

CHAPTER: III

SUMMARY OF THE TEXT: 'VIŚVAG-
UNĀDARŚACAMPŪ, ' COMMENTARIES
ON VIS. AND TRANSLATIONS OF
VIS.

SUMMARY

The whole work is distributed in the several chapters named 'Varṇanas' or 'Descriptions.' It begins with the benedictory stanza in which the poet propitiates the goddess Lakṣmī. The chest of Viṣṇu is her abode. She keeps the lotus moving in her hand and its honey flows to the navel-lotus of Viṣṇu. Gods doubted whether the goddess Lakṣmī made her child Brahman sucking the heavenly milk with the end of the couch (v.1). Then the poet in the next two verses gives an account of his father and of his own respectively.

His father named Raghunātha was a son of Appaya Dīkṣita alias Śrīnivāsa who performed many sacrifices such as Jyotiṣṭoma, Aptoryāma etc. and who was a nephew of Tātācārya, famous in each and every quarter, performer of many sacrifices (Makhināḥ), a preceptor of the king of Karnāṭa i.e. Kṛṣṇadevarāya and a gem of the city Kāñcī (v.2). Raghunātha begot a son named Venkaṭādhvarin, who had a profound knowledge of logic, philosophy, Tantra, grammar etc. and who writes Viśvagunādarśacampū (v.3).

Then he admires the prosopoetic composition. "No doubt", says he, " a poetry attracts the hearts of the virt-

uous persons less, if not accompanied by prose. In the similar way prose also does not appeal to the readers of the good taste without poetry. While intermingling of prose and verse gives the taste of grapes and honey together at once." (v.4).

Then the next verse (v.5) serves the purpose of an introduction to the treatise. The two Gandharva friends named Viśvāvasu and Kṛṣānu travelled in an aerial car to see the whole world (v.5). Among two friends Viśvāvasu is good natured one ~~ix~~ and is always ready to praise any virtue of a person or a thing. While his friend Kṛṣānu being vicious finds vices from any thing or any person (v.6). In this work Viśvāvasu praises Sun, Earth etc., while Kṛṣānu abuses them partly or wholly. Here in this work we find arguments and counter arguments or refutations as in the Bhāṣya.

Viśvagunādarśacampū commences with the 'Sūryavarṇana' or the description of the lord Sun in which Viśvāvasu salutes the lord Sun who is praised in the verses 9 to 14 as a rain-giver, a destroyer of the demons and Piśācas, bestower of health, making the lotuses fully bloomed, a gem of the sky, adorned with the worship by brahmins in three sandhyās. Further he praised Sun as a Lord Viṣṇu.

Kṛṣānu raises two objections:-

1. The Lord Sun is not worthy of praises, as he blindens the travellers with the hot rays, dries up the earth, the herbs and the waters of the ponds or reservoirs (v.15)
2. The Lord Sun or Nārāyaṇa has no sense of discrimination, as he destroys the world created and maintained by

himself . Really the Lord Viṣṇu residing in Sun is cruel one who sends the people to hell and spoils them to act badly (v.16)

Viśvāvasu then refutes the objections raised by his friend Kṛṣṇa:-

1. The praise worthy Sun bestows rain, satisfaction and health to the world. He ~~xxxx~~ nourishes the light of the eyes and destroys the darkness. Moreover he leads the wise or good people to the final deliverance.

2. The Lord Viṣṇu is kind-hearted one or an ocean of kindness. He saves his devotees drowning in the worldly ocean and leads them on to his abode (v.17). Here is an example of Gajendra, a king of elephants whom he saved by riding Garuḍa without considering any request of Rāma or looking towards Nīlā or earth, jumping from his seat of thousand hooded serpent (v.18). He also protected his devotee Prahlāda by assuming the Leo-man incarnation to tear Hiraṇyakaśipu (v.19). He presented garments to Draupadī (v.20). As Rāma he set free Kāka Jayanta from unhappiness. His grace led Jātāyu to the higher worlds, Gūha or Niṣāda to prosperity, and Sugrīva and Vibhīṣaṇa to kingship (v.21). The human beings attribute the reason of their unhappiness to Viṣṇu and not to their evil deeds (v.22). Then how is the Lord Viṣṇu at fault, if the people use their senses and bodies unfairly? (v.23). Here are śāstras to acquire knowledge, the body to propitiate god, the mind for meditation, an intelligence for pilgrimage, the preceptors to make us to understand or to realise a true na-

ture of human soul, the spirit of the world and God (v. 24).

Bhūlokavarṇana:

Then two Gandharva friends move their aeroplane northward. Viśvāvasu introduces the earth where one can achieve the four objects of human life, creates nectār through the actions of Svāhā and Vaṣaṭ. from the sacrifices. The goddess earth, worthy to be bowed down, which has people expert in Vedas, holy places, sacred rivers and hermitages (v.25).

Kṛṣṇa, proud of his divine abode prevents Viśvāvasu to salute the earth, as unhappiness of birth, death, mental anguish and physical distress are very common there (v.27).

Viśvāvasu accepted his view but he requested him not to abuse the birth on earth where Rāma, a destroyer of Rāvaṇa, his father Daśaratha who helped gods in the battle with demons, Kṛṣṇa born in Vṛṣṇikā race, kings like Māṇdhātā, Bhagīratha, Sagara etc. were also born (v. 28, 29).

Now it is the turn of Kṛṣṇa to agree with his friend. But ^{he} agrees partly and argues further: ' No doubt there were such people in the previous ages but in this Kali age all are vicious possessing passion, anger, desire, pride and lacking of discriminative sense' (v.30,31).

Viśvāvasu advises his friend not to blame all the persons because some of them are god-fearing and virtuous. So they do not care for the grace of the proud, wicked and sinful kings. They meditate Viṣṇu in their hearts and lead

their life according to the Vedic injunctions (v.32).

With a view to make Kṛṣṇānu realise the fact, if he has no confidence in his friend Viśvāvasu, the latter takes him to visit the different places, mountains, rivers, and regions or countries from Badarikāśrama to Kurukānagara in their aerial car.

Badarikāśramavarṇana:

The two Gandharva friends start their journey of the world i.e. India from Badarikāśrama. Proceeding on in the front side Viśvāvasu shows Badarikāśrama:

Here is Badarikāśrama where Lord Nārāyaṇa himself practised penance, destroyed the ignorance of ~~xxx~~ devotees by making their intelligence fully bloomed. The virtuous, being always away from the sensual attachments propitiates the Lord Jagannātha or Janārdana day and night (v.33)

Kṛṣṇānu agrees with this argument but he does not like snow and unbearable gusts of cold wind. He thinks that it is very difficult to take a bath to perform religious or virtuous acts for a person frightened by a snowy cold wind (v.34).

Viśvāvasu with the help of pun or double entendre understands him to be of his own opinion. Even though there is snow everywhere and cold wind blows there, the place is holiest one. The persons bloomed with the divine knowledge come here to lead peaceful life, do take bath often and by the grace of the god Viṣṇu whose vehicle is Garuḍa become free from the cycle of rebirth (v.35)

Ayodhyavarnana:

Taking aeroplane^{aside}/from Badarikāśrama to Ayodhyā Vi-
 svāvasu salutes Sāketa, a beautiful city which is capable
 of avoiding various blemishes, and is situated on the
 bank of the river Sarayu where many sacrifices were pe-
 rformed by the kings of the solar race (v.36). He bows
 down the Lord Rāma who favoured Ahalyā, a cursed wife
 of the sage Gautama (v.37). He wishes that Rāma may br-
 ing good fortune to him (v.38) and the beloved of Sita,
 a destroyer of the wicked demon Rāvaṇa, a protector of
 the sacrifices may look gracefully on him (v.39). Even a
 small particle of dust of his foot is capable to risen
 Dharma or Vṛṣa (v.40). Rāma favoured Kāka (Jayanta), Ka-
 ṅka (Jaṭāyu), Dāsa (Gūha), Kīsa (Sugrīva) and Rākṣasa
 (Vibhīṣaṇa) with the grace and desired gifts (v.41). But
 his rage crushed Rāvaṇa (or Kumbhakarna), the father of
 Kumbha to pieces (v.42).

Here Kṛṣṇānu objects, "Whatsoever Rāma did was not
 always fair. He also committed blunders in his life. Thus
 it is not proper to give up one's own kingdom, affluent
 or advanced with the four-fold army only in view of plea-
 sing the co-wife of his own mother (v.43). He shook his
 hands with Sugrīva and killed Vāli who was able to dest-
 roy the pride of Rāvaṇa (v.44). The fire-ordeal of Sītā
 and abandonment of Sītā to the forest also do not seem
 fair on his part (v.45).

Viśvāvasu points out Kṛṣṇānu's nature of finding
 out faults or vices in most virtuous person like Rāma

who gave up the right over the kingdom only to keep his father's word (v.46). Friendship with Sugrīva proves him to be the friend of only distressed persons (v.47). Fire-ordeal of Sītā and her abandonment were the acts in his human form; otherwise he always kept her in his heart. Really Pracetasā or Vālmīki could not sing a single virtue of Rāma fully (v.49)

Then our versatile poet recites the whole story of Rāmāyana, involving all the main incidents occurred in Rāma's life in brief (v.50-68). Lastly Viśvāvasu refers to the devotional poem of some unknown poet (69 to 73) in this description.

Gaṅgāvarṇana:

Now they move to the southern side of Sāketa or Ayodhya and reached the holy river Ganges. As a true vaiṣṇavite devotee he showed this river praisingly to his friend Kṛṣṇa who puts some charges and desires to ignore as she springs from the toe of Hiranyahartā (gold-thief or destroyer of Hiranyakaśipu), stays with Doṣākara (a wicked person or moon) who bedded with the wife of a divine preceptor Brhaspati, and who is associated with the Lord Śiva who had cut off a fifth head of Brahman (v.75).

Viśvāvasu defended her by describing it as holiest river springing from the toe of Viṣṇu, and who purified Śiva, a moon-headed god. She led sixty thousand sons of the solar king Sagara to heaven (v.76). The holy river Ganges flows in the company of Sarasvatī (v.77). The lib-

ations of her water destroy all the sins of the manes (v.78). The devotees of Ganges achieve the heavenly aeroplanes like the performers of many sacrifices (v.79). Like Prakṛti's true nature or three qualities Ganges is white in colour and intermingles with red coloured Sarasvatī and black coloured Yamunā, even though the co-influence of three rivers sets a devotee free from the evil or sins and leads to the final deliverance (v.80). Though she is originated from the lotus like foot of Viṣṇu, this consort of the ocean follows Viṣṇu's heart on account of her depth (seriousness). Her sweetness, whiteness, coldness, purity and brightness resemble with the speech, fame, grace, intelligence and pleasure of Viṣṇu respectively (v.81).

Kāśīvarṇana:

As the celestial car flies on the way of the river Ganges from Prayāga, Viśvāvasu begins to praise Kāśī as an abode of Śrīviśvanātha, where heaven reaching palaces, many horses and elephants are found. The city is ~~over~~ ever-lighted by the moon, a crest-jewel of Viśvanātha (v. 82). The persons adorned with garlands, taking always sweet and tasty food, riding on the excellent horses and elephants, enjoying the amorous sports with the beautiful ladies in house will put on furious bones and skulls, eat always poison, ride on the oxen, live in the cremation ground and dance with the pisacas (v.83) in the next birth. Moreover whatever is given to a virtuous person in

the sacred place will become a crore-fold. But here the person who gives clothes in alm will become nude in the next birth (achieves final deliverance) (v.84). Here the Ganges is in the form of a lake where the bath does not make one healthy but gives sharp pain and affects the head with cold (achieves sula in head and Gaṅges on head like Śaṅkara) (v.85).

Thus under the pretext of censure though Kṛṣṇānu is said to be fault-finding by nature, praises the Lord Viśvanātha. According to Viśvāvasu this a place where even house-holder can lead the life of ascetic. Death in Kāśī causes final deliverance (v.86). Moreover God Śiva himself preaches a Tāraka, a mystic Mantra to a devotee or who dwells there at the time of death. Consequently the person gets rid of the cycle of rebirth (v.87). Further throwing a glance of ~~xx~~ eyes on the whole kṣetra on the bank of the river Ganges he bows down to the brahmins who worship the Lord Viśvanātha after taking bath in the sacred river Ganges (v.88).

A salutation to the brahmins annoyed Kṛṣṇānu according to whom the brahmins do not lead their life according to the śāstric injunctions. They put aside the Vedic lore (śāstras), live with the arms (as kṣatriyas), take bath with water, drink it, bathe the images, cook the food with the water fetched by the sūdras. They sit with the low born people, Mlecchas, and touch cāṇḍālas also (v.89). They put on the clothes brought on the donkeys by the washerman. They don't take bath after touching the low-born

one. They take food given by them (v.90). They take food seen by low-caste people, Mlecchas or bitches in the company of wretched persons, pañkti-dūsaka or who did not study vedas. They drink wine also (v.91). Their married life is also unsatisfactory. They leaving their wives at their homes alone after marriage and wander in the foreign lands (v.92). No brahmin is found studying veda etc. But if somebody may study, he sinks himself in debate or illogical arguments (v.93).

Visvāvasu considers all these as the effects of the Kali age (v.94) in which if somebody leads his life according to Dharmasāstras, he earns praise, name and fame (v.95). If brahmins would not have recruited in the military and protected the gods and the brahmins, the Mlecchas would have scattered from Himālaya to Rāma's bridge or Setu of Rāma (v.97). They should not be disregarded, as the sacred river Ganges will purify them all (v.98). Kāśī like Gauda, Kānykubja, Āṅga or Vāṅga is the centre of education (v.99). What harm is there, if foreigners may not like the life of people in Kāśī (v.100). One should bear in mind that in Kāśī also an orthodox brahmin does take bath early in the morning and worships gods, cooks his food in a place sanctified with the besmearing of cowdung and does not take food left by others though howsoever he may be hungry (v.101).

Samudravarnana:

From Kāśī the celestial car moves to the Bay of

Bengal on the way to Jagannāthapurī. Viśvāvasu, fascinated by the ripples or billows of the sea-water, salutes sea where the mountain like Maināka frightened by Indra sought shelter (v.102).

Kṛṣṇu denounces a salutation to sea with great laughter, as water of the bay is undrinkable, covered from all sides, an abode of furious aquatic animals (v.103). The sea makes noise all the time (v.104). Really the ocean is pitiable being mean-minded as howsoever rich he is and known as Ratnākara, origin of Lakṣmī, the goddess of wealth, possessing gold (water), rings (waves) and the boats moving to and fro, but he does not give any alm (v.105). The rich should spend wealth for own self as well as for others (v.107). As the water of the ocean is the urine of the sage Agastya who drank up the whole ocean, the water of ocean is untouchable for gentleman (v.108).

Viśvāvasu, refuting the above charges states that the ocean is enough kind to give a horse like Uccaiśravaś and a moon to Indra and Viṣṇu respectively (v.109), nectar, desire-filling tree and desire-filling cow to the gods (v.110). He is highly respected one as his wife is the Ganges, the daughter of Jahnu. His son is a moon. Lakṣmī, the goddess of wealth is his daughter and Jagadīśa, a Lord of all three worlds is his own son-in-law (v.111).
Jagannāthakṣetravarnana:

On the shore of a bay of Bengal Puri or Jagannāthakṣetra is situated where a person died gets rid of the cycle of birth and death instantaneously. Here it is st-

range that a dead body lives for a long period like wood (v.112). It is a matter of surprise that here one would not find any distinction between castes and creeds in acceptance of Prasāda or consecrated food which is believed capable to ruin many sins (v.113). It is noteworthy that an idol of the Lord Jagannātha is made of wood (v. 114).

It is a matter of great surprise that no objection is raised or no fault or vice is found out by Kṛṣṇānu to this description.

Gurjaradesavarnana:

On the way for Yamunā far from Jagannāthapurī a celestial car flies on to Gurjaradesa or Gujarat. Viśvāvasu is astonished by the prosperous life of the people of Gujarat. Here the people, inhabitant of taking tasty betel leaves, adorn the body with ornaments and besmear the powder of kumkum etc. on the body. Youths enjoy the company of the ladies (v.115). The ladies of Gujarat are most beautiful, delicate, sweet-voiced, fair looking with their charming appearance (v.116).

Kṛṣṇānu does not like the tendency of the people to leave their bashful and enjoyable beloveds at home and wander greedily for wealth (v.117).

Viśvāvasu considers it as a virtue of merchants of Gujarat, scattered all over India and abroad to earn wealth (v.118, 119, 120) by the grace of the kings whose favour is successfully won (v.121, 122)

Yamunānādīvarṇana:

Visvāvasu brings their celestial car to the river Yamunā only in view to describe the amorous sports of Kṛṣṇa with the cowherd maids particularly Rādhā (v.123-126), theft of milk, curds, butter (v.127), sins (v.128), and the destruction of the demons like Kamsa, Hamsa, Mura, Bāṇa, Baka, Paundra, Bhauma etc. (v.129,130). Here it is noteworthy that Kṛṣṇa praises Kṛṣṇa artfully under pretext of fault-finding.

Mahārāṣṭravarnana:

Flying over many countries, the woods, the rivers and the mountains their celestial car reaches Mahārāṣṭra (v.131). Visvāvasu praises the sweet water of heaven like Mahārāṣṭra where house-holders welcome Atithis (v.132) distinguished guests.

Kṛṣṇa does not like the way of living of brahmins who never perform Sandhyā even once a day, serve as accountants (Grāmaganakī) (v.133). This is the country where the sacred thread ceremony (Upanayana) and the marriage ceremony are the only festivals. In the young age instead of studying Vedas the people used to study Yāvanī perhaps Urdu, Persian or any other foreign language and its literature (v.134) because they do not possess any sense of discrimination (v.135). The Kāyastha brahmins, employed as accountants and cashiers are most corrupted. They maintain improper accounts only to fill the belly (v.136,137). Kṛṣṇa does not find any necessity of wide-spread and inten-

sive knowledge, if anybody wants to be famous as learned one (v.138)

Viśvāvasu points out that here are also some persons who lead the religious life, perform sacrifices, have profound knowledge of the śāstras (v.139), worship gods and observe the rules of untouchability rigidly (v.140). The brahmins accept the military services only to protect the brahmanic culture (v.141). A virtuous brahmin can remove many sins (v.142).

Kṛśānu agreed with Viśvāvasu and drew Viśvāvasu's attention towards the wretched people like robbers (v.143). Viśvāvasu accepting his friend's observation appreciates Mahārāṣṭrian warriors who only can protect the people as well as brahmanic culture (v.144,145).

Kṛśānu draws his friend's attention towards the ascetic like people of Aṅga, Vaṅga, Kalinga, Magadha etc. who do not observe the four-fold class system to fill up their belly by unfair means and who have come for pilgrimage in Mahārāṣṭra (v.147,148).

Viśvāvasu defends them as under:

For the devotees of Viṣṇu one should not care for evil (v.149,150,151). The person unattached with sons and wife, visiting the sacred places, bathing in the holy water of the Ganges should be honoured (v.152).

Āndhradesavarnana:

Viśvāvasu now introduces another country i.e. Āndhra where the people get livelihood easily and perform religious duties. Brahmins live in the heart of this country (v.

153).

Here also as Kṛṣṇānu shows, brahmins serve the sudra kings (v.154). The people have sunk in the ocean of the vices like the people of Mahārāṣṭra (pr.54).

Once again Viśvāvasu emphasizes the devotion of Viṣṇu and alm which set one free from all sins (v.155). Further Viśvāvasu described the beauty of the Āndhra ladies (v.156), alm of Āndhra kings (v.157), saivite brahmins who propitiate Siva with Tila, Akṣata and flowers after taking bath in Godāvarī (v.158) for the final deliverence (v.159) and many vaisnavite brahmin devotees who possess profound knowledge of the Vedas, polity etc. and perform and perform many sacrifices ~~kxxx~~ (v.160). Usually people of this country situated between the rivers Gadāvarī and Kṛṣṇā serve the kings from whom they get huge wealth to give in alm and spread their fame in all the ten directions (v.161).

Kṛṣṇānu takes a note of the Yavanas or Mohamedans who were destroying the temples of saivites and vaisnavites, four-fold class system and sacrifices also (v.162).

Noble natured Viśvāvasu finds out a virtue in them and appreciates them as warriors fighting very furiously with their enemies who take a straw or grass in their mouths to seek shelter (v.163). Thus they open the doors of heaven for them on the battle-field (v.164).

Karnāṭadeśavarnana:

Our poet Venkaṭādhvarin describes the aerial travel of the two Gandharva friends through South India in much

details. The part of the descriptions of the regions of South India is started with the description of Karṇāṭaka which is an ear-ornament of the world i.e. India (v.165). There are gardens in the cities where nut trees having flowers full of honey attracting the humming bees make one the youths love-sick (v.166,167).

Kṛṣṇānu censures it on account of being full of Vīra-saivas or Liṅgāyatas (v.168) who bathe Śiva-liṅga with water by which they washed their feet (v.169).

Viśvāvasu told emphatically that it also deserves praise as some vaisnavite shrines like Yadugiri are there (v.170,171,172). The Vaisnavite devotees mark their foreheads with the clay brought by Garuḍa from Śvetadvīpa as it destroys sins (v.173). Like the holy water of Ganges or a true vaisnavite poet a reservoir of Yadugiri purifies the sinful persons (v.174).

The city of Rajatapīthapura (v.175), a birth place or a native place of Ānandatīrtha or Madhvācārya whom even brahmins worshipped for salvation (v.176) is also situated in this country.

Kṛṣṇānu agreeingly with his friend sets some charges on the disciples of Madhvācārya such as performing Sandhyā after the sun has risen, or not performing at all without any fear (v.177), leaving Gāyatrī aside, putting sacred thread aside, chopping off the śikhā, leading the life of ascetics and wandering by vehicles (v.178). These so called learned ascetics and preceptors declare the food offered by the devotees and the disciples whose even sight

causes a bath or whose food makes one sinful, curable only by the Prāyascitta like Cāndrāyanavratā, as purifying one from all the sins and evil deeds (v.179). Such ascetics being favoured by the kings stay in the mutts, look to the house-holders with the jealous sight, wear thin clothes, ride the śibikā, give food in alm to the baggers, wandering for food and living in the ruined houses (v.180). Such ascetics become prominent without the proper knowledge of the Vedas (v.181). Even on Ekādaśī they give up the performance of sacrifices (v.182).

Viśvāvasu explains the custom of non-performance of the sacrifice on Ekādaśī as their preceptors have more faith in Nārāyaṇa (v.183). They pass their entire time in sprinkling water on Viṣṇu, reading the purāṇas, bathing in the sacred reservoirs or places etc. (v.184). Further he defends the Mādhva preachers who visit their disciples and devotees in the distant places by vehicles like śibikā (v.185). The humble ascetics do not commit any fault, if they give food to the house-holders (v.186). What harm is there, if anybody does not perform Sandhyā in time only on account of illness or idleness? (v.187). To follow the path of forefathers is not the fault at all (v.188).

From Rajatapīthapura he takes away an aeroplane flying over the country of the monkey like people (v.189) among whom some senseless brahmins live (v.190).

Veṅkatagīrivarnana:

Flying southwards they reach Veṅkatagiri, better known as Śeṣācala (v.191) where even ascetics (munis)

also desire to have birth as serpent, tree, bird, furious tiger, deer, stone, creeper, cavern or springs (v.192) God Viṣṇu stays over here along with Lakṣmī. The devotees do not wish heaven (v.194,195).

Kṛṣṇu puts some charges under pretext of censure through artful praise. The God Viṣṇu, here known as Venkatesa seems greedy for wealth. He gathers much wealth by fulfilling the desires of the devotees or avoiding their evils (v.196). He asks some one for some drops of water in some jungle. He bears the burden of the clay of some tank being under construction, and puts on the garland of clay-flowers (v.197).

Replying to the above charges Viśvāvasu tells him that Lord Nārāyaṇa acts humanely (v.198). Here is a proof from Bhāgavata. He acted so to fulfill the desire of his friend and devotee Kuçaila or Śrīdāman better known as Sudāmā (v.199). Though his consort is Lakṣmī, his abode is on thousand hooded serpent, his brother-in-law is moon, father-in-law is Rathākara, an ocean, he accepts the offering of wealth only for the good of his devotees (v.200). He possesses virtues like serenity, charm, humanity, greatness etc. (v.201) described by the Vedas (v.202). Lord Viṣṇu or Śrīkṛṣṇa, fond of the Campaka flowers lives on the mountain known as Venkātācala (v.203).

The devotion of the Lord Venkāṭa whose abode is Tirupati makes a deaf hear the poetry or verses composed or spoken by the dumb. Some handless one writes it down and a blind person sees it. A footless starts to climb Venkāt-

agiri where a barren woman returns slowly with the child (v.204). Many monkeys play freely (v.205). Here is the row of the small mountains spreaded (v.206).

Vanavarnana:

They proceed on ^{sou}Northward to reach the thick forest. Roaring lions frighten the elephants from the caves of the high-mountain hills (v.207).

According to Kṛṣṇānu the forests full of furious tigers, huge pythons, thieves, heavy stones, thorns, fire-generating bamboos do not deserve praise (v.208). Though Viśvāvasu is satisfied as in the forests the people easily get the fruits and flowers which cannot be achieved by the kings and queens, The Sun rays cannot touch them (v.209). The forester women gladly wear the garlands of pearls gained from the heads of the elephants torn by the lions (v.210).

Ghaṭikācalavarnana:

Ghaṭikācala, an abode of Nṛsimha is somewhat southward from the forest near Veṅkaṭagiri. Viśvāvasu naturely propitiates the Lord Nṛsimha (v.212,213,214). Kṛṣṇānu does not like Nṛsimha's action of frightening the whole world only on account of Hiranyakaśipu (v.215) to kill whom Viṣṇu descended (v.216) and who possesses a divine power described in the Vedas (v.217). Only a vision of the Lord Nṛsimha, after climbing this Ghaṭikācala destroys all the evils or sins soon (v.218).

Vikṣāraṇyavarnana:

They move their aeroplane aside to visit a place

called Vikṣāraṇya where a famous temple dedicated to Vīra-rāghava who was worshipped by a sage Śālihotra, and a small reservoir named Hṛttāpanāśinī are situated (v.219). Indra also worshipped Vīrarāghava (v.220).

Kṛṣṇa puts charges such as taking away the wealth of his devotees. Now Viśvāvasu calls him a dunce angrily and admires the divine power of creating the world by a glance. His chest is adorned with the lac of Rāma's foot. God Śaṅkara also prayed him. He bestows wealth, health, prosperity, fame, salvation etc. on his devotees (v.221). Here his consort is known as Sundaravallī.

Rāmānujavarnana:

Taking aside the celestial car Viśvāvasu shows Bhūtapurī or Perumbudur where Rāmānuja the famous exponent of the vaisnavite cult and spiritual monism, was born (v.223). For the welfare of the society he led the life of an ascetic (v.224) and defeated his opponents in a debates (v.225). His works like the arrows of Rāma are ever victorious (v.226) among which a commentary on Gītā is noteworthy (v.228).

Kṛṣṇa being orthox by temperament does not like to take food with the rival clue. He does not like to take food seen by others rather rival followers of the same cult (v.229). They study Dravidian śāstras in stead of the Vedas (v.230). Moreover they abandon the five sacrifices, censure the sacrifices and prohibit a salutation to Hari more than once, uproot the faith and force the ascetics to bow the house-holders (v.231). They do not ring the bell, when

they worship the god. No importance of Lakṣmī is maintained. They drink water with which the feet are washed (v. 232) Thus these crooked and evil hearted persons (v. 233) uproot the Vedic path (v. 233). Here illiterate Ācāryas are propitiated (v. 235) as Śaṅkeraśiddha who perform all the Vedic acts by Śaṅketa (v. 236). These staunch Vaisnavites do not take bath in the holy water of Ganges or in the salty ocean and never take five 'Gavyas' considering them as the impure secretion or excrement of a cow (v. 237).

Now Visvāvasu replies:

The custom of leaving food left in the dish or that of non-taking of food seen by others rather rivals are as the customs prevalent in other countries like Mahārāṣṭra (v. 241, 242). The vaisnavites of Bhūtapurī lead a life of a devotee. They pass their time in god's service (v. 239). They put on vaisnavite mark (Urdhvapundraka) on the forehead and garland of lotus seeds (Padmākṣamālā) on the neck. Their arms (Bhujāmūla) are marked with the cunch and disc as if they ever pray Lord Viṣṇu with those metal marks (v. 240). As the Upanisadic philosophy is difficult to understand, one should welcome vernacular books of religion. Purpose of the smṛti literature is also same one (v. 243). A devotional poem composed in a vernacular language like Dravida of which first grammarian was Agastya, a holy sage must be equally accepted with ~~px~~ pleasure (v. 244, 245). Ringing of bell is prohibited with a view ~~to~~ not ~~to~~ disturb the other devotees in meditation (v. 246). The de-

votees pass their time in narrating Rāmakathā, relating the commentary of Rāmānuja or delivering lectures on Bhāṣya and serving the Lord Viṣṇu (v.247). The good does not desire to quarrel with anybody. The spiritual monism school of Rāmānuja is good example of this, as Rāmānuja tried well to show harmony in controversial passages Śrūtis (v. 248, pr.99).

Kṛṣṇānu is satisfied with the above reply, though he finds out some other faults such as the ācāryas preach the robbers living in the forests or on the mountains, killing and robbing even a twice-born one (v.249), adulterers, the thieves, the barbarians (kirātas) repressed people and wicked kings (v.250) only with a view to collect wealth (v.251). Such ācāryas sink in the ocean of universe with their disciples (v.252). The tradition of worshipping equally the descendants of the Ācārya's race fit or unfit is also unpleasant one (v.253). No hard test is taken in selecting the disciples (v.254).

To Viśvāvasu five samskāras are enough to purify even a great sinner (v.255). Only the devotion of Viṣṇu can lead one to salvation (v.256). No fault lies in purifying the sinners like the holy river Ganges (v.257). The character of the vaisnavite ācāryas is praiseworthy (v. 258). They lead life with full satisfaction by the wealth offered by their disciples and vaisnavite devotees gladly (v.259).

Cannapattanavarnana (Madras):

Viśvāvasu took their aerial car aside and reached

Madras or Cannapattana where a shrine dedicated to Pārthasārathi is situated near the reservoir named Kairaviṇī (v. 260). Here the people study Vedas, Vedānta and other schools of philosophy (v.261).

Kṛṣṇānu agrees with his friend's statement and points out that the Hūṇas (English or Portuguese people) made this place their residence. These cruel and unholy people ignore the brahmins (v.262). They are powerful, rich and favoured by the crooked fortune to have beautiful ladies (v.263).

Viśvāvasu even in such people finds out virtues desired to have such as non-snatching away of others' wealth and speaking truth. They do some excellent things and punish the guilty persons (v.264). It seems that the poet Venkātādhvarin was well acquainted with new establishment of the English people at Madras.

Kāñcīvarṇana:

Viśvāvasu and his friend Kṛṣṇānu reach Kāñcī or Conjeevaram forty-five miles approximately away west from Madras. (One should remember that Kāñcī is the nearest city to his native place Araśānīpāla and it is also said that the poet himself lived at Kāñcī near the temple of Yathoktakārī.) So he describes everything in full details. This wide-spreaded city has a girdle like mountain Hastigiri. The youths, appreciators of excellent beauty of the ladies condemn the luminous moon, mirror or lotus as they cannot stand in the comparison with the faces of the ladies of this city (v.265). Here the learned and lustful or

licentious people live together (v.266). Here is a river Vegavatī flowing nearly by (v.266). Here istands a temple of Varadarāja on elephant like mountain Hastigiri (v.268, 269). Viśvāvasu requests his friend to bow down Varadarāja (v.270). The worship of Lord Varadarāja and his consort Lakṣmī sets one free from all the three afflictions or miseries (v.271). Varadarāja is said to have assumed an incarnation with a view to protect the Aśvamedha sacrifice from Vegavatī which tried to destroy it completely (v. 272).

Use of pun and artful praise shows Kṛṣṇa¹ disagreed with his friend. But actually he agrees with his friend. So no fault is found in this description (pr.109,v.274).

Viśvāvasu proceeds on with the descriptions of Anantasara, a reservoir near the temple of Varadarāja, Vimāna of the same along with the description of Uttaravedī of Brahmā's horse-sacrifice. There does not lie any distinction among Rāghava (Rāma), Yādava (Kṛṣṇa) and Varadarāja (v.275).

Then they visit another place known as the shrine dedicated to Setukṛt situated in west from a mountain Hastigiri. Here Viṣṇu is said to have assumed a form of a bridge to protect a horse-sacrifice of Brahmā from an overflow of the river Vegavatī (v.276, 277). Here Lord Viṣṇu black in colour like Tāpiccha lies on a serpent Śeṣa in south-north direction i.e. head in south and feet in north (v.278). A reservoir full of lotuses is situated near this temple. The consort of the self-apparent god,

black in colour like cloud, is known as Komalavallikā (v. 279). Here the god Viṣṇu is known as Yathoktakārī who was worshipped by Sarasvatī, a consort of Brahmā (v.280). He is so called because he fulfilled the ardent desire of Brahmā and protected a horse-sacrifice. God Setukṛt also purifies the devotees (v.281)

Again Kṛṣṇu attains an opportunity of praising the god Setukṛt with artful praise and agrees with Viśvāvasu, his friend (v.282,pr.111). Looking somewhat northward his sight sets on the lake Puhyā, full of golden lotuses, a bath in which purifies one and bestows on him the highest welfare. Puhyā yogī desired to stay and practise austerities here (v.284).

Flying somewhat south-ward the temple of Lord Aṣṭabhuja comes one the way to the lake Hastī, full of lotuses, and able to please all the vaisnavite devotees (v.285). (Gajendra puṣkarinī is a reservoir near this temple. God Viṣṇu assumed this form to stop the rivulet of Vegavatī with eight hands with a view to protect Brahmā's horse-sacrifice).

Taking their celestial car somewhat west-ward a temple dedicated to Dīpaprakāśa attracts their attention (v. 286). Kṛṣṇu censures (v.287) but Viśvāvasu proves him to be wrong as god Dīpaprakāśa in real sense has enlightened the whole universe by assuming ten incarnations. Here the lamp of wicks, full of ghee burns (v.288). (It is said that Viṣṇu assumed this form to destroy the darkness created by Sarasvatī at the occasion of Brahmā's sacrifice.)

Near to this temple of Dīpaprakāśa a birth-place of

Vedāntadesika is situated. Vedāntadesika was a profound philosopher, able to win the rivals of Spiritual monism, and an ardent devotee of Viṣṇu (Hayagrīva) (v.290). He has smashed many opponents by defeating them in debates and showed the path of Tantra or sāstra (v.289). A devotee of Hayagrīva (v.292) passed his life in propagate the Rāmānuja vaisnavism. He possessed not only the knowledge of the Vedic lore, Vedānta or philosophy and sāstras but also enriched with virtues like nobility, forgiveness, activeness etc. (v.291).

Kṛṣṇānu does not like the philosophy of Vedāntadesika and Markata devotion. He favours Mārjāra devotion which seems to Viśvāvasu mainly rather only for the lay man, unable to study Veda, Vedānta or Mīmāṃsā (v.294). Vedāntadesika, an exponent of the Vedic path (v.295) and well-versed in all sciences (pr.116) should be placed along with Patañjali, Gautama, Gajānana and Hayagrīva (v.296). As the bell of Viṣṇu frightens and drives away the Pisācas, he also drives away ignorance of the world (v.297). According to even Kṛṣṇānu he defeated many poets and Paṇḍitas (pr.117). He has torn the hearts of the rivals by his flowery speech (v.299). In short he has protected the Rāmānuja cult by all means (v.300).

Kāmasikānagara-Nṛsimhavarṇana:

On one side of Conjeevaram a temple dedicated to Nṛsimha and his consort Lakṣmī is situated on the bank of the river Vegavatī (v.301). On the other side Viśvāvasu bows Viṣṇu (v.302). (This must be a temple of Vaikunṭha

Perumala). Viṣṇu, the greatest god among the triad gods is praised already by Vyāsa, Parāśara etc. (v.304).

Śrītrivikramavarṇana:

The shrine dedicated to Trivikrama where the Lord is sprinkled with the honey of the old trees, has high Gopura as if it is hurdle in the path of sun (v.306). The Lord's uplifted foot serves the purpose of a ladder to the heaven or like the staff of the umbrella of fame (v.307).

Kṛṣṇa prais¹es the Lord Trivikrama through artful praise. What has he done? He obtained all the three worlds with an interest only to give them to Indra (v.308). No plain-hearted poet will admire him as he deceived Bali and Śukrācārya under the disguise of Brahmācārī though he had Lakṣmī ever accompanied with him (v.309).

Viśvāvasu is happy to hear these words of praise under excuse of ~~xxx~~ censure by puns. He also seizes an opportunity once again to praise the Lord Trivikrama as bestower of wealth, though he begged Bali for three strides of land (v.310).

Kāmākṣidevīvarṇana:

Passing some distance in their celestial car they reach the shrine dedicated to the goddess Kāmākṣī, protector of the gods' army, desire-filling blossom to her devotees, all-in-all of the Lord Śaṅkara and an ornament of the city of Conjeevaram (v.312). Viśvāvasu praises her: "Who will not abuse the Kunda flowers on seeing your teeth? Will a wise man look at moon if he might have seen your face once? No one will praise a blue lotus if he sees

your eyes. If only once one will enjoy your sweet, he forget honey (v.313)."

Kṛṣānu here also praise her through artful praise which will remind us Brahmācārī episode of Kumārasambhava (canto:V). Her loveliness is useless as her husband is a deformed eyed, a destroyer of cupid, the god of love. Her son is elephant faced and has a bulging belly (v.314). This is not a good pair. Kāmākṣī is sarvamaṅgalā - omni auspicious, while Śaṅkara stays in a cemetery. She is called Haimavatī, having gold, while he is a poor begger. She adorns her face with kumum, while he besmears his body with ashes. Moreover curly haired lady married a man having matted hair on head (v.315).

Viśvāvasu is fascinated by the acts for the benefit of the society or all the three worlds (v.316). Perhaps it is the only cause which made Umā to marry such a god (v.317). A destroyer of Cupid is also won by the goddess Kāmākṣī (v.318). Her sons Gajānana and Kārtikeya bestowed higher social status on her (v.319).

Ekāmreśvaravarnana:

Taking the aerial car somewhat aside shows the shrine dedicated to Ekāmreśvara, manifested from the root of a mango tree (v.320). Here poet shows his poetic skill of playing on words and his poetic imaginative flight in the dialogues between Viśvāvasu and Kṛṣānu, finding virtues and vices respectively.

Lord Śaṅkara, Ekāmreśvara has a third fire like eye which serves the purpose of grate to save him from the cold effect of the Ganges and a moon on head. Constant sprin-

nkling with the water of the Ganges and enjoying the cold beams of the moon are on account of taking up deadly poison produced at the occasion of the churning of the ocean and holding it up in the throat or adorning the body with the poisonous serpents (v.323). He keeps a moon on his head, as moon is the son of Ganges, consort of the ocean (v. 324).

As Viśvāvasu points out Kṛṣṇu praises the Lord with puns describing otherwise. This greedy god having Meru in his hand wanders to beg. Not only that he made Lakṣmīpati or the Lord of Lakṣmī a begger (an arrow in true sense to destroy all the three cities of demons) (v.325). Though he has silver like garments, he has made his residence on the mountain Himālaya, and he has rice in his hand (moon on head, Pārvatī his wife and famous for his Tāṇḍava dance), he wanders to beg (v.326). Ganges also became greedy even for Kapardika or sea-shell (v.327). She destroyed the Jahnu's sacrifice only due to her company with Satraghāti Lord Śaṅkara (v.328). He is the best example of self-contradiction. He is known as Andhakāri because he has a moon on the head, fire on the forehead, and the cobras having precious gems on the body (v. 330). He has Tārakāri in his lap and Tārakādhipa on the forehead (Kārtikeya and moon respectively). He accepted beautiful eyed Pārvatī, though he is Alīkākṣa (deformed-eyed one) (v. 331).

Viśvāvasu adds some examples of kindheartedness of Śaṅkara: " He is kindhearted as he favoured Mārkaṇḍeya with long life, Bhagīratha by the Ganges, Bāṇa and Ravana by

the things desired (v.333)! Of course Kṛṣṇānu rightly remarks, " he has created troubles to the world by favouring the demons with the boons" (v.334).

This shrine is situated just near to the lake named ^{an} Pampā. Even/atom earns high esteem in the city of Conjeevaram where vaisnavite and saivite people live together which is matter of great surprize to Kṛṣṇānu. The city of Kāñcī is divided in two sectors namely Śivakāñcī and Viṣṇukāñcī in west and east at the foot and top of the mountain Hastigiri respectively (v.337,338,339). Verses 338,339 and 340 are somewhat suggesting the controversy between the two gods and their followers. According to Viśvāvasu there was no more controversy. Lastly he asserts that there is no distinction between these two deities (v.341).

Pāṇḍavadūta:

The temple of Pāṇḍavadūta is somewhat away from there (v.342). Kṛṣṇānu does not like Kṛṣṇa's act of a messenger on behalf of Pārtha or Arjuna and other Pāṇḍavas, as he is the Lord of the three worlds (v.343). Here also Viśvāvasu enumerated virtues of Kṛṣṇa (v.344).

Vijayarāghava:

The shrine dedicated to Vijayarāghava comes on their way, when they take their aerial car somewhat aside. It is situated near the lake Grdhra (v.345). Pārijāta tree underwhich the temple of Vijayarāghava is situated, is worthy to be compared ~~to~~ with Aśvattha tree of Gītā (v.346) which gives salvation as well as material or worldly happiness to a devotee (pr.147). In this kṣetra Rāma per-

formed funeral rites for Jaṭāyu (v.347). Viśvāvasu takes a note of a strange thing that here a barren woman sows the roasted been with a view to beget a son, growing of which causes the joy of having child to the lady (v.348).

Kṛṣṇānu criticises the god as Rāghava who is praised by Brahmā, Śuka, Kārtikeya and whose abode is ocean, has made residence in such places (v.349). But Viśvāvasu rightly opines that it is the result of his kind nature (v.350). So it is not unfair thing on his part (pr.150).

Kṣīranadī:

Viśvāvasu taking the celestial car southward sees a river named Kṣīranadī. The holy Kṣīranadī or river Payogā like the Ganges, Sindhu, Sarasvatī, Tuṅgā etc. destroys the sins and purified a devotee (v. 352). Kṛṣṇānu under pretext suggests her union with the bay of Bengal (v.353). Once again Viśvāvasu praises her purifying nature (v.354).

Vāhānadīvarṇana:

Again moving aeroplane southward Viśvāvasu sees another river named Vāhā. A bath in the holy water of this river rather rivulet Vāhā purifies the sinners (355). On the northern bank of this rivulet a village named Arasāṇipāla, a native place of our versatile poet Venkaṭādhvarin is situated (v.356). It is like Sāketa or Ayodhyā protected by Raghunātha (Rāma as well as poet's own father Raghunātha) (v.357). There are many Agrahāras, villages donated to brahmins on the banks of both the rivers Vāhā and Payasvinī (v.358). The people of these Agrahāras are

closely associated with the desireless ascetics.

Tundīramandalavarnana:

Looking behind Viśvāvasu casts his glance over the whole Tundīramandala, a region of Agrahāras, situated on each and every river. In Agrahāras the holy brahmins recite stotras or detional poems and sāstra hymns pleasing to the ears in the sacrifices (v.360). The fame of the brahmins is like the foam of the milky river Payasvinī or Dugdhasindhu (v.361).

Kṛṣānu hates the brahmins who perform sacrifices for shaw and fame only. Moreover they do not perform according to the Vedic injunctions (v.362,363).

According to Viśvāvasu even today there are some brahmins who deserve appreciation in the Agrahāras (v.364). Moreover a blotless devotion of Viṣṇu is itself a sacrifice (v.365). As generally it is believed that violence in a sacrifice is not violence at all according to the Vedic injunctions (v.366). No doubt Jainas (no reference is made to Bauddhas) look towards the Vedic violence with disgust (v.367). Our poet says that one should not leave sacrificial performances only due to this reason (v.368). It is a matter of great regret that several persons influenced by Jainism do not have faith in such sacrifices. They censure the Vedic sacrificial injunctions (v.369,370). If the vaisnavites will leave away the sacrificial performances only due to violence, they may also hate the markings of the hited metal disc and couch (v.371). Viśvāvasu gives equal importance to both Vedic sacrificial

violence and the marking with the hot disc and crouch being holy acts and supported by the Śrutis (pr.156).

Cañjīpurīvarnana (Tañjāvur or Tanjore) :-

Taking an aerial car somewhat southward they reach Tanjore or Cañjīpurī, a charming and famous city of Dravida region, nay, Cola country. In this city Cupid, the god of love who was reduced to ashes by the lord of destruction, Śaṅkara, regained his life on account of the city full of youths pleased with the gingling of the anklets of the beautiful ladies (v.373). Brahmins are also men of letters in Vedatrayī, Smṛti, purāṇas, Kālā, nyāya, tantra, vedānta etc. (v.374).

Kṛṣṇa does not contradict the above statement of his friend. But he opines that the city is not worthy to be praised as it is full of the heaps of bones and heads as well as blood-flows here and there on account of the wars fought (v.375). Kṛṣṇa makes a hint to the greedy nature for wealth and expansion of their kingdoms (v.377). But Viśvāvasu takes it as a matter of great credit as the kings being desireless in the worldly things like wife, wealth, the body etc. offer their bodies in the fire of war-sacrifice (v.378) for the eternal happiness (v.379) of dwelling in the company of Apsaras, the nymphs (v.380).

Pinākīnī-Garudānadi- Śrīdevanāyaka-varnana:

Taking the celestial car aside they cast a glance over the regions of the rivers Pinākīnī and Garudā where the shrine dedicated to Devanayaka stands (v.381).

No fault is found by Kṛṣṇa here.

Srīmuṣṇakṣetra-Yajñavarāhavarṇana:

Shaking a divine plane in joy Viśvāvasu introduces the divine region of Yajñavarāha viz. Srīmuṣṇakṣetra (v. 383). Viṣṇu manifested himself in the forest, full of trees such as mango, sāla etc. as described by some poet (v. 384).

Kṛṣṇu again seizes an opportunity to expose the god's greedy nature in his boar incarnation to regain the earth (v. 385). Eventhough Viśvāvasu's devotion is firm as he knows the mystery of the incarnations and Viṣṇu's kind nature even in incarnations such as fish, tortoise or boar. Except him no god can bestow relief from the cycle of rebirth or salvation and the demons etc. (v. 387, 388).

Kāverīvarṇana:

Flying on the way to Srīrāṅgam, situated on the bank of the river Kāverī, the poet adopts the Gaudi style to describe the river Kāverī rather a holy spring of Kāverī. A Bath therein can remove the three types of sins (v. 388, 389). There is a large jungle where there are trees like Bakula, Arjuna, Tilaka, Āmalaka, Sarala, Kunda, Candana, Pārijāta, Āmra, Kerala, Kesara, Badara, Kadamba, Nimba, Jambū, Kapittha, Lodhra, Silīndhra, Pātala, Kramuka etc. covered with crowded bees on them look like Yamunā. The river seems white as Ganges, having pearls of necklace of the bathing queens of the kings' harem and red with the rays of the gems of the great serpent Śeṣa.

The brahmins recite the sacred mantras of Brahmayajña on the banks of Kāverī. The spring of Kāverī is

charming with pollen of lotuses, which is falling off by the swans embracing their mates. The moon also seems to be manifested thousandly in the form of the faces of the ladies, drowned keeping their faces out to compete with the Lord Viṣṇu of Srīraṅgam. The cakravāka couple embraces each other very closely. The youths look to the charming faces of the damsels continuously without winking their eyes:

This river known as a golden river, springing from the Sahya mountain flows southward (pr.166, v.391). The ocean is known as 'Svarṇavān' only on account of her union. This is most happy couple united by the Lord Brahman (v.392). Viśvāvasu describes Kāverī as a bride, a daughter who assumed the yellow garments of the ripened mango-trees goes to the house of her father-in-law or husband. (The river Kāverī flows to the ocean. The shrine dedicated to Pītāmbara or Viṣṇu is situated on her bank, the middle region of her course) (v.394). Both the banks of the river Kāverī possess the trees full of the bunches of flowers (v.395).

Srīraṅganagarivarnana:

Here dwell the brahmins expert in nyāya. Here are the gardens, suitable for the deer-eyed ladies to enjoy amorous sports (v.396). Here in the gardens of the learned the swans discuss nyāya. Cuckoos recite Pāṇiniya-sūtras. The petted peacock narrates the stories of human soul and the god, and the parrots cram the kārīkās of Mīmāṃsā (v. 397). Here the devotees pass their time in bathing and

worshipping the Lord Raṅganātha (v.398).

Kṛṣṇanu and Viśvāvasu both use pun and contradiction fully to describe the munis, disinterested in the ladies, unattached to Māyā and worshipping Raṅganātha (v.399) whose chest is Lakṣmī's abode (v.400) and who drives away the fear of the devotees (v.401).

Kṛṣṇanu finds faults by contradiction and pun in Raṅganātha, as a debauchee and a great god, God par excellence (v.402). Viśvāvasu propitiates Raṅganātha (v.404, 405). There is a small lake named 'Candra' full of lotuses (v.406). A devotee does not care for Vaikuṇṭha, if he gets birth in Śrīraṅga on the bank of the river Kāverī (v.407).

Viśvāvasu improves his statement that God Śrīraṅga has only fear from the evil persons and not from the thieves (pr.172). Usually the wicked persons welcome the death as a butterfly does (v.410). He further refers to Rāma's story and points out that Śrīraṅganātha was a chief deity of Rāma and Raghu race (v.411,412). An idol of Śrīraṅganātha lies on the thousand hooded serpent Śeṣa (v.413). No poet can utter in the court of God whose eyes are sun and moon, the compositors of Saura and Cāndra grammars, whose bed is serpent Śeṣa, a great commentator on grammar of Pāṇini i.e. Aṣṭādhyāyī (Patañjali is believed to be an incarnation of Śeṣa), whose vehicle is Garuḍa, Veda-incarnate, and daughter-in-law is Sarasvatī herself (v.414). An idol of Śrīraṅganātha is black as cloud but adorned with the golden ornaments (v.415).

Goddess Lakṣmī, consort of Viṣṇu (v.416), uprooter of Moha, ladder to the way to salvation, the tablet purifying the mind, destroyer of the darkness of worries, the place for enjoyments of knowledge (Vidyā), the chest-garland of the Lord Viṣṇu, the wave of ocean of happiness and Pārijāta creeper (v.417) dwells near the Lord Rāṅga-nātha.

Kṛṣṇa does not like her fickle nature (v.418). She makes a king a poor or vice-versa (v.419). A beggar gets an elephant and the poor alm-giver lies on the earth or foot-path, or the ladies who were hand to mouth gain a golden neck-lace (v.420). She lives in the houses of the wicked persons such as murderers of own brothers, lustful or wanton persons, slaughterers of the animals and who cheat all (v.421). She does not take trouble to cast a glance on the houses of holy, god-fearing, truthful, who has won all the senses, whose children starve and in whose houses rain-drops fall in the rainy season (v.422).

Viśvāvasu does not agree with his friend. He improves his belief. It is not the result of Lakṣmī's grace. Only real and eternal happiness can be achieved by her grace (pr.171, v.424). Such short living happiness of proud, jealous, ignoring the learned and lustful persons does not deserve much importance (v.425). Some poet has rightly said that Lakṣmī goes away along with the virtues (v.423). One may have true happiness only by the grace of the goddess Lakṣmī (v.426) who makes him a lord of men, gods or animals (v.427).

Viśvāvasu congratulates Kṛṣṇānu for praising goddess Lakṣmī with puns and apperent contradiction (pr.179). Viśvāvasu advises the learned not to seek a shelter or patronage from the proud and lustful kings but only from the goddess Lakṣmī (v.429) whom Brahmā, Śaṅkara, Indra and Kārtikeya or Ṣaḍānana worship (v.430).

On one side in front of Raṅganātha there is an idol of Garuḍa who deprives pride of Indra, surrounded by gods (v.431). Kṛṣṇānu does not like his act of destroying the village of the wild tribe or Bhillapurī (v.432). According to Viśvāvasu Garuḍa's act was to protect good people (pr.181). He saved a brahmin^{he} whom^{he} did not swallow (v.433). Viśvāvasu praises the noble, obedient son of Vinatā, and ardent devotee of Viṣṇu to protect (v.434,435, 436).

Kṛṣṇānu, a staunch vaisnava of Rāmānuja cult does not does not like Viśvāvasu's salutation to the people of Śrirāṅgam (v.437) because some of them are saivites (v. 438) and some have adopted a business of selling food offered to the Lord Raṅganātha or Viṣṇu (v.439). No doubt Viśvāvasu defends such merchants as they sell food offered to Viṣṇu only with a view to make it possible to get by everybody (v.440). But this argument is not convincing. At the end of this description Viśvāvasu points out a famous shrine dedicated to Jambukeśvara (v.441).

Jambūkeśvaravarṇana:

The shrine of Jambukeśvara is situated on the bank of the river Kāverī near Śrirāṅgam. It is covered with

seven ramparts (v.442). Viśvāvasu appreciates his friend who praises Lord Jambukeśvara and shows his resemblance with Śrīraṅga (pr.186).

Here is the Lord Śiva, the destroyer of Kāma, three-eyed one, adorned with the cobras, white like couch accompanied by Śiva (v.443). Bath in the river Kāverī and sprinkling of water over Śiva destroy three types of calamities (v.444). Kṛṣṇānu points out that the daughter of Sahya or Kāverī could not tolerate Yamunā's pride on account of her union with the holy river Ganges. So Kāverī gets relief from affliction by sprinkling with her water over Śiva (v.445). Kṛṣṇānu's such fault-finding does not annoy his friend. (pr.189).

Coladesavarṇana:

A country of Cola is really a garden of South India where the trees like mango having blossoms and dancing with the blow of wind (v.446), nut, betel (v.447), Punnāga (v.450), and coconut trees on the bank of the river Kāverī (v.448,449) are abundant. Here where you may throw a glance, one finds the vāisnavite temples (v.446). Here the people lead the life according to the Vedic path (v.452). Usually Agnihotra is being kept and maintained (v.451). Many sacrifices like Jyotiṣṭoma, Ukthya, Atirātra, Aptoryāma, Ṣoḍaśī, Vājapeya and Paundarika also are being performed in this country (v.451).

Kṛṣṇānu appreciates the maintenance of the Vedic path but he does not like the customs of taking food remained for the whole night, non-wearing of blouse by the

ladies, and gathering and singing of the ladies at the first menstruation period of a girl (v.456). He says that the ladies of this region are expert in amorous sports (v.455).

Viśvāvasu argues to prove all three charges to be faulty. According to Smṛti the consecrated food, fried in ghee or oil etc. can be taken even kept for whole night. Non-wearing of blouse proves their chastity. (This argument does not seem convincing). Lastly what harm is there if somebody follow customary things? (v.458).

Kumbhaghona - Śārngapānivarṇana:

Viśvāvasu looking aside introduces the shrine dedicated to Śārngapāni lying on the jewellery bed of Śeṣa (v. 459). The devotees here pass their time by bathing in Kāverī, offering the oblations in the sacred fire, reciting the Vedas and worshipping the god Śārngapāni (v.460).

It is noteworthy that here also Kṛṣṇu does not pass any adverse criticism.

Campakāranya - Śrīrājagopālavarṇana:

Here the Lord Rājagopāla who dwelt as 'Gopāla' in the groves on the bank of Yamunā, lives in the forest of Campakāranya (v.461). One should seek shelter here and one should not seek patronage of the proud, harsh-speaking kings by praise (v.462).

Kṛṣṇu plays on words like 'Murārāti' and 'dvirepha'. Usually 'dvirepha' or bee does not approach the Campaka flower, while this 'dvirepha' 'Murārāti' (in which there are two 'ra') dwells in the forest of Campaka flowers (v.

463).

Viśvāvasu shows the compromising nature of Viṣṇu who has serpent as a bed and Garuḍa as a vehicle and who has eyes in form of sun and moon (v.464).

Kṛṣṇa condemns the unfair nature of the archakas or worshippers employed in the temples who usually enjoy the wanton ladies and take betel from their hands without any hesitation (v.465). The cooks here never perform sandhyā etc. but talk of the wicked prostitutes. They talk unholy and act as uncivilized instead of recitation of single letter of Vedas. The low-born people steal cooked food from the temples (v.467). It is a matter of wonder and great regret that a vaiṣṇavite gladly accepts that consecrated food but not the food prepared by holy brahmins at their residences (v.468).

Viśvāvasu does not like this presentation of true things prevail. The persons employed in the service of the lord to worship bath in the early morning and worship the lord, as he asserts (v.469). He opines that only a pure devotion may abolish one's sins. That is why one may worship the god when howsoever he may be holy or unholy. There is no harm, if he is a true devotee (v.470). The devotees cook the food with the fear from Viṣṇu or the kings or with the faith, offer it to the god and take the consecrated food destroying the sins fortunately (v.471). The learned devotees must gladly take such food in the temples instead of their homes (v.472). The persons employed in the temples may or may not be holy but the fact that they are favoured by the Lord Viṣṇu is enough (v.473).

Setuvarnana:

Taking an aerial car aside two Gandharvas reach the bridge constructed by Rāma to purify the sinners, to drink up the ocean of ignorance, to send the demons like Rāvana to Yamarāja, to give pleasure to Sītā, with a view to earn high esteemed fame and bestow happiness on his devotees (v.474). These mountains lie here with a view to be helpful to Rāma in bring Sītā whom Rāvana imprisoned in Lāṅkā (v.475). The mountains used in this bridge seem decorated with foam as if they are laughing at the mountain Mandara (v.476). Though he gave refuge to 'Sapakṣa bhūbhṛt' (mountain having wings or the kings of one's own party), he is tied up by the 'Vipakṣa bhūbhṛt' (the kings of the other party or the wingless mountains) (v.477). Here the mountains like the kings standing in the ocean practise austerities being inactive with the dancing waves by the winds (v.478). The does not forget to refer to Rāma's anger towards the ocean (v.479).

To Kṛṣṇa it is useless to build it, as the bridge was used to pass over the ocean by the monkeys only (v.480).

Viśvāvasu opines that it is the bridge to cross the sins gathered (v.481). Once again he seeks opportunity to describe with Apahnuti. It is not the ocean but a sky where the foam like stars are scattered and where there is a bridge like a comet for the sins of men (v.482). The crocodile bites a mountain under the illusion of an elephant but realising the fact it returns with the pain

in the teeth (v.483). The bridge covered with the foam seem to be a lower garment of ocean (v.484) or a thousand hooded cobra (Śeṣa) taking rest who gave the burden of the earth to the lords of the quarters to bear (v.485).

Tāmrāparṇīvarṇana:

Viśvāvasu turns back and looks aside to Tāmrāparṇī, a holy river destroying the miseries and evils, and a consort of an ocean (v.487). On the bank of this river many ascetics dwell. (v.

No objection is raised by Kṛṣṇu.

Kurukānagara-Śrīśaṭhakopamunivarnana:

On the bank of the river Tāmrāparṇī Kurukānagara, a birth place of a profound vaisnavite saint and preceptor Śrīśaṭhakopamuni who was in fond of Bakula garlands and was an exponent of Dravidaveda, is situated (v.488). He practised austerities in the hollow of a tamarind tree (v. 489,490). He gave a Dravidaveda like a sweet fruit of tamarind tree (v.491,492), the gāthās of which are nectar like (v.493,494). No wise poet should compose poem to praise the wicked kings only to fill up the belly. One should recite and read these sacred gāthās (v.495). Their singing loudly in the temples purify the devotees (v.496, 497). His speech is an abode of anāsakti or unattachment, a dancing stage of an ardent devotee of Viṣṇu (v.498). The natives of this place are worthy to be loved (v.499).

Kṛṣṇu though agreeing exposes the several so-called ascetics who do not observe the rules of ascetics such as:

1. Performance of sandhyā and bathing thrice a day

2. Cāturmāsyavratas or observances for four months from Āsādhā to Āsvina.
3. Holding of a wooden water pot
4. Going for Bhikṣā
5. Following of Vedic path
6. Abandonment of desire or unattachment
7. Recitation of the Upaniṣads (v.500)

Such ascetics condemning Hari gather wealth and take sweet and tasty food to eat (v.501). Their bowing the house-holders is unpardonable (v.502).

Viśvāvasu replying to the above charges argues that a true devotee of Viṣṇu is ever chaste. It is not needed for him to perform all the religious acts prescribed by Vedas (v.503). In true sense they wander only for the welfare of the vaiṣṇavite society or to serve Viṣṇu (v.504). Devotion for the self interest or the worldly sensual happiness is worthy to be condemned (v.505). Otherwise devotion is an only virtue of the high order or high-esteem in a wicked person also (v.506).

Pāṇḍya- Coladesa-nivasi-smārta-saiva-varnana:

Our versatile poet proclaims that the Vedic religion and Śrutis are highly followed and honoured respectively (v.507) in Pāṇḍya and Cola countries.

Here Kṛṣṇa does not ~~not~~ contradict his friend's statement.

Now the second part of this work starts with the description of Vedānti. No geographical description but the descriptions of persons or the social groups following different professions are given through artful praise or praise and censure. Here the course of dialogues is already reverse. All the descriptions henceforth are started by Kṛṣṇānu fault-finding by nature and Viśvāvasu has tried to refute the charges. It seems that all the descriptions are the result of the bird-eye view of India in their return journey by aerial car from Kurukānagarī to their residence.

Vedāntivarnana:

Here Viśvāvasu tries to defend a Vedānta school of philosophy. Kṛṣṇānu believes that generally Vedāntis are saivites. So he criticises them very bitterly. He finds out faults in saivite and Pāśupaṭa cult of saivism. Of course Viśvāvasu tries his level best to defend them:

(A). The Vedāntis who are generally brahmins believe in the theory of Māyā and accept only 'Āptavākya' as a proof. They have firm belief in Brahmā (v.508). A pure omni-scient Brahma becomes 'Alpajñā' or insufficient knowing due to illusion and suffers worldly calamities (v.509). They do not perform Vedic actions to fill up the desires or worship Saguna Brahma (v.510). Vyāsa is an exponent of the Brahmasūtras containing the vedāntic discussions (v.511). According to the Vedāntis Brahman is omni-scient, omnipresent, knowable, qualitless etc. (v.512). There is no distinction between an elephant and a bug (v.513). The whole world is really illusory one (v.514).

(B). Mostly Vedāntis are saivites Kṛṣṇu finds out faults with them (pr.218). They envy Viṣṇu (v.517) and abandon the devotion of Viṣṇu (v.518). Their chief deity Śiva enjoys the company of the ghosts, Vetālas etc. (v.519).

(C). Some saivites have belief in Pāsupata cult. They keep matted hair on head, besmear the body with ashes, and live in the cremation ground worshipping the fire there. Their harsh speaking never appeal to one's heart (v.524). They wander like pisacas or ghosts in the different directions. These people do not possess any accomplishment or super-human power. They do not have self-respect. They show their penis to others to get wealth (v.525). They keep long nails like as ass, and hold up their hands. Such people never lead holy life (v.521).

Viśvāvasu tries to refute all the charges mentioned above:

(A). Even today there are several brahmins who follow the Vedic path and believe in Smṛtis according to their races (v.515). They do study Vedas and perform sacrifices (v.516).

(B). Viśvāvasu agrees partly and advises his friend not to envy them as they perform sacrifices, learn the Vedas and sacred lore. Moreover they propitiate the Lord Śiva with his consort Pārvatī with deep devotion (v.520). A devotion to Śiva generates the devotion to Hari in the next birth (v.521). In his opinion a devotion to Śiva is only desirable, if it is not hostile to Viṣṇu (v.522).

(C). Kāpālikas tolerate cold and hot seasons. They become

thin in body on account of observing fasts and wander to visit the sacred places. Such good qualities or virtues are possessed by them (v.527).

Jyotisikavarnana:

Kṛṣṇu laughs at the so-called astrologers who have obtained some drops from the ocean of astrology. They wander from house to house to predict long life, son, wealth etc. (v.528). They prepare a horoscope correct or incorrect. They find out the fault of the wrong time of birth, if it will happen otherwise and will take pride of it, if it materializes as they have predicted. However they earn money and pass their time by counting Meṣa etc. (v.530). If the next birth is a consequence of one's own deeds, what is the use of listening to them (v.531).

Viśvāvasu establishes their necessity in a village, a city or a country to know fortune, ritual time for religious acts for gods and manes, movement of the stars or planets or an entry of the sun in the different zodiac signs. In short no auspicious movement can be known for ritual, pilgrimage or eclipse of moon and sun by Rāhu. One may be consoled by the prediction. They may worship and satisfy the planets, if it happens accordingly (v.532, 533). Decreasing and increasing of moon, eclipse of sun and moon, rise and setting of Venus etc. can be known from them. In short they predict by the 'Kumbhipulākanyāya' or maxim of cooking pot and the boiled rice (v.534). So wise persons advise not to stay in the village where there is no astrologer (v.535).

Bhisagvarnana:

Looking on the other side the doctors or the physicians capture the Kṛṣṇa's attention. He pierces with satire the physicians who fill up their ~~xxxxxxx~~ bellies by cheating their patients with false and untasty medicine (v.536). They do not know how to examine ('Dhātu' . They have no touch with the science of medicine. They cannot diagnose properly (v.537). They always cheat their patients by keeping them on fast.

Viśvāvasu describes a physician as (v.538) a friend (v.540) in need when somebody suffers from any trouble like headache, fever etc. in the absence of the relatives (v.539). See, how the people are selfish who leave the physicians away on being cured (v.541).

Kavivarnana:

(A). Kṛṣṇa is annoyed to see the poets composing the poems only to please the wretched kings (v.542) instead of using their poetic skill to obtain divine grace. They wrongly use this divine bliss to describe the beautiful ladies or prostitutes (v.543).

(B). A wise critic does not admire such poets who engage themselves to eulogize kings only (v.546).

Viśvāvasu says:

(A). No doubt there are some poets of such type. But some poets do compose devotional poems to worship the lord Viṣṇu and other gods. They use erotic sentiment as subordinate one. Vālmīki and Vyāsa are the instances of such poets (v.544,545).

(B). It is unfair to generalize the fault of using the poetic skill to please the wretched kings. Of course some poets gain wealth by their worthless poetry charming to the ears only (v.547).

The old poets like Vālmīki, Vyāsa etc. and the modern poets like Māgha, Cora, Murāri, Bhāravi, Śrīharsa, Kālidāsa, Bhavabhūti, Bhoja, Śrīdaṇḍī, Dīṇima, Bhallata, Bāṇa, Subandhu etc. had pleased the whole world (v.549). Debate for seeking the knowledge bears some fruits. As a consequence hardly one may get scholarship, literary taste and literary activity or the creative art altogether (v.550). The poets like Sathāri and others who were ardent devotees purify the people with nectar like charming, sweet and diadactic poetry (v.551).

Tārkikavarnana:

Now logicians draw Kṛṣṇa's attention. They pass their time in reciting something throat-drying instead of meditating on Brahman or thinking^{of} Vedic ritual. Vyāpti (generalization), Anumiti (inductive logic) or Pakṣa will not protect them from the evil like death. Perceptibility will not purify them from sins (v.552). The particular knowledge, Sādhya (a thing to be proved), Vyāptimat (generalization) or 'whether the wind is perceptible by the sense of skin' do not make them wise at all (v.553). Logic is totally a dry subject (pr.237). The poor logicians do not smell 'Āmnaya' i.e. Vedas, do not touch the Vedāṅgas, do not learn purāṇas or do not take smṛtis into account. They lead the whole life in uttering the dry and harsh lo-

gical terms such as 'Ghaṭa-pāṭa' (v.554) which makes them talkative and shameless even in the court of the kings (v.555).

To Viśvāvasu logic is the most essential science to be learnt as it purifies the intelligence, prevents the fascination and inspires to speak Sanskrit fluently (v.556). Without the knowledge of logic one cannot dare to utter a single word in the court, howsoever he may be able to compose fine poems or he may be wellversed in grammar (v.557). Without the knowledge of logic all the branches of knowledge are futile, useless and incomplete (v.558). Gautama is the great founder and exponent of this branch of philosophy (v.559). Gautama, Kaṇāda, Śrīpakṣila, Udayana, Gaṅgeśvara, Śaśadhara and other modern logicians have obliged the people by destroying the darkness of ignorance of the people (v.560).

Mīmāṃsākavarnana:

Now Kṛṣṇa finds some faults with the Mīmāṃsakas who believe in the verbal proof only. They have no faith in Lord Puruṣottama whom Upaniṣads proclaimed to be Brahman (v.561). The chief of them (Mīmāṃsakas) was Śabara like a Śabara or barbarian or low-born one (pr.239). They do not have faith in god but believe in Vedic ritual. To them the whole world is perishable (v.562).

Viśvāvasu proclaims them to be the protectors of the Vedic religion by understanding it properly i.e. religious proof, different ceremonies, major and minor authorities (Paurvaparyādhikarau), Atidesa, Ūha, Bādha, Ta-

ntra, Arthanirṇaya etc. (v.563).

In the debate one who may be a logician, grammarian or philosopher (vedānti) ought to keep mum in the court without the knowledge of Mīmāṃsā (v.564). Non-belief in god or condemning of the human soul both are to strengthen the belief in the Vedic rituals (v.565). It is helpful in thinking the lore or ~~to~~ defeating the rivals (v.566). Jaimini himself defeated and punished many rivals in dialectics (v.567). Śābara, Kumārila, Guru (Prabhākara), Maṇḍana, Bhavadeva, Pārthasarathi and others earned everlasting fame by the study of the Mīmāṃsā.

Vaiyākaranavarnana:

Kṛṣṇu looking at both sides condemns the grammarians who recite Pāṇinisūtras to pass time in the court. He tells Viśvāvasu that if the grammarians who recite the Pāṇinisūtras are wise enough, what is the fault committed by the dancers who recite 'todhi todhi, ttakiṭ takit dhik tāha dhik' moving their hands and feet (v.568,569). The grammarians being interested in the sūtras never attain the divine grace (v.570).

As grammar is Vedāṅga, it is also capable to ruin sins (v.571). It is said that entry in the science of grammar, a bath in the holy water of the Ganges and the love for the Viṣṇu's worship are capable of bestowing the godly bliss or salvation upon the individual (v.572). In the practical life it is very difficult to face the rival in the court of learned without the knowledge of grammar (v.573). Otherwise he perspires and begins to tremble

(v.574).

Kṛśānu opines that Indra as a first grammarian and not Pāṇini as a famous one. So Indra's grammar should be given due importance (pr.244). But Viśvāvasu holds the view otherwise and argues that a treatise of Panini on grammar is wide spread and prevailing all the aspects (pr. 245). The crammed sūtras of Pāṇini help one to understand the nature of varṇas or alphabets (v.575).

Vaidikavarnana:

Kṛśānu does not like Vaidikas being greedy for wealth. They draw remuneration per month for teaching the Vedas (Kṛśānu seems to refer to Sanskrit Pāṭhaśālās) (v. 576).

To Viśvāvasu only continuation of the teaching of the Vedas is most satisfactory because otherwise the sacrificial act may be without any Vedic recitation (v.577) Consequently the sacrifice will only be in a name (v.578).

Rājasevakavarnana:

Kṛśānu now sees the persons employed in the royal services. They never perform Sandhyā or propitiate the Lord-Viṣṇu properly. No oblations are offered in time. They do not find to think of Vedas or to sleep. Howsoever hungry they may be, they cannot take food in time (v.579).

Viśvāvasu defends them by the argument that the persons, drowned in the public duties and engaged in the kingly works are pardonable, though they may not perform their religious duties perfectly (v.580).

Divyakṣetrādivarnanopasanhāra:

Before summing up the treatise Viśvāvasu invites Kṛṣṇānu to salute the divine places created by Viṣṇu who dwells at Śrīraṅgam and destroys the sins of the devotees and from whose toe the holy river Ganges emerged (v.581).

Kṛṣṇānu once again condemns through pun and apparent contradiction. Lord Viṣṇu has a corneal ulcer (sun and moon in true sense) in his eyes (v.582).

This way of praising pleases Viśvāvasu very much. He also declares Viṣṇu to be omni-present, omni-scient and omni-potent one (v.583).

Then Viśvāvasu summarizes the whole work in brief.

Rāmānuja, a disciple of Yamunatīrtha and the Lord living in the groves of Yamunā both are praiseworthy. Rāmānuja being ascetic had three veṇus or daṇḍa, while the later had only one i.e. flute to play on (v.584). The graceful lord Nārāyaṇa, a destroyer of all sins is worshipped by Suka (v.585). The true saints know that ultimately Viṣṇu only survives neither I nor my sons nor these gods (v.586).

The vaisnavite saints wearing the sacred thread, having three daṇḍas or staffs in hand, śikhā on head and having marked upwards their foreheads are praiseworthy (v.587).

Rāmānuja refuted the different sects and saved the world from mud like Kāpālikas (śaivism), Sāṅkhya, a drama of Kapila, Pūrvamīmāṃsā badly spoken by Kumārila, horrible tie of Guru (Prabhākara), thousand talks of Buddha or Ta-

thāgata and his followers (v.588).

Visvāvasu once again praises his chief deity Rāma (v.589), an incarnation of Viṣṇu, a destroyer of the sins and worldly attachments (v.590, 591).

At the end of the work the poet says through Viṣṇu-vasu that no man should abuse any man, god or animal because there may be at least one virtue in the most wicked person even in this Kali age (v.592).

Now Kṛṣṇa agrees with him completely and shows the reason for his opposition only to strengthen true wealth of virtues like Pūrvapakṣa to strengthen the siddhānta (v. 593).

Poet's message:

Our poet Venkaṭādhvarin tells that both Visvāvasu ~~xxx~~ and Kṛṣṇa are fully pleased by visiting the various sacred places (v.594).

May the annual festivals in the divine places be prosperous. May there be welfare of the brahmins, performers of the Vedic sacrifices, who achieved relief from the cycle of rebirth and who act for the benefit of the whole world (v.595).

Long live the Rāmānuja cult and the holy speech of Vedāntadeśika. May Vedic path exist long. May victorious be the Lord Śrīnivāsa whose abode is on the mountain Añjana i.e. Tirupati (v.596).

'In this work of mine there may be several faults which may be overlooked like Visvāvasu and not to be criticized as Kṛṣṇa', says the poet at the end (v.597).

This whole work seem to be well knit:

1. Benedictory verse.
2. Verses containing autobiographical account.
3. Poet's view about Campū as a prosopoetic composition.
4. Introduction of the two characters viz. Viśvāvasu and Kṛṣṇānu.
5. Aerial travel of the universe i.e. Bhāṭata from Badarinātha to Kurukānagara situated on the bank of the river Tāmraparnī. Here the picture of the contemporary society is well-depicted. The course of travel is from north to south in the order of sun, earth, Badarinātha and so on.
6. In the later portion the poet has concentrated on the groups of the people particularly brahmins such as Vedāntis, Mīmāṃsakas, Naiyāyikas, Bhiṣag, Vaiyākaraṇa, Vaidikas, Rājasevakas, ascetics etc. In this portion Kṛṣṇānu introduces every subject for description along with the criticism of vices and Viśvāvasu refutes the charges. It is quite reverse from the previous portion.
7. The above portion is already succeeded by the resume of the descriptions of the divine places.
8. The last portion contains poet's moral lesson to the readers as a message.

Thus the whole work seems to be well planned.

COMMENTARIES

There are at least six or seven commentaries available on Visvaguṇāḍarsacampū. They are:

1. Padārthacandrikā by Bālakṛṣṇa Yogī.
2. Bhāvārthaṭippaṇī by Śrīśaila Lakṣmaṇa.
3. A commentary by Kuravirāma.
4. Bhāvārthadarpaṇa by Madhura Subbā Śāstrī.
5. Sāramañjarī by Prabhākara Kavi.
6. A commentary by an unknown author.
7. A Tamil commentary of an unknown author.

(1). Bālakṛṣṇa Yogī Śāstrī

Among all the commentaries on Visvaguṇāḍarsacampū Padārthacandrikā of Yogī Bālakṛṣṇa Śāstrī is very popular and often printed. Yogī was his surname. His name was Bālakṛṣṇa and was known as Bālakṛṣṇa Śāstrī¹. The name of his learned father was Śrīgaṇeśa² and that of his mother was Jayantī³. His chief family deity seems to be Mahāḷasa installed in the shrine of the village Mahādala. The same deity is said to be the chief deity of the village also.

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1. इति श्रीवृत्तुपाभिर्धेन श्रीबालकृष्णशास्त्रिणा विरचिता
पदार्थचन्द्रिका टीका समाप्ता । (Colophon)
 2. श्रीगणेशारव्यं च पितरं विदुःसं स्वःस्थितं भजे ।
अजशक्तिं मातरं चैव जयन्तीं जन्मप्रदाय ॥ (v. 4)
 3. नमोऽस्ति देवी कुलदेवतामहं ब्रह्मादिदेवैरभिसंस्तुतां पुष्टुः ।
महाकलाशास्त्रकृतादिवासां महाकलाख्यां प्रकृतिं शुण्णालिकाय ॥
(v. 3)

He might have lost his father, when he wrote a commentary 'Padārthacandrikā' on Viśvagunādarśacampū.

Author of this commentary is a native of Kurundavāṭanagar on the bank of the river Kṛṣṇā. The king of this city Gaṅgāpatirāya alias Bāpūsāheba patronized him and his learned father Gaṇeśa. He dedicated his work to Bāpūsāheba of Paṭṭavardhana family. He completed his commentary in Saka 1821 i.e. 1899 A.D.

(2). Śrīsaila Lakṣmaṇa

Śrīsaila Lakṣmaṇa wrote a commentary 'Bhāvārtha - tippanī' on Viśvagunādarśacampū. He was a native of Bhūtapuri or Bhūtapura or Perumbuddur, a native place of Rāmānujācārya. Generally it is believed that Venkātadhvarin abuses to the followers of Tenkale creed of the

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4. अस्मिन् कृष्णायनासु गाल्पायनी लोकरञ्जनी ।
 राजधानी सुविख्याता पट्टवर्धन प्रभुताम् ॥ (२.)
 कुरुन्दवाटनगरं श्रीलिंगात्तत्र विद्यते ।
 श्रीमान् गणपतिस्तत्र च पुरस्काराधिपतिर्ह्येतत् ॥ (६)
 तस्मादाद्ये पुरातिष्ठुर्धोनिर्वाहवत्सकः ।
 गणेशपण्डितः प्रज्ञाशाली सत्कर्मचिह्नकः ॥ (७)
 तत्रभवता कुरुन्दवाटप्रभुत्वं प्रतीयते पट्टवर्धन कुरुन्दवाट-
 नगराणां गणपतिराय (वापुसाहेब) इत्येव चरणयोः तदनुमत्या
 उपासिता ।
5. तत्पुत्रो युक्तराज्यारण्येन श्रीशूलपुरवासिना ।
 इत्युत्तमवसुधोभीप्रिते (३८२१) शके सुप्रसिद्धः ॥
6. श्रीशैल लक्ष्मणारण्येन श्रीशूलपुरवासिना ।
 तद्गुणादहोविचरतां क्रियते भावटिप्पणी ॥
 श्रीशैल लक्ष्मणारण्येन श्रीशूलपुरवासिना ।
 कृता विद्यगुणादहो कियते भावटिप्पणी ॥
 (DCS 988)

Rāmānuja cult in the description of Rāmānuja rather Bhū-
tapurī. Even today there are good number of the followers
of this cult. Śrīśaila Lakṣmaṇa of the same town inter-
prets all the verses containing abuses otherwise and tries
to prove that Kṛṣṇa, though he is vicious by nature,
praises 'Tenkale' vaisnavites of the Rāmānuja school.⁷

A manuscript of this commentary lies with the Adyar Li-
brary,⁸ Madras. Aurfrecht does not refer to it.

(3). Kuravirāma

E. Hultzsch refers to another commentary by Kura-
virāma in his ' Reports on Sanskrit Manuscripts in South
India ' (1895 A.D.). One manuscript lies with Durba Su-
brahmanyam at Nellore and another with Laghini Hanumatā-
cāra of Chadaluvada.

Kuravirāma was a writer of the 19th century and
was patronized by the Zamindara of Kārvetnagar (His des-
cendant Challaya Śāstrī was alive in 1895 A.D. at Iname-
namellur in North Arcot District). He has commented on

7. तत्र तावत् दोषदर्शिक स्थितोऽपि केशवनादा गन्धर्वः मीनपुर-
वासिनां तेषु गन्धर्वानां परमप्रधानतानां गुणानुभववर्षप्रकर्षेणा-
त्मानं विस्मरन् शान्तिदाप्रवृत्ताश्चैवैवरादिवत्
तेषु गन्धर्वानां भागवतानां स्तौति ।
(D.C.S. १९४)

8. 988. Visvagunādarsacampū was published with this com-
mentary by Karnataka Press, Bombay.

9

Campūbhārata, Daśarūpa and Kuvalayānanda. He also wrote
 some other works in Telugu. His elder brother was Gopāla¹⁰
 from whom he has learnt arts and literature both. His
 commentary on Viśvagunāḍarsācampū seems to be his last
 work. He has composed all his works by the grace of lord
 Saṅkara whom he worshipped most ardently. Order of his wo-
 rks mentioned in the beginning of his commentary is as
 under:

1. A commentary on Kuvalayānanda.
2. A commentary on Campūbhārata.
3. A commentary on Daśarūpa or Daśarūpaka.
4. A commentary on Viśvagunāḍarsācampū.

" Kuravirāma," says S.K.De, " who commented this
 poem (Viśvagunāḍarsācampū), could not have been earlier
 than the middle of the 17th century." He opines, " It (a
 commentary on Daśarūpaka) is an independant work on dra-
 maturgy consisting of 110 verses."¹¹¹²

(4). Madhur Subbā Śāstri

A commentary by Madhur Subbā Śāstri on Viśvagunāḍa-

9. अथैतच्चन्द्र-चूडे तत्परिचयकनाम् १२३ गकीरा यत्नान-
 येनाकार्यपिआध्वयुक्ति कुवलयानन्दरिष्यथप्रोधा ।
 यत्रवम्भभारतायाप्रभुते विवृतेः स्वाधे गूढार्थसारां
 व्युत्पत्तिसोदाहरणपीत्यवहृदिह मुदं पठति यः ॥
 यरीत्या प्रातुरस्मादित्येकव्यं साङ्गोपाङ्गप्रदीकृत्य गोपाकान् ।
 विधिगुणादयो स व्याख्याति श्रीकुरविरामः ॥

(Hultzsch 1 extr.p.57,
p No.21)

10. HRI XI 1895.

11. S.K.De, Sanskrit Poetics, p.227.

12. Ibid p.127. See Madras Trn.11A 820 C.

¹³
rśacampū is referred to by Cecil Bendall. This commentary
was printed in Karnataka Press, Bombay (1888 A.D.). No-
thing as regards the author is found yet.¹⁴

(5). Prabhākara Kavi

He wrote a commentary on Viśvagunāḍarsācampū named
¹⁵'Sāramañjari'. His father is Lakṣmīdhara.¹⁶ This is a brief
¹⁷commentary. This commentary is still unpublished.

(6). A commentary by an unknown author

Oppert refers to a commentary on Viśvagunāḍarsāca-
¹⁸mpū without the name of a commentator thereon. This com-
mentary lies with the Jāgīradāra of Ārani (Arnee).

(7). A Tamil commentary

A Tamil commentary of an unknown authorship on va-
¹⁹rious parts of the text is also available.

13. Catalogue of Sanskrit, Pali and Pakrit Books in the
British Museum (1876-92), Madras (1879) p.464.14072
cc.27.

14. अस्मिन् विश्वगुणदशकिके प्रधुरसुखाशास्त्रविरचिता
भावदर्पणारथा व्याख्या वर्तते । सा चात्र सुभाषुर्यो कनरिक-
नाम्नि पुद्गलत्रये मुद्रिताप्यस्ति । सा कश्मिरका
विरचिता कुत्रोक्तोऽयं कविः इत्यादि न ज्ञायते ।

(14072 cc.27)

15. TCM IV p.1A (1920-22) R.No.3130.

16. लक्ष्मीधरसुतः कश्मिरप्रभाकरकविविरचित ।
व्याख्या विश्वगुणदशके कृतेरनां स्वरभञ्जरी ॥

17. As described under R. No.1067.

18. Oppert, II. p.253.

19. GOM. R.4021 to 4025.

TRANSLATIONS

(1) English Translation

Burnell mentions an English Translation of Viśva-
²⁰guṇādarśa²¹ which has been translated after a fashion,
²²and has been several time printed.

(2). Hindi Translation

A Hindi Translation 'Prabhā' (a Hindi commentary) of Viśvagunādarśacampū is published with 'Padārthacandrikā' by Chokhambha Vidyabhavan, Varanasi. Author of this translation is Jaṭāśankara Śarmā Pathaka, M.A. It is edited by Prof. Surendra Natha Shastri in 1963 A.D.

(3). Tamil Translation

A Tamil Translation by Mrs. R. Saroja, M.A., B.T. is also published from Madras in 1968 A.D. The map of the aerial travel of the two Gandharvas given by the Editor Smt. R. Saroja does not seem proper which can be realised from the map of travel given in appendix (3).

20. CBM LXXXII in 162 (a).

21. Calcutta, 1825.

22. Hass, p.158.