's face and the row of her nails were like the moon (4.17.239).

15. Candrakāntā - She is so called because the beauty of her body was like that of the moon (4.17.240).

16. Śaratcandraprabhānanā - She is so called because the beauty of her face is similar to that of the autumnal moon (4.17.241).

PARENTAGE AND BIRTH.

The BVP considers Rādhā as the highest goddess and not a human being inspite of this it relates a story that due to Śrīdāman's curse, she had to be born as a human being on the earth. As stated earlier, she was born from the left part of the body of Kṛṣṇa who was at the rāsamaṇḍala in the Goloka after creating gods and goddesses (1.5.24-25). As stated earlier, when Kṛṣṇa sat alone once in the Mālatimallikā forest located in the rāsamaṇḍala in the Goloka. He wished to sport and as a result of which he became bipartite in which the right part was ~~by~~ Kṛṣṇa and the left one was Rādhā (2.48.26-30)

The BVP narrates Rādhā's human birth. Once Kṛṣṇa had sexual-relations with Rādhā's friend Virajā and she came to know about it through her other friends. Rādhā was angry and went to Kṛṣṇa and Virajā with her friends. Śrīdāman warned Kṛṣṇa and he and Kṛṣṇa hid themselves with their friends. Virajā transformed herself in the form of a river, and

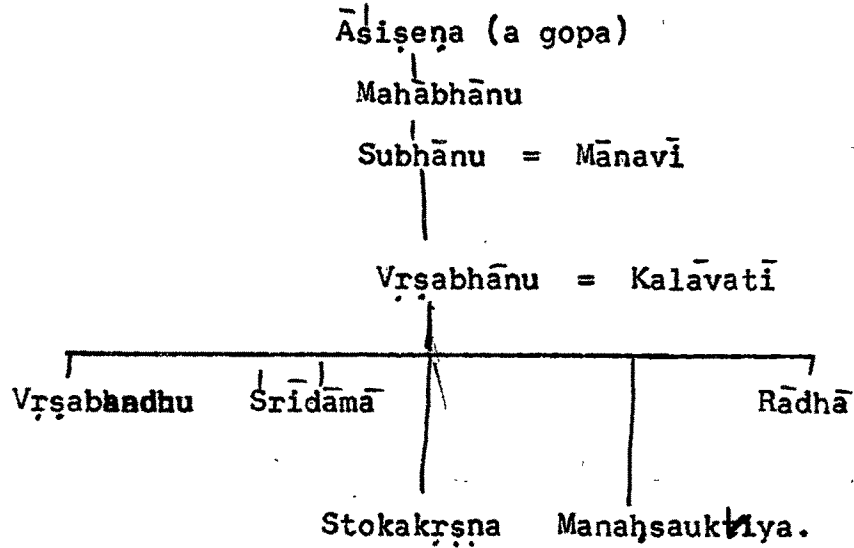
concealed herself thereby. In the meanwhile Rādhā came there and she did not see any one there, so she returned angrily. Kṛṣṇa went to Rādhā to conciliate her with his eight friends including even Śrīdāman. Rādhā abused Kṛṣṇa with words like lampaṭa, raticora etc. and as a result thereof Śrīdāman abused Rādhā who consequently cursed him to be born as an asura. Śrīdāman counter-cursed Rādhā to be born as a gopakanyā on the earth and consequently Rādhā was born as a Gopakanyā in the Vārāhakaḷpa.

The BVP states that a vaiśya vṛṣabhānu by name, was her father and Kalāvati who was a pitṛkanyā in her former birth, was her mother (2.49.54, 4.6.64).

In spite of the fact that the BVP states that Kalāvati was her mother, she is said by the BVP that she is ayonijā or ayonisambhavā, she was born through māyā (2.49.1-40, 4.6.63, 4.6.224, 4.11.60).

The PP gives another story of Rādhā's birth. According to the PP¹⁴⁸ when Vṛṣabhānu was in search of a holy land for the purpose of sacrifice, he got a girl who came to be known as Rādhā. Vṛṣabhānu gave her to his wife Kalāvati on the eighth day of the bright half of the month of Bhādrapada.

The Ādipurāṇa (12.4.10) gives the following genealogical account of Rādhā -



ĀP adds that Rādhā was born on the eighth day of the bright half of the month of Bhādrapada in the fourth quarter of Jyeṣṭhānakṣatra.

PHYSICAL DESCRIPTION.

The BVP gives a vivid and beautiful description of Rādhā. She is spoken of as sixteen years old and she is described as the most beautiful damsel of all (1.5.28-29). She was very delicate and had an acqiline nose, beautiful forehead and tender limbs. She had heavy hips and her breast were solid and luxuriant. Her lips resembled the red Bandhujīva flower. She wore clean clothes and she had the auspicious mark of candana, agūrū, Kasturī and Kumkuma on her forehead. She had also painted pictures on her cheeks with various designs. She wore a vanamālā, hāra, Keyūra, Kaṁkaṇa and pāśaka which were studded with various gems. (1.5.28-26, 4.15.8-24, 4.124.86-90).

CONSORT AND ABODE.

There are two divergent opinions regarding Rādhā's spouse. According to one view, Rādhā is svakīyā i.e. to say

Radha is Kṛṣṇa's wife. According to another view she is Parakīyā i.e. to say she is a wife of someone else and she is at the same time Kṛṣṇa's beloved.

As noted earlier Rādhā became popular after twelfth century A.D. i.e. Jayadeva, the author of the Gītagovinda. Caṇḍīdāsa the author of some maṅgalakāvyas and a devotee of Kṛṣṇa is said to be an exponent of the Parakīyāvāda.

Incidentally it may be mentioned that a Chapter of his life i.e. his love to a washer man's wife, Rāmī by name, is a reflection of the theory in practice.¹⁴⁹

This view i.e. Parakīyāvāda is supposed by some Vaiṣṇava sect, viz. Sahajīyā etc.¹⁵⁰ Other Vaiṣṇava sects. viz. Nimbārkaītes and Vallabhāītes believe that Rādhā is Svakīyā while the followers of Caitanya states her as Parakīyā.¹⁵¹

According to the third view viz. Rādhāvallabha sect Rādhā is neither Svakīyā nor Parakīyā.¹⁵²

The BVP states Rādhā as Kṛṣṇa's Svakīyā though it gives a story of 'Chāyā-Rādhā' which shows that at the time of the BVP the belief of Rādhā as a parakīyā was prevalent and to suppress this belief the Purāṇa expounded the story of Chāyā-Rādhā.

CHĀYĀ-RĀDHĀ-EPIISODE.

The BVP states that Rādhā was born as a daughter of Vṛṣabhānu and Kalāvati. When Rādhā was twelve years of age, she was married with a vaiśya named Rāyaṇa, who was the brother of Yaśodā, Kṛṣṇa's mother, hence Rādhā was the maternal aunt of Kṛṣṇa. After narrating this the BVP takes

turn and observes that the original Rādhā was married with Kṛṣṇa when Brahmā was helped as a priest and the Purāṇa further explains that Rādhā who married with Rāyaṇa was not the original real Rādhā but the one who married with Rāyaṇa was Chāyā-Rādhā shadow-Rādhā (2.49.1-40).

It is significant to note that the BVP catagorically states that Rādhā is always with Kṛṣṇa and she is Kṛṣṇa's wife; but it is her shadow that lives as a Rādhā with Rāyaṇa who was an aṁśa and a pārṣada of Kṛṣṇa (2.48.47, 4.86.40, 4.111.56-61).

It may be observed that the word rāyaṇa is a late form of the word Āyana which occurs in Murārigupta's caitanyacaritāmṛta. The word āyana is derived from aihana, a tadbhava form derived from Abhimanyu which is mentioned by Rupagosvāmin in his Bhaktirasāmṛtasindhu.¹⁵³ Thus this is datable to 16th century A.D.

The BVP gives a detailed and an ornate description of Rādhā's abode. It was located in the Goloka and it has sixteen gates. There were sentinels on each and every gate and they were gopas and gopis as her co-residents.

The following were the sentinels at various gates:-

1. Virabhānu
2. Candrabhānu
3. Sūryabhānu
4. Vasubhānu
5. Devabhānu
6. Sakrabhānu
7. Ratnabhānu

8. Supārśva
9. Subala
10. Sudāmā
11. Śrīdāman
12.) On these gates names of sentinels
13.) are not mentioned but the gopas and
14.) gopīs acted as sentinels of these
15.) gates.
16.)

All these male and female sentinels were young, beautiful, decked with ornaments and were surrounded with several gopīs. This abode was richly studded with various jewels and it has two vedikās. It was surrounded by various temples which were also studded with various jewels. It was beautified with trees flowers and various images and pictures (4.5.1-90).

FRIENDS.

The BVP gives a list of Rādhā's female friends in detail. Rādhā and her principal gopī-friends were surrounded by a number of gopīs whose names are not given; but the thirty-two principal gopī-friends are mentioned by name. In connection with these names, Dr. S.G. Sen observes that "as a matter of fact the names of girl companions of Rādhā and Kṛṣṇa were in a floating condition even upto the end of the sixteenth century A.D."¹⁵⁴

The names of Rādhā's female friends are mentioned in various other works also. e.g. śrīkṛṣṇavijaya Jagannātha vallabhanāṭaka, Madhvācārya's Śrīkṛṣṇamaṅgala,¹⁵⁵ PP and Nrp.¹⁵⁶

The BVP further states that the above said principal 32 female companions of Rādhā were also surrounded by a numbers of gopāṅganās. (1.5.40, 2.49.4, 2.55.43-52, 4.3.59, 4.4.184-193, 4.27.79-84, 4.28.23-41, 4.97.48).

<u>Name of the principal female companion</u>	<u>Strength of the surrounding Gopāṅganās.</u>
1. Suśilā	16 thousands
2. Candrmukhī	16 "
3. Mādhavī	11 "
4. Kadambamālā	13 "
5. Kuntī	10 "
6. Yamunā	14 "
7. Jāhnavī	09 "
8. Padmamukhī	09 "
9. Sāvitṛī	15 "
10. Pārijātā	10 "
11. Svayamprabhā	07 "
12. Sudhāmukhī	14 "
13. Subhā	14 "
14. Padmā	14 "
15. Gaurī	14 "
16. Sarvamāṅgalā	16 "
17. Kālikā	16 "
18. Kamalā	13 "
19. Durgā	16 "
20. Sarasvatī	13 "
21. Bhāratī	10 "
22. Aparṇā	14 "
23. Rati	10 "

24. Gaṅgā	14 thousands.
25. Ambikā	16 "
26. Satī	13 "
27. Nandinī	10 "
28. Sundarī	13 "
29. Kṛṣṇapriyā	16 "
30. Madhumatī	16 "
31. Campā	13 "
32. Candanā	16 "

(4.28.23-41).

FUNCTIONS AND ATTRIBUTES.

The BVP gives some accounts of transcendental sports of Rādhā with Kṛṣṇa. Once Kṛṣṇa had dallied with Rādhā and after a period of Brahmā's age, she bore a child who was Mahāvirāt, also known as Mahāviṣṇu. It is therefore that she is also called Mahāviṣṇormātā (2.48.51, 2.55.18,80, 2.54.113-117, 4.84.86-89).

The BVP shows Rādhā as superior to Kṛṣṇa. In the Rādhāvallabha sect, Rādhā is not only superior to Kṛṣṇa but she is the highest entity and Kṛṣṇa is shown to worship Rādhā.¹⁵⁸ The BVP informs that Kṛṣṇa had worshipped Rādhā first in the Goloka on the full moon day of the month of Kārtika (2.1.158, 2.10.145, 2.49.60, 2.54.129). Kṛṣṇa made the Upāsana of Rādhā's mantra (2.56.33). In the context of the triangle of love of Rādhā, Gaṅgā and Sarasvatī for Kṛṣṇa, he states to Sarasvatī that he was Sarveśa and Sarvasāstā even though he was not able to please or satisfy Rādhā who was his Prāṇādhiṣṭ^{hāt}trdevī (2.4.18, 1.5.2, 3.40.62, 2.7.99).

Thus showing thereby the superiority of Rādhā over him, the BVP records the following epithets of Rādhā.

Śrīkr̥ṣṇapūjitā	(2.11.119)
Kṛṣṇasakti	(2.54.128, 3.32.22)
Kṛṣṇasevitā	(2.55.16)
Kṛṣṇapūjitā	(2.55.16, 2.56.41). ¹⁵⁹

LAKṢMĪ

The words Lakṣmī and Śrī occur in the RV¹⁶⁰ but no specific description of Lakṣmī is met with therein. In the Yajurveda¹⁶¹ Śrī and Lakṣmī are mentioned as two separate wives of Viṣṇu. In the Taitta riya-upaniṣad(1) Śrī is described as a goddess of wealth. The AP mentions Lakṣmī as Prakṛti and Nārāyaṇa as Puruṣa while VP states that Lakṣmī - the wife of Viṣṇu - was born from the churning of the ocean.¹⁶² In the BVP Lakṣmī is called Mahālakṣmī and the word Mahālakṣmī is explained as - a goddess who is great among all other goddesses and who sees the whole world with her affectionable eyes is Mahālakṣmī (2.35.13).

The BVP gives the versions of the birth of Lakṣmī. According to one version she is said to be born from Kṛṣṇa's mind. She was beautiful and had yellow clothes. She was decorated with gems. She is also called Sarvaisvaryādhidevī, Svargalakṣmī and Rājalakṣmī (1.3.65-67).

According to another version, in the beginning of the world, Rādhā was born from the left part of Kṛṣṇa's body and she became two fold. Her right part was Lakṣmī. Kṛṣṇa also became two fold, the right part was Kṛṣṇa himself and left part was Nārāyaṇa. Kṛṣṇa gave Lakṣmī to Nārāyaṇa as his consort (2.35.4-15). Lakṣmī's abode is Vaikuṇṭha (2.35.18).

Another story about Lakṣmī is very common¹⁶³ and is also narrated by the BVP.

A sage by name Durvāsas travelled once, from Vaikuṇṭha to Kailāsa. He saw Indra on the way and he gave him a flower of Pārijāta tree received by him from Viṣṇu. Indra placed it upon

his elephant's head. The elephant in his turn becoming excited, seized the flower with his trunk and threw it upon the ground. On seeing this Durvāsas cursed Indra that his kingdom would meet with destruction. As a result thereof, Indra's power began to wane and so he went to Brahmā and with him went to Hari, in Vaikuṇṭha. Hari advised him to churn the ocean to get Lakṣmī. Indra churned the ocean with other gods and along with other products viz. - Dhanvantari, amṛta, Uccaiśravas, Airāvata, Sudarśana, Vanamālā, they got Lakṣmī also (2.36.38).¹⁶⁴ Lakṣmī chose Viṣṇu (Hari) as her husband. Along with other gods and Indra, Viṣṇu worshipped her (2.35.26, 2.39). Lakṣmī is called Śrī (3.22.12), Padmā (3.22.9), Haripriyā¹⁶⁵ (3.22.9), Svargalakṣmī, Rājyalakṣmī and Gṛhalakṣmī (1.3.66, 2.1.26).

SARASVATĪ.

"Sarasvatī who in the Vedic times associated with Indra and the Asvins (Cf. SB 12.8.3.18 where these deities are called the universe; Katy SS 19.4.14 ff.) with Indra alone, or with the Marutas, but in later ages is as the goddess of learning and eloquence, Brahmā's wife."¹⁶⁶

In the RV Sarasvatī and Bhāratī are two separate deities, though performing allied functions. But in the Purāṇas, Bhāratī has been merged in Sarasvatī and thus Bhāratī and Sarasvatī have become two names of one and the same goddess.¹⁶⁷

The BVP (2.7.2-5) and the Dbhp (9.7.2-5) have interpreted four epithets of Sarasvatī. According to both of them she is called Bhāratī because she went down to Bhārata, Brāhmī because she is the beloved consort of Brahmā, Vani because she is the presiding deity of vāṇī (speech) and Sarasvatī because she belongs to god Sarasvān or Hari who is called Sarasvān because though pervading everywhere he is particularly seen in the saras i.e. in the waters, lakes, and ponds and also in the streams.

The BVP gives an account of the birth of Sarasvatī as follows :-

Kṛṣṇa created many gods and goddesses from his body and Sarasvatī was born from Kṛṣṇa's mouth (1.3.53). She is represented as a fair, young damsel with two arms. She holds a book and a flute in her hands and hence her epithet is Vīṇāpustakadhārīṇī (1.3.54).¹⁶⁸ Sarasvatī, by the standard mythological authorities, is the wife of Brahmā.¹⁶⁹ In the BVP one of the epithets of Brahmā is Sarasvatīkānta (1.3.33) but

the BVP mentions catagorically that she is the wife of Nārāyaṇa (Viṣṇu). "The Vaiṣṇavas of Bengal have a popular legend that she was the wife of Viṣṇu, as were also Lakṣmī and Gaṅgā. The ladies disagreed, Sarasvatī, like the other type of learned ladies, Minerva, being something of a termagant; and Viṣṇu, finding that one wife was as much as even a god could manage, transferred Sarasvatī to Brahmā and Gaṅgā to Siva and contented himself with Lakṣmī alone."¹⁷⁰

The BVP also refers to the story of Sarasvatī's incarnation as the river Sarasvatī.

Sarasvatī, Lakṣmī and Gaṅgā are three wives of Hari. Once Sarasvatī suspected that Hari loves Gaṅgā more than he loves her; so she blamed Hari and became angry with Gaṅgā. Lakṣmī muddled in and so Sarasvatī cursed Lakṣmī to be born as a tree and as a river hence Lakṣmī did not do anything but Gaṅgā cursed Sarasvatī that she would also be a river. Sarasvatī also cursed Gaṅgā to be a river.

In the meanwhile Hari came there and came to know the situation. He said to Lakṣmī that she would be born as Tulasī, a daughter of Dharmadhvaja and due to a curse she would be turned into a tree. At the same time Lakṣmī would become a river Padmāvatī. He directed Gaṅgā to disand on the earth as a river Bhāgirathī, by name to respect the terrible penance of Bhagiratha. He said to Sarasvatī that she would approach Brahmā as his wife and a part of her body would be transformed as the river Sarasvatī (2.6).

In accordance with Hari's direction the trio came on the earth as rivers named Sarasvatī, Gaṅgā and Padmāvatī and

after a lapse of five thousands year they went again back to Hari (2.7.1-10).

VASUNDHARĀ.

Vasundharā is called Prakṛti's Kalā and without Vasundharā the creatures of the world are baseless (2.1.97). She is called vasudhā or vasundharā because she bore gems (2.9.29). The BVP gives the following account of the birth of Vasundharā. Once Mahāvīrāt's body was in the waters from where some fat came out after some time and from it Vasundharā was born. Vasundharā manifested herself at the time of creation and disappeared at the time of destruction. There are mountains, oceans, plains etc. on Vasundharā. She is the consort of Varāha. Gods worshipped her in the Vārāhakalpa (2.8.1-64).

GĀṄĀ.

Gāṅgā (the Ganges), traceable to the RV and second to the Indus and the Sarasvatī in the Vedic literature, the chief of the sacred streams of the India, whose waters are said to have the power of cleaning all past, present and future sins, is believed to be divine and the account of her birth and appearance on the earth is found at various places.¹⁷¹

In the Purāṇic literature the story of Gāṅgā's fall from the heaven and its importance are dealt with in detail. Generally most of the Purāṇas mentions the story of Gāṅgā and the sons of sagar and Bhagiratha,¹⁷² but the BVP has a short but a different account of Gāṅgā's birth as follows :-

Formerly Gāṅgā the beloved of Kṛṣṇa was in the Goloka. Once when she was with Kṛṣṇa slept in joy, Rādhā came there. Rādhā did not see her as she concealed herself in water. Rādhā could know the situation by her Yogic powers and she started to drink water to destroy Gāṅgā. Gāṅgā concealed herself in the feet of Kṛṣṇa. Due to Gāṅgā's disappearance, all the water dried up; so gods went to the Goloka and prayed Kṛṣṇa who told them the reason thereof. He further advised Brahmā to please Rādhā and accordingly he prayed her. Rādhā was pleased with them and also with Gāṅgā. Kṛṣṇa drew out Gāṅgā from his feet hence her epithets are Viṣṇupādābjasambhūtā and Viṣṇupadī. Brahmā put Gāṅgā's water in his pot and Śiva placed her on his head (2.11). After this happening Brahmā told Nārāyaṇa that Gāṅgā wanted to marry with Kṛṣṇa but Rādhā did not like. Now Nārāyaṇa was born from Kṛṣṇa's body, so he would marry with Gāṅgā and hence she is mentioned amongst the four

wives of Nārāyaṇa (2.12).

According to another version in the BVP, once in the Goloka, on the full moon day of the month of Kārtika Kṛṣṇa worshipped Rādhā when Sarasvatī played upon ~~her~~ her lute and as a result thereof the beautiful music, Rādhā and Kṛṣṇa amused to their liquifaction and from this fluid Gaṅgā was born (2.10.147-178).

The BVP refers also to the story of the Gaṅgāvataraṇa. Bhagiratha practised penance in honour of Kṛṣṇa who ordered Gaṅgā to descend on the earth. Gaṅgā descended on the earth and she purified Sagara's sons (2.10.1-22).

TULASĪ.

The Tulasī plant is very commonly worshipped by the followers of Viṣṇu, and it is most carefully tended as her representative every morning the ground around it is cleaned with cow-dung and water; at both the twilights a lamp is placed before it. During the two hottest months of the year, a vessel of water is hung over it, so that it constantly receives moisture. When a plant dies, it is cast into a river, the same honour being given to it as to an image as soon as ~~the~~ the worship of it is concluded.¹⁷³

It is a common custom to place a spring of Tulasī near the head of a dying person.

The BVP records a story wherein is told how and why Tulasī came to be a sacred plant to Viṣṇu. It is as follows:-

Vṛṣadhvaja had two sons named Dharmadhvaja and Kuṣadhvaja. Dharmadhvaja's wife was Mādhavī who bore a daughter on the full moon day of the month of Kārtika. She was named Tulasī because people could not compare her with any other thing. After her birth, she practised penance to propitiate Nārāyaṇa with a view to getting the latter as her husband. In the meanwhile Brahmā came to her and told her to ask for any boon which she wanted. Tulasī informed Brahmā that she was a gopī named Tulasī in the Goloka in her former birth and added that she was a beloved of Kṛṣṇa and a friend of Rādhā who cursed her to go on the earth as a mortal woman. Kṛṣṇa also told Tulasī that his friend Śrīdāman was his amśa and Śrīdāman would also be born as Saṅkhacūḍa due to the

curse of Rādhā. In their rebirth when Tulasī became Śaṅkhacūḍa's wife it is equivalent to her being the wife of Kṛṣṇa.

Brahmā informed that Śrīdāman was born as Śaṅkhacūḍa and he gave Tulasī a mantra, Kavaca and worship of Rādhā and then he disappeared (2.15).

Once when Tulasī was asleep, she saw Śaṅkhacūḍa in dream and she was attracted towards him. After sometime Śaṅkhacūḍa came where Tulasī was practising penance and welcomed him. He asked Tulasī who she was. Tulasī told him her account of previous birth. In the meanwhile Brahmā came there and he advised them to marry and they married as per his advice.

All the gods went to Brahmā to complain because Śaṅkhacūḍa was very cruel in rule. With other gods, Brahmā went to Śiva who also went to Vaikuṇṭha with Brahmā and other gods. Hari advised them to return and told the story of Śaṅkhacūḍa's previous birth. Hari said to them that he would go to Śaṅkhacūḍa and beg for his Kavaca from him and then he would have sexual relations with Tulasī and then Śaṅkhacūḍa would die with Śiva's Triśula (2.16).

After sometime as per the discussion of the gods, Śiva with his sons and attendants came to fight with Śaṅkhacūḍa. They fought but none won the fight.

One day on the battle field, Hari came therein the guise of an old Brahmin to Śaṅkhacūḍa and begged for the Kavada to Śaṅkhacūḍa who gave it to Hari, who went to Tulasī and dallied with her. Hari, thus deprived her of her purity

and so Śaṅkhaçūḍa died on the battle field. On the other hand Tulasī came to know that the man who dallied with her was not her husband Śaṅkhaçūḍa but was Hari in the form of her husband. She cursed Hari to be a stone - Śālagrāma. Hari also cursed her to be a river named Gaṇḍakī and also said her that her hair would become a tree named Tulasī which would be considered as the best of all trees on the earth (2.17-21).

DURGĀ.INTRODUCTION.

"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."¹⁷⁴

There is a diversity of opinion regarding the origin and antiquity of Śaktism. "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 Śakti, but that cult of the mother goddess was fed by indigenous and aboriginal beliefs is almost certain judging by the qualities with which she was invested at a later time."¹⁷⁵

NAME AND ETYMOLOGY.

The BVP gives Durgā's various names and their derivations. It is mentioned several times that Durgā is Prakṛti which is derived in this way -

Pra stands for Prakṛṣṭa and Kṛti stands for Sṛṣṭi, hence Prakṛti is a goddess who is the best amongst all the creations (2.1.5). Its alternative explanation is as follows :-

Pra = Sattvaguna

kṛ = rajoguna

ti = tamoguna, hence

Prakṛti is one who is Trigunātmikā (2.1.6-7).

Pra = Prathama

Kṛti = Sṛṣṭi, hence she is Prakṛti who

is the first creation (2.1.8).

Moreover the BVP gives other sixteen names along with their explanation as follows :-

1. Durgā = 'Durgā' means grief, trouble, functions, hell etc. while 'a' means destroyer, hence who destroys all these is said to be Durgā.
2. Nārāyaṇī = She is called Nārāyaṇī because she is as equal in Yaśas, tejas, rupa and guṇa to Nārāyaṇa whose śakti she is also.
3. Īśānā = 'Īśānā' means all the wealth and 'ā' means giver, hence who gives wealth is Īśānā.
4. Viṣṇumāyā = She was created in the cosmogonic process by Viṣṇu. She is said to delude the world through māyā.
5. Śivā = 'Śiva' stands for happiness and 'ā' stands for giver, hence who gives happiness is Śivā.
6. Satī = One who is pativrata or Suśilā is called Satī.
7. Nityā = She is called Nityā because she is everlasting or eternal.
8. Satyā = She is called Satyā because she is Satyaśvarupā.
9. Bhagavatī = She is called Bhagavatī because she is fortunate.
10. Sarvāṇī = She is called Sarvani because she gives emancipation to one and all.

11. Sarvamaṅgalā = She is called Sarvamaṅgalā because she gives the prosperity to one and all.
12. Ambikā = She is Ambikā because she is mother of all.
13. Vaiṣṇavī = She is called Vaiṣṇavī because she is Śakti of Viṣṇu.
14. Gaurī = She is called Gaurī because Guara is Brahman and she is Śakti of Brahman hence she is called Gaurī.
15. Pārvatī = She is called Pārvatī because she is well known on various parvas, she is the adhidevī of Parvatas and she is the daughter of Parvata.
16. Sanātani = She is called Sanātani because she is everlasting.

The BVP gives other explanations as follows :-

Durgā D = daityanāśa
 + u = vighnanāśa
 + r = roganāśa
 + g = pāpanāśa
 + a = śatrunāśa.

Durgā Durgā = vipatti
 + ā = destroyer.

One who destroys Vipatti is called Durgā (4.27.18-22).

Śivā Ś = Kalyāṇa
 + i = utkr̥ṣṭha
 + v = samuha
 + ā = dātṛ.

One who gives highest happiness is Śivā or one who gives emancipation is Śivā (4.27.23-25)

Abhayā Abhaya = abhaya
 + ā = giver.

One who gives abhaya is called Abhayā (4.27.26).

Māyā Mā = rājyaśrī, mokṣa
 + ṣā = giver.

One who gives emancipation is called Māyā (4.27.27-28).

Nārāyaṇī = She is so called because she is
 born from Nārāyaṇa's body
 (4.27.29).

Jayā Jaya = Success
 + ā = giver.

One who gives success is called Jayā (4.27.31).

Sarvamaṅgalā = She is so called because she
 gives all the happiness to one
 and all (4.27.32).

PARENTAGE AND BIRTH.

The BVP has a small account of the birth of Durgā. Prakṛti is born from the buddhi of Kṛṣṇa who is spoken of as Paramātmān. She is said to be the adhiṣṭātrdevī of the buddhi of Kṛṣṇa and is also said to be Trigunātmikā(1.3.70,2.2.66).

So far this Durgā alias Prakṛti is described as trigunātmikā, it may appear to bear identity with the Prakṛti of the Sāṃkhya Philosophy, because the latter is also trigunātmikā.¹⁷⁶ But it should be remarked that the Prakṛti which is aproduct of Kṛṣṇa's Buddhi is different from the Sāṃkhyan Prakṛti.

Durgā is also called Mahāmāyā or Ekānamśā¹⁷⁷ who was the daughter of Nanda and the sister of Kṛṣṇa (4.6.126, 4.7.129). The MKP also mentions her as Viṣṇu's yoganidrā or Mahāmāyā.¹⁷⁸

PHYSICAL DESCRIPTION.

The importance of Durgā-Prakṛti is sung in the DM of the MKP (81-93) where the Devī is described as omnipresent. The BVP describes Durgā as a fearful goddess. Durgā has one hundred hands, three eyes and she is Trigunātmikā. She has put on a ring and a girdle studded with jewels. She also has a nose-ring studded with a pearl. She is shining like hundreds of suns. She has put on a read and clean aṃśuka. She is said to be ātmaśaktirupā and durgatināśinī. She holds a trisūla, śakti, śārṅga, khaḍga, śara, śaṃkha, cakra, gadā, padma, Kamaṇḍalu, Vajra, aṃśuka, pāśa, bhūṣuṇḍi, tomara, Nārāyaṇāstra, Brahmāstra, Raudrāstra, Pāsupatāstra, Pārjanyastra, Varuṇāstra, Vāhnāstra, gandharvāstra as her

weapons (1.3.72-76, 2.2.69-71, 2.64.14-32).

Kṛṣṇa gave her Sīmha as a vehicle hence one of her epithets is Sīmhavahinī (1.5.52, 1.6.55).

FAMILY AND ABODE.

Her consort is Śiva. She has two sons viz. Gaṇeśa and Kārtikeya with whom she lives in Kailāsa (3.1.3). The BVP narrates the following account how she came to get Śiva as her consort.

Once Kṛṣṇa ordered her to be a consort of Śiva hence she was born as a daughter of Dakṣa named Satī. Her father Dakṣa was extremely unwilling to invite his daughter and her husband at his place on the occasion of the sacrifice performed by him. Without invitation, Satī came to Dakṣa's place. She entered therein the sacrificial fire and was burned to death. On hearing of the death of his wife, Śiva resorted to the bank of the Svargaṅgā (4.42). Satī was born again as the daughter of Himavat and Menā and came to be known as Pārvatī.

According to the advice of Vasiṣṭha and Arundhatī, Himālaya married his daughter with Śiva (4.44).

ATTRIBUTES.

Even though, Kṛṣṇa is the supreme deity according to the BVP, Rādhā is described to be superior to Kṛṣṇa. Similarly Prakṛti or Durgā is Sarvaśaktirupā and is created by Kṛṣṇa (1.3.77) she was worshipped first by Kṛṣṇa in Vṛndāvana situated in the Goloka, and then by Brahmā when he was afraid of Madhu and Kaiṭabha. She was also worshipped

by Śiva when he killed Tripurāsura. Indra worshipped her also when he became a pauper due to the curse of Durvāsas. After this all other sages and men worshipped her (2.57.29-33).

She is also called bhaktānugrahavighraha and Śokaduḥkhanāśinī (2.1.10-15).

The BVP highly praises Durgā. It mentions that Durgā is the principal goddess while Rādhā, Lakṣmī, Sarasvatī, Sāvitrī, Gaṅgā, Tulasī, Kālī and Vasundharā are the subordinate incarnations of Prakṛti and Svāhā, Svadhā, ṣaṣṭhī, Śakṣinā, Puṣṭi, Tuṣṭi, Dhṛti etc. are the portions of Durgā-Prakṛti (2.1).

She is also said to be kṣutpipāsādayāśraddhānidrātandrākṣamāśāntilajjābrāntisvarupinī (2.2.78).¹⁷⁹

KĀLĪ.

She was born from the forehead of Durgā to destroy Sumbha and Niśumbha. She is styled as dark in complexion as a result of her bhāvanā for Kṛṣṇa. She is also said to be Bhadrakālī (2.1.91-96).¹⁸⁰

She has hundred hands. She wears red clothes. Her tongue is very long. She has various weapons in her hands e.g.

Kharpara,

Trisula,

Śaṅkha,

Cakra,

Gadā,

Padma,

Mudgara,

Muśala,
 Vajra,
 Vārunāstra,
 Āgneyāstra,
 Nārāyaṇāstra,
 Brahmāstra,
 Gāndharvāstra,
 Garuḍāstra,
 Pārjanyastra,
 Pāsupatāstra,
 Māheśvarāstra,
 Vāyavāstra (2.17.39-45).

The BVP states that Kālī fought with Śaṁkhacūḍa when he deprived the gods of their powers (2.19.46) and ~~Kārtavīrya~~ Kārtavīrya also (3.36.24).

The following were the associates of Kālī when she fought with Śaṁkhacūḍa.

Ugradraṇṣṭā,
 Ugradantā,
 Ugracaṇḍā,
 Koṭarī,
 Pracāṇḍā,
 Caṇḍogrā,
 Caṇḍanāyikā,
 Aticaṇḍā,
 Cāmunḍā,
 Caṇḍī,
 Caṇḍavartī (2.19.46, 2.64.82).

The BVP enjoins that after worshipping Durgā one should also worship Aṣṭanāyikās and Navasaktis as follows :-

Aṣṭanāyikās

1. Ugracaṇḍā,
2. Pracāṇḍā,
3. Caṇḍikā,
4. Caṇḍināyikā,
5. Caṇḍeśvarī,
6. Cāmunda,
7. Caṇḍī,
8. Caṇḍakapālikā

Navasaktis.

1. Brahmāṇī,
2. Vaiṣṇavī,
3. Raudrī or Bhairavī,
4. Māheśvarī,
5. Narasiṃhī,
6. Vārāhī,
7. Indrāṇī,
8. Kaumārī,
9. Sarvasaktisvarupā.

(2.64.82-88, 4.120.16-20).

MAṄGALA CANDĪ.

Maṅgala caṇḍī is a very popular goddess in Bengal. Bengali language and literature are influenced by various folk songs in which tales and legends about Maṅgala caṇḍī, Manasā and Dharma are sung and they are known as maṅgala-kāvyas.¹⁸¹

Amongst all the poems on Maṅgala caṇḍī, Māṇika Dutt's and Dvijajanārdana's poems on Maṅgalacaṇḍī are earlier than those of others. Both of them lived probably towards the end of the 13th century.¹⁸²

"The later writers of poem on Maṅgalacaṇḍī tried to identify this goddess with caṇḍī as described by Mārkaṇḍeya-purāṇa, but originally she had no connection whatever with the Purāṇic deity. Maṅgalacaṇḍī was a popular deity worshipped in the villages by the rustic people, mostly women, and the purāṇic element introduced into it is the work of subsequent writers."¹⁸³

The BVP states that Maṅgala caṇḍī is Pradhāna-aiśasvarupā of Prakṛti and she was born from the mouth of Prakṛti. She is called Maṅgalacaṇḍī because she is maṅgala-svarupā. She was worshipped on every Tuesday (2.1.86-90).

As she is always alert enemies, she is caṇḍī and as she gives bliss also, she is called Maṅgalacaṇḍikā. The Purāṇa offers another explanation of the name Maṅgalacaṇḍī, when it says that she was so called, as she was worshipped by a king Maṅgala by name, born in the family of Manu. It was Śiva who worshipped her first to kill Tripura and subsequently Maṅgala planet, a king Maṅgala, and other women worshipped her (2.44).

MANASĀ.

Likewise the poems regarding Maṅgala caṇḍī, the poems of Manasā are also prevalent in Bengal, since very long time. Various stories written by different authors are well-known.¹⁸⁴

In the BVP, she is called Pradhāna-aṁśasvarupā of Prakṛti, the disciple of Śiva, the devotee of Viṣṇu, the wife of the sage Jaratkāru, the mother of Āstika, and Snakes in general and the sister of the serpent Ananta (2.1.72-79).

She came to be known as Manasā because she was born from Kaśyapa's mind also because she worshipped Kṛṣṇa by her mind (2.45.2-3). She practised penance in honour of Kṛṣṇa for a period of three yugas and her body was worn out and hence she was called Jaratkāru (2.45.4-5). Thus the BVP explains two names of the goddess.

The BVP directs that Manasā is to be worshipped for one month from the day of Āṣāḍhasaṁkrānti and offerings are made to her representatives like a branch of a tree, a pan of water, an earthen snake etc.¹⁸⁵ It is further stated that such a devotee would become wealthy and famous (2.46.8-9).

The story of Manasā is as follows :-

Formerly people were afraid of snakes, as whosoever was bitten by them had to meet with death. The sage Kaśyapa was terrified of them, and at the command of Brahmā, he composed hymns which were in accordance with the principles found in the Vedas.

Then the presiding deity of these hymns came out from the mind of the formulator Kaśyapa who was in meditation, hence the goddess came to be called Manasā. Then Manasā went

to Śiva's residence at Kailāsa and adored and worshipped him for a period of a thousand years. As a result she acquired celestial knowledge, knowledge of the Vedas and the mantra of Kṛṣṇa from Śiva.

Afterwards at Śiva's command she went to Puṣkara where she prayed Kṛṣṇa for a period of three yugas and became Siddha of Kṛṣṇa who finally appeared before her. Kṛṣṇa was so moved to see the emaciated Manasā that he himself worshipped her and made others do so. He also blessed her that she would be worshipped in the three worlds and then disappeared. She is also known as Manasā as she recollects or meditates on Hari in her own mind. She was first worshipped by Kṛṣṇa who was followed by Śiva, Kaśyapa, the gods, the Manus, the sages, snakes and men.

She was given in marriage to the sage Jaratkāru by her spiritual father Kaśyapa. Jaratkāru cursed Manasā but finally his anger was appeased by the interference of the gods and he blessed Manasā with a child before he left her for good. Then Manasā went to her spiritual guide Śiva at Kailāsa. She was consoled there by Pārvatī for her bad luck. After the due period Manasā gave birth to a child named Āstika, with whom she went to the hermitage of her father. Both Manasā and Āstika lived there for a very long time.

The BVP has as in the Mbh the episodes of Parikṣita's death by the bite of Takṣaka, of the snake sacrifice by Janamejaya and of the part played by Āstika.

According to the BVP, the gods, the sages, and Indra asked for the help from Manasā at the time of the snake-

sacrifice and the latter sent her son Āstika to stop it and to save the Nāga-race from final destruction. The Brāhmaṇas, the sages, the gods and Indra worshipped Manasā individually. Finally the BVP declares that - who ever worships the goddess either on the last day of Āṣāḍha or during the period beginning from Manasāpañcamī up to the end of Āsvina is blessed with fame, celebrity, knowledge, virtues and prosperity from generation to generation. Who ever slanders the goddess ignorantly or does not worship her is always afraid of snakes and is deprived of the blessings of the goddess Lakṣmī (2.45, 2.46).

The BVP records a conflict between Dhanvantari and the goddess Manasā. Once while he was going towards Kailāsa, he was attacked by the snake Takṣaka. He was astonished at the snake's impertinence, rendered him unconscious and then resumed his journey. This news was reported to Vāsuki by the other snakes who were with Takṣaka at that time. Vāsuki took up the case and requested Manasā to punish him. Dhanvantari who was a digit of Nārāyaṇa, a pupil of Garuḍa and of Śiva, fought vigorously with Manasā. Brahmā and Śiva interfered in the fight and on the advice of Brahmā, he worshipped Manasā who gave him the desired boon and repaired to her abode (4.51).

SASTHĪ.

Ṣaṣṭhī is so called because she is the sixth part of Prakṛti. She who is also called Devasenā is the consort of Skanda. She protects every child. The BVP lays down that on the sixth and twenty first day after the birth of a child Ṣaṣṭhī should be worshipped in the Sūtikāgāra (2.1.78-84, 2.43.4-6). The BVP refers to a story of Ṣaṣṭhī devī. Priyavrata was the son of Svayambhumanu. Brahmā ordered him to marry and he married with Mālinī. He had no son, so he performed the putreṣṭi sacrifice to get a son. After eating yajñacaru, Mālinī became pregnant and after twelve years she bore a dead son. Priyavrata and Mālinī lamented over this sad event and went to the cemetery where Priyavrata also wished to die. In the meanwhile a goddess came there. Priyavrata asked her who she was. She said that she was Devasanā, Brahmā's mind-born daughter and added that she could give a son to her worshipper. She made alive his son and directed him that he should popularise her worship in every village. Accordingly Priyavrata caused her worship to be done on every sixth day of the bright half of a month and also on the sixth day and twenty first day after the birth of a child in the Sūtikāgāra (2.43).

"The ordinary representative of Ṣaṣṭhī is a stone about the size of a man's head, placed under a Banyan tree, which is decorated with flowers and offerings of rice, fruit etc. are made to it."¹⁸⁶

DAKṢINĀ.

The BVP gives the following account of Dakṣiṇā:-

In the Goloka there was a gopī named Susilā who was beautiful and had superior knowledge and she was a lover of Kṛṣṇa and was born as Dakṣiṇā. She is so called because she was born from the right part of Kṛṣṇa's body on the full-moon day of the month of Kārtika on the occasion of the Rāsamahotsava (2.42.72). One of her epithets viz. Lakṣmīdakṣmīśasambhūtā (2.42.89) suggests that she is born from the right part of Lakṣmī's body while according to the Bhp (4.1) she was a daughter of Ruci and Ākūti and married with Yajña. She is styled as the kalā of Prakṛti (2.1.102). Once Rādhā saw her with Kṛṣṇa and she i.e. Rādhā became angry with both of them. Kṛṣṇa and Dakṣiṇā hid themselves, so Rādhā cursed her that she would die, if she returned to the Goloka. On the other hand, Dakṣiṇā practised penance for a long time and at last she merged in Lakṣmī's body. Once Gods performed various sacrifices but they did not achieved any reward so they went to Nārāyaṇa who got back Dakṣiṇā from the Lakṣmī's body and returned her to Brahmā who gave her to Yajña as his consort. Yajña had sexual relation with her and he got Phala as his son (2.42.1-50).

The BVP also mentions the importance of Dakṣiṇā in the sense of gift which is given to any Brahmin after performing any vow or rite. Nārāyaṇa directed to gods that Dakṣiṇā should be given immediately after performing any rite. ~~It is possible~~ ~~to~~ ~~achieve~~ If it is not done so it becomes double after a muhūrta, triple after a night, ten times after three nights,

twenty times after seven days, lac of times after a month and three crores of times after an year. (2.42.51-56, 3.7.24-30, 4.87.71-74, 4.125.36-40). It is possible to surmise from this statement of the multiplication of the amount of the dakṣiṇā in the event of the failure to give it immediately after the performance of the rite that some people might be postponing the immediate payment of the dakṣiṇā and hence this cautionary statement.

SURABHI.

Once Kṛṣṇa, with Rādhā and other cow-herdresses went to Vṛndāvana in the Goloka, where he wanted to take milk so he created Surabhi from his left part of his body and he got milk. Surabhi also bore thousands of Kāmadhenus. Kṛṣṇa worshipped first Surabhi in the Goloka (2.47.1-14).

According to another version Surabhi was born from Kṛṣṇa's lomakūpas (1.5.44).

SVADHĀ.

Brahmā created manes in the beginning and for their food he also created Svadhā from his mind, and gave her to manes as their wife. The Bhp (6.6.9) states that Pitṛs are her sons. In her former birth Svadhā was a gopī and a friend of Rādhā in the Goloka. Kṛṣṇa loved her i.e. Svadhā and held her on his chest and hence she came to be known as Svadhā. Rādhā cursed her and she had a fall in this world from the Goloka (2.41.1-36).

SĀVITRĪ.

The BVP mentions that Sāvitṛī, who was the wife of Satyavat, was a part of the goddess Sāvitṛī and Sāvitṛī is Gāyatrī. She was born from the tongue of Kṛṣṇa. She is said to have white clothes and various ornaments (1.4.1-2, 2.23.46-50). She is the consort of Brahmā who worshipped her first and then others (2.23.3-4).

SVĀHĀ.

Svāhā is the consort of Agni and was born from the left part of Agni's body (1.4.19, 2.1.101). She is also called Agni's dāhikāśakti i.e. burning power (2.40.52). In the beginning of the world, gods went to Brahmā and requested him to arrange for their food, because anything which was given by Brahmins and Kṣatriyas as offerings did not reach gods. Brahmā worshipped Prakṛti who created Svāhā as her kalā. (2.40.10-50).

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2. Sister Nivedita. Myths of the Hindus and Buddhists P.3.
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4. Pargiter F.E. Ancient Indian Historical Tradition
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5. Tattva Bhusana S. Kṛṣṇa and the Purāṇas P.37.
6. Pusalker A.D. Op.Cit.P.86.
7. Cf. Garbe R. Bhagavadgītā ERE II P.535.
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8. Cf. Raychaudhari H.C. Early History of Vaiṣṇava Sects
P.39.
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14. Shastri D.K. - Purāṇa Vivecana P.133.
15. Ruben Festschrift Thomas P. 188-203.
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17. Tattvabhusana S. - Kṛṣṇa in the Purāṇas P.68.

18. Cf. Brahmapurāṇa 181.5-20.
 Viṣṇupurāṇa 5.1.12-33.
 Padmapurāṇa 6.272.12-18.
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19. Cf. BP 181.29-52
 VP. 5.1.33-65
 PP 6.272.18-25.
 HVP. 1.52.58 ff.
 BhP. 10.1.20-26.
 DbhP. 4.18.25.
 Mbh. 1.65.54-66.
20. Cf. BP 181.32, 182.11.
 VP 5.3.3-7
 PP 6.272.25-38
 HVP 2.4.15-17
 BhP 10.3.1 ff
 DbhP 4.23.21.
 Mbh 1.64.141-145.
 AP 12.4-6.
 LP 69.48.
21. Cf. BP 182.12-32.
 VP. 5.3.15-23.
 PP 6.272.46-56
 HVP 2.4.24-26

BhP 10.3.47-54.

DbhP 4.23.26-28

AP 12.7-13

LP 69.49-61.

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23. Sandesara U.J. - "Bhagavāna Śrī Kṛṣṇanā Lāgno"

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24. Bharatiya Bhavanilal - Śrī Kṛṣṇa Carita P.120.

25. Chettarjee B.C. - Kṛṣṇacarita translated into Gujarati
by Zaveri K.M. P.231.

26. Cf. BP. 184.7-21.

VP. 5.5.7-23

PP 6.272.74-82.

HVP 2.6.23-34.

BhP 10.6.26-43

27. Pusalker A.D. - Op. Cit.P.100.

Pūtānā has variously been given as a female nurse, a
fearful bird and a terrible giantess. Susruta

(Uttaratantra Ch.27.37) mentions Pūtānā as a fatal
children's disease. Dhruva A.B. interprets the Pūtānā
Story to mean that the benevolent power of the Almighty
is superior to the Power of the diseases harassing
young children (Āpano Dharma P.758).

Vide also Agrawala V.S. - "A note on Pūtānā and Yaśodā"

Purāṇa Vol.II No.1-2 P.279-282 July 1960.

28. Cf. BP. 184.31-42

VP 5.6.1-7

PP 6.272.89-97

BhP 10.7.16-37

29. Cf. BP. 184-22-28
 VP. 5.6.1-7
 PP 6.272.82-86
 HVP 2.6.1-21.
 BhP 10.7.1-16

Vide also Herbert Jean "Sakata and Pūtanā" Purāṇa Vol.II
 No.1-2 July 1960 P.268-278.

30. Cf. BP 184.31-42.
 WP 5.6.10-20
 PP 6.272.90-96.
 HVP 2.7.15-37
 BhP 10.9 & 10
- 31 Cf. BP 187.1-30, 189.46-58, 190.22-48,
 VP 5.9.1-30, 5.14, 5.16.1-28
 PP 6.272.140-143, 6.272.144-149-157
 HVP 2.14
 BhP 10.18.17-32, 10.36.1-15, 10.37.1-25
32. Cf. BP 184.42-60.
 VP 5.6.21-51.
 PP 6.272.97-99
 HVP 2.9
 BhP 10.11.21-40.

33. Shastri K.K. - Vallabhācārya P.7.

34. Cf. BP 185.1-56
 VP 5.7.1-82
 PP 6.272.128-134
 HVP 2.11
 BhP 10.15

35. Cf. BP. 187.31, 188.49
 VP 5.10.1-48
 PP 272.181-217
 HVP 2.15-19
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36. Cf. BP 186.1-13
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37. Vide for the definition of Rāsa. Mankad D.R. Types of Sanskrit Drama P.134.
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42. Cf. BP 190.1-21
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 VP 5.15.1-24
 HVP 2.27
 BhP 10.36.16-34.
 DbhP 4.24.1-9
43. Cf. BP 192, 194
 VP 5.19.10-21
 PP 6.272.331.

- BhP. 10.42
HVP 2.29-30.
44. Cf. BP 199.12, 200.30
VP 5.26, 12.
PP 6.272.2
HVP 2.107
BhP 10.55.1-40
DbhP 4.24.43.
45. Cf. BP 205, 206
VP 5.32, 33
PP 277
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138. Upadhyay Baladeva Op.cit. P.7.
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146. Wilson H.H. Hindu Religion P.113 ff.
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