

CHAPTER : VISOCIETY

It is wellknown that the literary works of different authors are one of the sources of cultural, religious and social history. A travel of the two Gandharva friends Viśvāvasu and Kṛṣānu by aerial car supplies good information for the construction of social, cultural and religious history of the seventeenth century A.D.

The term society conveys the mutual relations of human beings. A study of society takes into account the various institutions of caste or class, various Āśramas, marital laws, customs, family life, position of women, food and drink, dress and decoration, customs and conventions etc.

Section: ISocial organisation

Indian Social Organisation means an organisation purely based on Varnas and Āśramas. The two systems are no doubt interrelated and form parts of a whole composite, though they are different. Of course this difference lies in their approach of life and activities of human being. Varṇa system is connected with individual and the mass. Position of an individual, his duties to-

wards the various institutions of the society, his natural tendencies and dispositions etc. are discussed, while Āśrama system is purely connected with an individual. Training and development of an individual through different stages and environments are discussed along with the other topics connected with the subject.

### Varna and Jāti:

Caste system is branded as an Indian Social Organisation. The words 'Varṇa' and 'Jāti' are being used as synonyms in the sense of caste. The word 'Varṇa' occurs in Rigveda in the sense of colour or complexion or light as well as in the sense of group of people fair and dark which indicates two-fold class system.

Puruṣaśūkta<sup>4</sup> mentions four-fold class or Varṇa. Of course here the word 'Varṇa' is totally absent. Any how, with the course of time, the word 'Varṇa' obtained connotation of 'Social order' or 'Social division.' But the idea of Varṇa was based originally on race, culture, character and profession. It takes account mainly of the moral and intellectual worth of a man and is a system of

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1. Rgv. I.73.7; II.3.5; IX.97.15 etc.

2. VI Vol. II pp. 246 ff

3. Rgv. II.2.4; I.179.6; III.34.9; IX.71.2 etc.

4. Rgv. X.90.13

class which appears more or less natural one.<sup>5</sup> Historically the word 'Jāti' in the sense of caste can be traced<sup>6</sup> atleast to the times of Nirukta. In the primitive age of brahmanism the priests, warriors and merchants were considered as twice-born classes or Dviija and classed together, while Sūdras were far distinguished from them all. It is comparatively somewhat in recent times that the Sūdras rose to consequence and importance, and began to be classed after the later two classes i.e. the Vaiśyas and Kṣatriyas, while the brahmins were further distanced from the intermediate orders or classes by reason of latter not caring for privileges which once ~~xxx~~<sup>7</sup> excited the ambition of Viśvāmitra and Janaka.

The picture of this class depicted in Viśvaguṇādaśacampū reflects the period of transition of the modern age with the arrival of foreigners like Turuska, Mlecha, Yavana and Hūna (Europeans other than English people or English people only). Such condition of fall of this class from the highest order becomes really a matter of great regret for Kṛṣṇu, while Viśvāvasu understands

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5. Dr.P.V.Kane, HDS Vol.II. p.54. For the discussion on the concept of Varna and Jāti, Vide Śrīnivāsa M.N., ~~xxxxxx~~ Religion and Society among the Coorgs of South India, pp.24 ff; Śrīnivāsa M.N., A.R.Wadia, Essays in philosophy presented in his honour, pp.357 ff. Prabhu P.M., Hindu Social Organisation, pp.303 f.
6. Dr.P.V.Kane, HDS, Vol. II.pp.55; Nirukta 12.13.
7. Banerjee K.M., Op.cit. Intro.p.10; Viś. v.148.

the new trend of time and looks at this new situation and condition of this class and the whole class system with a broad view and points out to Kṛṣṇānu that several persons of this caste still possess the same dignified position and leading the life according to the injunctions of Dharmaśāstras, as the Vedic studies, performing sacrifices, making gifts, teaching Vedas, officiating<sup>8</sup> the sacrifices and receiving the gifts from others.

The brahmins and learning had closely rather indissolubly connected in the early Vedic period.<sup>9</sup> Brahmins studied the Vedas and secured proficiency in them and used to earn the epithets like Vedavit, Śrotriya etc.

Our versatile poet Venkaṭādhvarin appreciates the study of the Vedas and honoured them most like the gods on the earth.<sup>10</sup> Epithets like Śrotriya (v.250), Vipra (pr. 69)<sup>11</sup> etc. prove their proficiency in the Vedas.<sup>12</sup>

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8. GDS. 10/1-3; 7/50; ADS. 2.5.10.5-8; BDS. I.10.2-5;

VDS. II.13-19; MS.I.88-90; YS.I.118-119; VIDS 2.10-15

9. Vide Dr.P.V.Kane, HDS II.pt.I.pp.38,105 fn

10. Vis'. v.11,134,138,154,155,pr.57, v.168,223,291,295, pr.116,v.298,299,361,374,452,507,576 etc.

11. Ibid v.139.

12. Ibid v.75,88, 96, pr.46, v.141,pr.57,v.158,176,362, 433,468 etc.

The word 'Dviija' was being used in a limited sense of brahmins only, as with the course of time the regenerative ceremony was current in this caste only, hence the the word 'Dviija' was understood only for brahmins. Venkaṭādhvarin has used this word in this limited sense.<sup>13</sup>

The brahmins who studied the Vedas well were expected to keep Agnihotra and to perform various sacrifices like Aśvamedha, Jyotiṣṭoma, Ukthya etc. The brahmin performer of a sacrifice was called 'Dīkṣita' (v.2). Such learned brahmins were employed as Purohita or a preacher and a teacher by a king (v.2). Brahmins were the teachers (v.364). Some of them were employed as the teachers on monthly payment. They were known as Upādhyāyas (v.576-578).<sup>14</sup>

The brahmins, well-versed in the Vedas, would like to study Vedānta, Jyotiṣa, Nyāya or logic, Mīmāṃsā, etc. as auxilliory sciences (v.3)

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13. Vis'. v. 133, 176, 374 etc.

14. Vis'. v. 139, 452.

15. Vis'. v. 25, 155, 160, 356, 363 etc.

16. Vis'. v. 267, 269, 271 etc.

17. Vis'. v. ~~xxx~~ 451.

13. ~~Vikṣṇavṛkṣṇ~~ MS. II. 141.

The holy brahmins used to take much care in observing untouchability according to Asauca laws. They did not used to touch Mlecchas, donkeys and the washerman. Touching of such persons and animals becomes the matter of great censure (v. 89,90,91).

Daily life of such brahmins was full of duties (v. 38,453,460) like Arghyapradāna or offering of Arghya to the god Sun (v.11), muttering of the sacred Gāyatrī mantra (v.178) and other sacred R̥k-mantras (v.135), performing Sandhyā (v.177,500) etc.

Brahmins as a holy sign used to keep lock of hair or Śikhā on the head and also they used put on sacred thread or Yjñopavīta on the body (v.178).

Such holy brahmins were highly honoured by the kings and kings donated land known as 'Agrahāra' to them for their maintenance as they can lead their life in study of Vedas and performing the sacrificial deeds (v. 173,509).

But in this Kali age all the brahmins were not brahmins in the true sense. Venkātādhvarin often accepts this truth, though he tries to defend them. Kṛṣṇa shows that in this present age brahmins do not take much care to study Vedas (v.91,93,135,155,160,168). One may rarely find a brahmin who might have devoted his life in the study of the Vedas. Such a brahmin may earn a fame of 'Vedavyāsa' (v.138).

The brahmins engaged themselves in the study of the foreign languages i.e. Yāvanivācam (v.134) either English

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or Arabic, Urdu, Persian etc. and local languages like Tamil as per requirement of the day. The Samskāra like sacred thread ceremony or ceremony for regeneration, better known as Upanayana was performed (marriage also) only formally.

They did not take care to perform their daily duties sanctioned by Dharmasāstras as if they had no interest in them (v.178, pr.92, v.231-237, 362, 363, 453, 460, 455, 500 etc.). No sacrificial act was performed (v.541). Brahmins appointed as teachers known as Vaidikas had interest in their livelihood (v.576-578). Instead of the ways to earn their livelihood by the Smṛtis they adopted other professions like recruitment in the military services and secured the higher posts as officers (v.141) or employment in the royal services as accountants or cashiers (v./133,135). Of course such brahmins known as Ka- >  
yastha were looked upon as inferior brahmins who used to cheat their masters by all possible means and to gather wealth by unfair means (v.137) like presenting wrong accounts before the kings.

The brahmins employed as worshippers or Arcakas known as Devalakas in the temples were also looked upon as inferior brahmins (v.193,466,467,468,473) and they possessed low social status (pr.213).

Social status of the brahmin community was also deteriorated. Robbers and thieves did not pay any due respect to them. They did not hesitate to murder the brahmin for wealth (v.249). Muslim invaders also had no re-

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19. Vis. v. 245, ~~22~~ 330.

gard or sympathy in slaying brahmins (v.143).

With the course of time employment in the royal services and impact of muslim invasions compelled them to loosen the rules of untouchability. Brahmins employed in the royal services used to touch a washerman- Rajaka, Mleccha, donkeys etc. whose touch was regarded impure (v.89,90,91).

Ksatriya:-

Ksatriya is the another class of the society. The terms 'Rājanya', 'Kṣatra,' and 'Kṣatriya' denote this order. The term 'Rājanya' is used in Rigveda (10.20.12). In the later Vedic literature it was used for a man hail-<sup>20</sup>ing from the royal family. The term Kṣatra denotes valour<sup>21</sup> or dominion strength. The term Kṣatriya being often used<sup>22</sup> in the Vedic literature. In the some cases it denotes a<sup>23</sup> king or a noble man. But the term Kṣatriya in the sense of a Varna can easily be observed in the Vedic literat-<sup>24</sup>ure of the later period.

The special function of the Kṣatriya race was to protect the society. As a result they used to live on weapons. They were recruited in the military services or

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20. Dr.P.V.Kane, HDS Vol.II.p.30; Vol.II.p.216.

21. TB 2.7.13; Bru.I.4.11 etc.

22. Rgv 7.64.2;3.26.8;3.67.1; 10.66.8; Dr.P.V.Kane, HDS Vol.II.30.

23. Rgv. 4.4.21;10.109.3; Dr.P.V.Kane, HDS, Vol.II p.30-33.

24. VI Vol. II. p.252.

royal armies (v. 377). The warriors of this race particularly of Mahārāṣṭra and Cola country (Tanjore) earned high esteem for loyalty and valour in the time of our poet (v. 141, 144, 157, 375, 377, 378, 379, 380).

#### Vaiśya:-

This is the third order of the society. The term 'Vis'<sup>25</sup> was many times used in this sense by Āryan people. It was used in the sense of Varna in the later Vedic literature.<sup>26</sup>

The main functions of Vaiśya are merchandise or Vāṇijya (v.117), cattle rearing and animal husbandary. Our poet praises the people of Gujarat eloquently as expert in merchandise (v.117-121).

#### Sūdra:-

This is the fourth and the last order of the society. The term Sūdra is found in Puruṣa<sup>śa</sup>sukta (Rgv.10.90.12). In the Rgveda Dāsa and Dasyus were subjected slaves and belonged to the aborigins. Thus Sudras were belonged to aborigins and came into existence on account of subjection by the Aryans. The term mostly indicated 'beyond<sup>27</sup> the pale of the Āryan state'. Their main function was to serve the twice-born class viz. Brahmins, Kṣatriyas and Vaiśyas. The words Sūdra (v.39,154), Matāṅga(v.39), Rajaka (v.90) etc. all seem to belong to aborigins.

25. Dr.P.V.Kane, Op.cit. Vol.II.p.305.

26. Ibid VI p.207 fn.12.

27. VI. Vol.II.p.388.

Now Śūdras did not stick to the functions like service of twice-born class laid down by the Smṛtis. Of course they used to fetch water for them (v.89). But fetching of water for the higher class was not looked upon as service but as a matter of censure. Sometimes they were employed where brahmins and others may be appointed. Under such Śūdras brahmins had to work which Kṛṣṇu did not approve. But with the course of time Mohmedan invaders made it possible (v.154). Thus though the people of the low caste were looked upon as untouchable. Some people of the higher class, employed in the royal services had loosened the restrictions of untouchability laid down by the Smṛtis. Brahmins employed in the royal services did not find any harm in worshipping god with the water brought by Śūdra or in touching Rajaka or washerman or Mātāṅga or low born one.

Here are interesting references to the Mleccha (v. 90), Yavana (v.91,97) and Turśka (v.96) who were generally identified with the Muslims and other foreigners. They were considered to be people of non-Āryan race. The word 'Hūna' in Viśvagunāḍarsacampū in the description of Madras (v. 262-264, pr.104) is used in the sense of foreigners particularly English people who came over to India for merchandise during the period of our poet. All these people of non-Āryan race were not supposed to

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28. Vide for discussion about Hūna in the sense of the English people: Chapter I, date.

act according to the injunctions of Dharmasāstra. No laws for four fold class system or Samskāras affect them. They were like Vratyas, Pañktibāhyas or out-caste people. Relations with such people were subject to censure among the people. But employment in services made loose the restrictions of Smrtis. In accordance with this Viśvāvasu appreciates their good qualities.

Thus the Indian society is composed not of only four Varnas, but also of untouchable people of aborigin caste who constituted the component part of the Indian social organisation. Mleccha, Yavana, Turṣka and Hūna denoting English people lived in India and had their own culture and civilization and they lived accordingly.

#### Ascetics and Hermits:-

Shri Ghosh Aurobindo rightly observes, "there can be no great and complete culture without some element of asceticism in it, for asceticism means self-denial and self conquest by which man represses his lower impulses and rises to greater heights of his nature." They belong to no caste, of course they are also a constituent of Indian social organisation. "Asceticism, which India through her Buddhism gave to the outside world,

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29. The foundations of Indian Culture, p. 35.

appears to have been an ancient complex of Indo-Āryan culture. Evidence for various traits of the complex can be traced back to the earliest literature.<sup>30</sup>

Though the word 'muni' has hoary antiquity and occurs in the Rgv (10.136) denoting an ascetic possessing magic powers with divine afflatus; as friend of Indra (3.17.4); or friend of gods (10.136.4), Veṅkaṭādhvarin takes it in the sense of an ascetic; a person in a fourth stage.<sup>31</sup> The word 'Yati' is also used to denote a person living in the fourth stage of life.<sup>32</sup> Generally he is engaged in the practice of yoga.

As austerities are considered to be their wealth, they are known as 'Tapas' also.

The word 'Bhikṣu' also denotes a person in the fourth stage of life.<sup>33</sup> "A Buddhist monk was generally known as Bhikk(h?)u or Bhikṣu. He is generally referred to in Sanskrit works as Parivrajaka."<sup>34</sup>

All these groups belong to the last stage of society. Dr.P.V.Kane rightly observes, "Parivrat or Parivrajaka (one who does not stay in one place), Bhikṣu (one who begs for his livelihood), muni (one who ponders over mysteries of life and death), yati (one who controls his senses). These words suggest various characteristics of man who undertakes the fourth āśrama. Celibacy, aust-

30. Ghurye G.S., Indian Sadhus, p.I

31. Cf. ADS 2.9.21. For their salient features, characteristics and duties vide, MS. #VI; Kane, HDS Vo.II.p.920-937; YS.3.59.

32. VDS.11.34; MS.VI.87.

34. Ghurye G.S., Indian Sadhus, p.43.

33. GDS 3.2.

erity, concentration and ecstasy are considered as the chief characteristics of a person in this last stage of life.<sup>35</sup>

In Visvaguṇāḍarsacampū ascetics are said to be free from the bondage of caste system (v.147,180) and duties thereof. They earned their livelihood by begging (v.147,180). They renounced all the worldly attachments such as those of wife, sons etc. (v.152). But as in present days during our poet's life-time also ascetics did not live in forest, but in the mutts, travelled in a vehicle, and never moved to beg (v.179,180,186,501,503). Some did take misadvantage of this organisation (v.163,169,501) whom Venkatādhvarin calls Pākhaṇḍī. Instead of practising austerities they took ~~sw~~ sweet food (v.501). In Tenkale Rāmānuja cult Saṅgyasins or ascetics bow to the house-holders. This custom is criticised most by our poet in Visvaguṇāḍarsacampū (v.502). He wrote a special book on this very topic known as Yatiprativandanakhaṇḍana. Sathakopamuni is often called a muni, while Yāmunatīrtha and Rāmānuja are called Yati. Ascetics used to keep one or three staffs with them. Rāmānuja kept three staffs, hence he calls him 'Tri-venu-dhara' (v.534).

#### Untouchability:-

The term 'Aspr̥śya' means untouchable in general. We hardly come across such references or passages support-

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35. Vide Ghurye G.S., Indian Sadhus, p. 17 ff.

ing the views of untouchability (v.39,90). We get some terms for such untouchable Jātis.<sup>36</sup> Among all these only Cāṇḍāla is said to be untouchable by birth. But with the course of time the spirit of exclusiveness and ideas of ritual purity made the views of the law-givers or Smṛti-kāras more conservative. Consequently the situation reached the extreme. As a result of this more and more castes came to be included in this untouchable class.<sup>37</sup> Food and water touched by such people were prohibited for use in accordance with the injunctions of Dharmasastra literature.<sup>38</sup>

Thus we can see that untouchability does not arise by birth alone. It arises in different ways particularly

36. Vaptā or barbar (Rgv.10.142.4), Tastā or Tvaṣṭā - a carpenter (Rgv. 1.61.4; 7.32.20; 8.102.8), A tanner of hides (Rgv. 8.5.38), Cāṇḍāla and Paukasa (VS 30.17).
37. Kātyāyana used this word (Asprīya) for untouchable in general. Vide Kātyāyanasmṛtisāroddhāra edited by Dr.P.V.Kane, verses 433, 783 quoted by Mitākṣara on YS 2.99 and by Aparārka pp.813. For an article on untouchability vide Dr.P.V.Kane, MDS Vol.II.pp.165 ff. For the technical meaning of Cāṇḍāla, vide Dr.P.V. Kane, Op.cit p.81.
38. चाण्डालमुक्तयेन उल्लेखं भिक्षुपात्रिकादिभ्यः ।  
प्रहायातकनश्चेय स्पृष्ट्वा स्नायात्सर्वैकम् ॥  
Vṛddhayājñavalkya quoted by Apararka, p.923.  
चाण्डालं जलितं स्नेहं प्रथमापुः स्पर्शकालम् ।  
द्विजस्पर्शेन न पुनर्जातं पुनर्जातं यदि संस्पृशेत् ।  
अतः परं न पुनर्जातं स्पर्शवान् स्नानमाचरेत् ॥

Atri, verses 267-269 which also consider Cāṇḍālas etc. as untouchable people.

by coming into contact with the unholy persons, menstruous woman, animals like horse, jackle, donkey, low-caste people, a man carrying corpse, an oily human bone, a man from antagonist religion, Sūtika, an enunch, a naked man, & the persons in whose family there is no Veda-study etc. (MK. 32.39-42, 61-69).

Such restrictions were not caused from any hardness of heart or any racial or caste pride but due to psychological or religious view and the requirements of hygiene. The sense of humanity is already considered by the authors of the various Smṛtis. We come across one of the duties of a house-holder to give food to even Cāṇḍāla who is considered to be untouchable by birth, if he comes after Vaisvadeva.<sup>39</sup>

People of various castes were expected to observe the rules laid down by the authors of Smṛtis. King is supposed to keep an eye on it. Even though social mobility was being continued naturally by marriage which caused Jātyapakarṣa - declination of the Varna or downward vertical mobility and Jātyutkarṣa or upward vertical mobility better known as Varnāsaṅkara. After Muslim invasions there were sufficient opportunities to such social mobility and created great Saṅkara as a result of which Indian society to-day is divided into many sub-castes. But

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39. Vide Dr.P.V.Kene, HDS Vol.II.p.175.

the employment in the royal services and invasions of Muslim rulers loosened the restrictions laid down by Dharmasāstra, as it happens on account of industrialisation, services and public institutions in the present age. Thus employment in the services, muslim invasions and movement of devotion all these loosened the restrictions of Varna system and social mobility took place (v.147,148,149).

#### Āsrama system:-

Like Varna system the four-fold Āsrama system also constitutes one of the important features of Indian society.

The word 'Āsrama' is derived from ā+√sram which means to strive or to exert. So the word 'Āsrama' denotes (1) a place where one can perform austerities, a hermitage and (2) the action of such performance of austerities.<sup>40</sup> The literary sense of the word 'Āsrama' is 'a halting or a resting place'. So the word 'Āsrama' denotes a halt or a stoppage. The system contains such stoppages or the stages of the journey of one's own life where one can have rest and can prepare one's self for the final aim of life. Mahābhārata opines that these four stages of life form a ladder or flight of steps<sup>41</sup> which attaches one to Brahman or God.

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40. Deussen p., a learned article on the Āsramas in ERE, Vol.II pp.123 ff.

41. Mbh. cr.ed. 12.234.15.

The Āsramas are four in number: (1) Brahmācāryāśrama, a stage of a student (2) Gr̥hastha, a stage of a married one or a house-holder (3) Vānaprastha, that of a retired life in the forest where one lives after abandoning the house with or without wife and prepare oneself for the last stage of life of complete renounce of the worldly attachments. (4) Sannyāsin, a last stage of complete renouncement of all the worldly things, relations and attachments. According to the early literature we find only some references to the three stages of human life: the student, the house-holder and a hermit. One was not expected to pass in a definite order. One can live in one stage for the whole life as Naisthika Brahmācārī or he can start his life as a hermit, if he so desires. He can live in both the Āsramas simultaneously. He may be a student as well as a house-holder. The view of this early system shows that the last stage of Sannyāsin need not be preceded by the stage of a house-holder.

But in the later period Dharmaśāstra expected one to pass through the stages one by one in a proper order.

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42. Cha.2.23.1;5.10;8.15; Bru. 3.3.10;4.2.22; Tu.1.2.1. Vide Ranade, constructive survey of Upaniṣadic philosophy, pp.60-61; Keith A.B., Religion and philosophy of the Veda and the Upaniṣads, Vol.II.587; Cf. also Deussen & P. Op.cit., pp.128-129.

43. शीशवेऽथस्तविद्यानां यद्विदते विषयविषयम् ।  
 यद्विदते मुनिवृत्तीनां योगेनानि तन्मुनिवृत्तिम् ॥  
 यद्विदते प्रथमे मते चत्वारिंशं कुरुदोषां हि यद्विदते धर्मचिद्विदम् ॥ Ragh.I.8.

Smṛti writers like Manu and others<sup>44</sup> had expounded this four-fold Āśrama system. From the times of the most ancient Dharmasūtras, the number of Āśramas has been four, though there are slight differences in the nomenclature and in the sequence.

Of course with the course of time this Āśrama system is corrupted and loosened. All were not following it properly.

In Viśvaṇṣṭadarsacampū there are only a few references to the Āśrama system which seem to us as they are found to-day.

The stages of a Brahmacārī or a student:-

One can enter this stage of a student provided the Upanayana or regenerative three-thread ceremony is performed. Without it the life of a humanbeing is said to ~~xxxx~~ be undisciplined or leading life without any purpose. No inclination in behaviour, speech and eating is formed. The beginning of this stage of life starts with the living at the teacher's home where he learns how to lead most disciplined life by attending the fire twice a day early in the morning and at evening, bathing thrice a day, wandering for alms and eating food after securing the permission from the teacher.

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44. MS.4.1;5.169;6.1.35. Vide Dr.P.V.Kane, HDS,Vol.II.

Here in this Campū we find little as regards this stage, though there are mentions of several centres of education like Benares, Kāñcīpuram and others in Aṅga, Vaṅga and Gauda where the students might be leading such life. The Samskāra like Upanayana has become most mechanic. So in this stage of Brahmācārī the rules might be loosened. Brahmācārī was expected to live on the food obtained by begging (v.147,180). He must observe the rules of taking food (v.91,101). He was prohibited to take food with Pañktidūṣaka people (v.92). We cannot be assured as regards the other rules of bathing thrice a day, attending fire twice by offerings etc.

The end of this stage was with the ceremony called Vratotsarga or Samāvartana with which he was set free from the bondage of the rules for Brahmācārī. This Samskāra was usually followed by marriage, as after Samāvartana a student was allowed to marry (v.7).

#### House-holder:-

This stage follows a stage of studentship. Mārkaṇḍeyapurāṇa says that it nourishes the rest āśramas rather the whole universe like a <sup>45</sup>cow. In Viśvaguṇāḍarsa - campū Venkaṭādhvarin has given much details of this stage.

This stage of life starts with the marriage (v.92). Marriage only for the sake of enjoyment was highly condemned (v.505). The aspect behind marriage was to beget

good progeny (v.100). One ought to keep Agnihotra after marriage (v.139,452,453,460). The poet has tried to frame out the daily duties of a house-holder (v.452,579). One should get up early in the morning and take bath (v.133,453,460,520,579). He should perform Sandhyā and offer Arghya to the god Sun thrice a day at the proper time (v.187,453). Then one may do some Japa (v.135,460) and worship his family god either Śiva or Viṣṇu (v.140,465,520,579).

Pañcamahāyajñas (v.231,233,236) were compulsory in connection with which one ought to welcome a guest or Atithi (v.132,453,520). Cooking for own self was condemned (v.505). It was believed that one eats sins who cooks for one's own self.<sup>46</sup> Several rules were observed in taking food (v.25,325,326,579). The food remained after consecrating it to the gods in the sacrifice was considered to be ambrosia (v.25). One should not take food seen by a bitch, yavana or low caste people or should not dine with the persons who have not studied Vedas, drukards or the Pañktidūṣakas (v.91,229,241,242). Manu says, "one should not take food seen by Cāṇḍāla, Varāha, cock, dog, menstruous woman,<sup>47</sup> enmunch etc." Manu gives a long list of Pañ-

46. Cf. तैत्तिरीयसंहिता: भा. १८.६. अथ यजमानः

भुञ्जते ते लब्धं पादा ये पचन्त्यान्मकारणात् ।  
Isopanīṣad I.1.

अथ स केवलं भुञ्जते यः पचन्त्यान्मकारणात् । Gīta III.13.

cf also केवलं भुञ्जते यः पचन्त्यान्मकारणात् ।  
cf also केवलं भुञ्जते यः पचन्त्यान्मकारणात् ।  
MS. III.117.6.

47. MS. III.239-242; IV.207-224.

<sup>48</sup>  
 ktividūṣakas. Veṅkaṭādhvarin mentions Vratya as Paṅkti-  
 vidūṣaka (v.190). One should not take food remained  
 over night (v.101). Of course food protected by water,  
 uninjured by ants and other insects, offered to god, fri-  
 ed in oil or ghee was allowed to be taken by Manu also.<sup>49</sup>  
Svādhyāya:-

Svādhyāya or recitation of Samhitā, Brāhmaṇa etc.  
 was considered to be daily duty of a brahmin or a Dviṣa  
 house-holder (v. 11,134,452,453,520,579). A Svādhyāya  
 was not the means of getting alms for maintance (v.505).  
 Such aptitude was a matter of great censure. Svādhyāya  
 is a Brahmajñā, one of the five Mahājñas.

Occasional rites:-

A house-holder has to perform some occasional rites  
 (v.134) like Grahasaṅkramanakarma or rite at the occasion  
 of changing the zodiac sign (v.233), rites on eclipse  
 of sun or moon (v.533,534), Śrāddha (v.231), taking of  
 pañcagavya etc. (v.237).

Desired rites:-

Some rites were being performed in order to achi-  
 eve the desired fruits or objects. The sacrificial rites  
 are deemed to be such rites. Veṅkaṭādhvarin often menti-  
 ons the sacrifices like Jyotiṣṭoma, Aptoryāma, Ukthya,

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48. MS III.149-182.

49. Vis.v.457. Cf. MS also (V.24.).

Soḍaśi, Vājapeya, Asvamedha etc. were being performed. We shall see the detailed accounts of such sacrifices later on.

#### Alms-giving:-

Duty (v.161) of giving alms (v.105) was highly appreciated. A miser house-holder was a subject of censure among the people (v.104) for not giving alms. It was believed that alms should be given to a deserving man, otherwise it does not bear any value or fruit (v.505).

#### Way of livelihood:-

Manu and other Smṛti-writers discuss the various ways of earning one's livelihoods or the way of living. They consider an earning of livelihood by service as low one. It is said that an earning of livelihood by service is as good as leading the life asa dog. Venkaṭādhvarin also thinks of such a way of earning as a low one. Particularly for brahmins service under a low born one is highly condemned by him (v.133,135). One who is employed in service has sold one's own self for monthly pay (v.136). He thinks that Bhikṣā is the best way of earning livelihood for brahmins. On the authority of the Smṛtis he allows a brahmin to adopt the way of ksatriyas, if he could not achieve his livelihood by the ways prescribed for them. Venkaṭādhvarin describes brahmins being recruited in army and employed in the royal services which are said to be the ways of living for Ksatriyas (v.161). Some brahmins of Mehārāṣṭra recruited in army were

the famous warriors (v.141,142,144,145). Some were employed in service of worshipping the gods known as Devalakas or Arcakas in the temples (v.466,467). The Devalakas or worshippers of the god used to steal the food offered to the god (v.468,469) and supply it to the shops where such consecrated food was being sold (v.438,439). Such practice is still current in the sacred places. Venkātādhvarin does not like such a way of earning livelihood. He describes such practice in the descriptions of Śrīraṅgam and Campakāraṇyaraṇajagopāla (v.438,439,468,469).

The stage of a forest-hermit:-

Man entered the stage of a forest dweller as a hermit after the birth of sons rather great grand son and the body stooped with the old age. The hermit should concentrate his mind on purification of his soul. He should<sup>50</sup> live on the wild fruits etc. He should perform penance<sup>51</sup> strictly. He should lead a celibate life and sleep on<sup>52</sup> the ground. He should engage himself in ceremonies for<sup>53</sup> the manes, the gods and guests in the homa oblations. He ought to wear matted hair and dress himself with the bark-garments.<sup>54</sup>  
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The purpose of this Āsrama is believed not only to absolve one from the sins but also benefit of the soul.

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50. MS.6.4; YS. 3.45; GDS. 3.27.

51. MS.6.5; YS.3.46.

52. MS.6.29, 30.

53. MS.6.26; Ys.3.51,54.

54. MS.6.5.

55. MS.6.6.

Veṅkaṭādhvarin does not mention this stage directly. Probably people had no much interest in this stage. Instead of living in the forest, the people used to stay in mutts preferably.

The stage of an ascetic:-

An individual entered the last Āsrama or the stage of an ascetic has to cast off all the worldly associations and attachments. He ought to lead a celibate life and practise abstinence from anger and control over the senses. He was not allowed to live in one and the same place for a longer period. He should move from one place to another. He had to live on food obtained by begging Bhikṣā once a day, abstain from the undertakings and devote himself fully in obtaining the knowledge of a self or Ātmajñāna. The descriptions of Rajatapiṭṭhapura (where the poet describes the saints of Mādhva school) (v. 173-180), Mahārāṣṭra (v.146,147), Karmāṭaka (v.163,169) and Kurukāpurī (v.500,501,502) throw light on the life of ascetic. Sannyāsin or ascetics are mostly in name (v. 146,147). They are not detached from the worldly associations and renounced the world in true sense. They used to live in the sacred places and possess a mutt to live in. Instead of abstinence and control over senses they used to enjoy sweet food (v.501). They did not prefer to move from place to place. They gathered wealth for

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56. MS. 6.33.

57. MS. 6.4,8.

the maintenance of the mutt (v.503). They did not beg Bhikṣā (v.503). They used to travel by car (v.178-180). Mādhva ascetics helped the house-holders by giving alms or food (v.180). Rāmānuja ascetics of Tenkale cult used to salute the house-holders (v.502).

Ascetics instead of concentrating on achievement of Ātmajñāna were much interested in the propaganda of the schools which they followed (v.178-180, 249-251). Consequently they compete each other to be popular among the people.

Under pretext of censure of Mādhva ascetics all the other ascetics who do not observe the rules of this stage are condemned (pr.72, pp.150)

Generally Cāturmāsyavrata, Bhikṣāṭana, holding of kaṇḍalu, detachment from the worldly associations (v.501), holding of a staff one or three (v.584) etc. are the signs of ascetics.

Apart from the special duties for all the āśramas concerned with the life of an individual in each of the āśramas, there are certain obligations of a general or universal nature. Such duties are considered as the duties of everyman without any reference to Varṇa or Āśrama to which he belongs. One should ~~not~~ practise truthfulness, purity, harmlessness, absence of malice, forgiveness, abstinence from cruelty, generosity and contentment.

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58. MS.6.91; 3.66; VDS.10.30; Arthasāstra 1.3.3.4.

The foregoing review of the āśrama system suggests that the theory of Varna dealt with man as a member of the Āryan family or society and laid down what his rights, functions, privileges, responsibilities and duties were as a member of that society. It was addressed to man in the mass. The theory of āśramas addressed itself to the individual. It tells him what his spiritual goal is, how he is to order his life and what preparations are required to achieve that goal. The theory of āśramas was truly a sublime conception. Prof. Deussen has admired it in these words, "the whole history of mankind has not much that equals the grandeur of this thought."

In this present Kali age people do not observe the rules of Varṇāśrama (v.91-94, 147, 177, 208, 244, 245, 249, 250, 251, 264) laid down Śruti and Smṛti (v.101, 516).

#### The theory of Puruṣārthas:-

"In order to understand the psycho-moral basis of the Āśramas proper, it is advisable that we should look into the theory of the Puruṣārthas which concern themselves with the understanding, justification, management and conduct of the affairs of the individual's life in relation to the group in and through the Āśramas. These

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59. Dr.P.V.Kane, HDS, Vol.II.p.423.

60. Deussen P., p.129.

61. Prabhu P.N., Hindu social organisation, p.73.

aims of life or Puruṣārthas are four in number viz.

Dharma, Artha, Kāma and Mokṣa.

Dharma:-

Dharma is considered to be superior to succeeding two viz. Artha and Kāma. Dharma according to Venkaṭādhvarin, means to follow the Vedic path and lead a life according to the rules laid down by Dharmaśāstra and worship the god Viṣṇu or Śiva with full devotion. The title 'Viśvaguṇādarśa' and chief aim of the work, to make the people looking at the virtue lying in the most wretched one, lead us to the idea of Dharma which helps one to be able to obtain final emancipation, the chief aim of the human life. Nityakarma, Sandhyā, Japa, worship of the gods, tarpaṇa or offering water to gods, manes and men, homa, vaisvadeva, Ātithya or welcoming of guests, Pañcamahāyajña, svādhyāya, visit of the temples and the sacred places, bath in the holy water of the sacred rivers or reservoirs, various sacrifices etc. are included in Dharma.

Artha:-

Artha is the gratification of the instinct of acquisition in man. The Hindu philosophers recognised its importance and force and proper legitimate place is assigned to it. The righteous disbursement of wealth is highly appreciated (v.105,107). One should acquire wealth by merchandise or trades, service, by the grace of the kings and other occupations (v.117,-122,141,161). But one should not preserve it like a miser (v.104). He condemns un-

fair means adopted to obtain wealth (v.135-137,147,154). He appreciates the ways of earning livelihood prescribed by Dharmaśāstra and (Kṛṣṇānu) sheds tears on the unfair ways adopted to earn livelihood by brahmins (v.136,137, 424). Begging by ascetics (v.525), predicting by astrologers (v.528,529), treatment by physicians (v.536,538, 541), teaching by Vaidikas (v.576-578) and selling of the food consecrated (v.439) are condemned. According to him alms or charity is the only proper use of the wealth (v.105,107,161). He does not like the lending of money on interest (v.196) or snatching of the others' wealth (v.196, 200, pr.88, v. 377). Wealth and prosperity acquired by unfair means give happiness four or five days (v.378,424-426). Of course wealth was considered to be the chief measure-rod of the social status (v.423). So naturally the people were after in the Kali age (v.94). Kṛṣṇānu hates the poets who utilises their poetic skill to flatter the kings (v.542,543,546,547).

The poet gives the theory of artha according to Hindu philosophy (v.161). One should ~~not~~ acquire wealth by the grace of the king and wealth acquired should be distributed among the proper persons like Srotriyas who desired to be donated to (v.544).

Kāma:-

Kāma, "as the satisfaction of instinctive life, is recognised as one of the aims of marriage along with dh-

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arma and procreation." When Kāma implies the domination of lust, the aim of marriage becomes only sexual enjoyment (v.115,pr.35,v, 118,156,377,505). When sexual enjoyment becomes the chief aim of life, the standards of morality go down. Consequently, illegal associations of males and females come into existence (v.210,233,402,426,447,450). When it happens so, Kāma becomes one of the six internal enemies (v.224,251,301,355). Kāma restricted by Dharma can only be helpful to get rid of Rnatraya or three debts for which good progeny through laoyal wife is ardently desired to have (v.204,<sup>63</sup>348).

"Further by recognising artha and kāma as desirable for man, the Hindu sages indicated that man unfolded his spirituality only when his life was not economically starved or emotionally strained..... But economic drives as necessary and even desirable, it is stressed, as it should be that they are not the ultimate ends of life.<sup>64</sup> Venkātādhvarin proclaims the same thing (v.101,377,378).  
Mokṣa:-

It is a summum bonum of life obtained through the spiritual freedom on account of the realisation of the absolute. Thereafter one has not to pass through the cy-

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62. Kapadia K.M., Marriage and Family in India, p.25

63.Cf. धर्मादिरुद्धो भूतेषु कादोऽस्ति परतर्कश्च ।

Gītā (r.VII.11).

64. Kapadia K.M., Op.cit. p.26.

cle of birth and death and not to suffer from worldly unhappiness. So this is a final goal of all the human beings. In Viśvaṅuḍarsacampū Venkaṭādhvarin often talks of final liberation of the human beings from this world where he mentions Mokṣa or shows the means to obtain complete freedom and eternal happiness.

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65. Viś. v. 9, 14, 17, 21, 22, 35, 38, 74, 76, 80, 85, pr. 22, v. 86, 37, 112, 150, 179, 184, 192, 221, 246, 293, 295, 302, 307, 334, 341, 351, 391, 407, 415, 417, 422, pr. 176, v. 426, 460, 462, 498, 518, 521, 541, 552 etc.
66. Vide for action and rebirth and means to achieve emancipation chapter on 'Philosophy'.

Marriage:-

Marriage is a fundamental base of a unit of the society and a samskāra by which one enters the stage of a Grhastha or a house-holder as a maintainer of the society remained. This ceremony reflects the Hindu culture and civilization according to which this ceremony is a holy bondage and not a sheer contract.

In ancient India the forms like polyandry, polygyny and monogamy were wellknown among which monogamy was ~~expected~~<sup>67</sup> accepted as an ideal marriage system. The eight forms of marriage are based on difference in ritual and mode.

Polyandry:-

This is a form of marriage in which a woman marries more than one husband as Draupadī had five. Of course eminent scholar of Dharmasāstra Dr.P.V.Kane and Dr. A.S. Altekar do not accept the view of existence of such form of marriage in ancient India of the Vedic age, while the scholars like R.C.Majumdar believes<sup>68</sup> the existence of this form, " as the counter part of polygamy, probably also existed in the early Vedic society."

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67. Mali-now-ski used the phrase the forms of marriage " in the sense to imply the numeric variation in partners (Marriage, Encyclopaedia Britanica, Vol.14,p. 949.

68. Ideal position of Indian women in Domestic Life, Great women of India, p.7. In fn.11 on the same page he notes that B.Upadhyaya in his book " Women in Rig-veda" also opines that polyandry did exist.

Polygyny:-

This is that form of union in which a man has more than one wife at a time. "Monogamy has been the cherished ideal and also the legalised form of the Indian institution of marriage and this form also seems to have been the ideal and was probably the rule, in the period, but the Vedic literature is full of references to polygyny." <sup>69</sup> This form of marriage may be present during the period of our poet (v.18). God Viṣṇu is said to have Rāmā, Nīlā and Mahī or earth. A complete pedigree of the poet's family lying with Śrīnivasārāghavacārī shows that poet's grand father married more than one lady.

Monogamy:-

This is a form of a union of one man and a woman. Polygamy was rather popular among the royal or the rich families, while most of the people favoured monogamy. Our poet has made references to this form of marriage (v. 92, 111, 117) in the descriptions of Kāśī, Yamunā and Gurjara. One can enjoy happy married life in this form like god and goddess Śiva and Pārvatī (v.317).

Eight forms of marriage:-

Our Gr̥hyasūtras, Dharmasūtras and various Smṛtis give the eight forms of marriage which differ in ritual and mode. Brāhma, Daiva, Ārṣa, Prājāpatya, Asura, Gāndha-

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69. Dr.P.V.Kane, HDS Vol. II p.550.

70. Ibid p.516.

rva, Rākṣasa and Paśāca are the eight forms of marriage sanctioned by our law-givers among which they favoured first three, fourth and sixth most, while they condemned the last one. Dr. Ludwik <sup>71</sup> Sternbach says that there are eleven forms of marriage. In addition to the above eight forms of marriage there are two special forms named Svayamvara in which a bride was totally free to choose her mate, while in another form a bride was won by a feat or a prowess. In such a form a lady was called Vighrahasulka. The Gāndharvavivāha combined with Rākṣasavivāha and Gāndharvavivāha not combined with Rākṣasavivāha is the third variety.

From the legal point of view he categorises the first four as orthodox. He also brings out the sociological aspects of the different marriages from the customs prevalent amongst the primitive tribes and communities. Some <sup>72</sup> take these forms as prescribed for the various Varnas. <sup>73</sup>

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71. MS.3.21,27-34; Dr.P.V.Kane,HDS Vol.II pp.516ff; Majumdar R.C. and Pusalkar A.D. (Ed.), The age of Imperial Unity, pp.559-560; Prabhu P.N., Hindu Social Organisation, pp.153ff; ~~Pandey~~ Pandeya R.S. Op.Cit. 227 ff; Alteker A.S., Op.Cit., pp.41 ff.

72. Vide his article on "Forms of Marriage in Ancient India and their development", Bharatiya Vidyak, Vol. XII, 1951, pp.62,132; Majumdar R.C. and Pusalkar A.D. (Ed.), Ibid p.559.

73. MS. 3.23, Vide Dr.P.V.Kane, HDS, Vol. II pp.521 ff,

Veṅkaṭādhvarin shows that in his time the marriage ceremony lost its religious and ritual importance and it became a festival and ceremony was being performed purely mechanically (v.134). Many unequal couples were formed by these systems (v.314). A husband interested only in his merchandise used to leave his wife alone soon after the marriage (v.92,117,118). Sometimes fortunately a man and a woman of equal taste, beauty etc. may unite and society may get an ideal and happy married couple (v.559). A bride soon after the marriage was sent decorated with ornaments and new dresses put on to her new residence (v.392). Marriage for the sake of only physical enjoyment makes one's married life unhappy (v.505).

No reference to any intercaste marriage is being found in this Campū poem. We can easily conclude that there would not be marriage prevalent among Sagotra and Sapinda families as being restricted by the law-givers<sup>74</sup> according to endogamic and exogamic rules.

Usually in self introduction Gotra was necessary to mention. Veṅkaṭādhvarin refers to his family name or Gotra as Ātreya (v.356).

Still in the marriage sameness of Gotra and Sapinda relations are being taken into consideration.

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74. For Gotra, Pravara and Sapinda relations Dr.P.V. Kane, HDS Vol. pp.479 ff; Karandikar S.V., Hindu exogamy, pp.34 ff; Kapadia K.M., Hindu kinship, pp. 55 ff.

Family:-

Family is a unit of the society. Hence its study provides an interesting problem for a student from the sociological point of view. Here we shall discuss some aspects of the family.

Veṅkaṭādhvarin does not give any concept of the family directly but it can be made out from the ideas expressed here and there. Family means, "the husband and wife along with child or children" (v.1,2,18,92,111, 117,200,204,317,319,327,331). Childlessness often creates unhappiness in the married life rather family life (v. 204,348). On the other hand a couple having deformed or ugly issues may feel equally a miserable and unhappy family life (v.314,319). A son who desires to commit suicide also brings unhappiness to the parents (v. 23). Good issues brings a store of happiness to the parents (v.327,331). Son's knowledge of the various sastras, good moral character, bravery on the battle-field etc. make the parents proud of the issues and highly honoured in the society. Ganges as a mother of Bhīṣma and Vasus is highly respected by the poet (v.327). The poet describes Kārtikeya, a destroyer of the demon Tāraka, Rāmānuja, Vedāntadesika and Sāthakopamuni to have made their parents really 'Putravān' or eternal.

Status and Position of the Son:-

The first object of the marriage in ancient India was to progenerate the one's family line. Thus the wedded

couple wished to have any male issue. The necessity of having a son was also emphasised from the religious point of view. The son or the male issue was believed to rescue the ancestors from the hell named 'Put' into which sonless persons are bound to fall. By the birth a son gets such responsibility to execute his oblations to the manes, men and gods (v.78). The various vratas and penance rather abstinences were being performed in order to have issue (v.204,348). Sonless ladies used to visit the Tirthas to fill up their ardent desire of motherhood (v. 204,348).

#### Ideal of family relations:-

There should be love and harmony among the members of a family. (Among all the members in a family age was considered as a measure-rod of the respect which is also accepted in the present age in a cultured ideal joint family. A son or a daughter should respect a father (v. 1,3,50,51,100,111,205). A wife respects and loves a husband (v.37,38,39,48,51,81,111,118,120,200). Thus the first and foremost duty of a wife was to serve, honour and love her husband. A girl as soon as she married she was expected to stay with her husband (v.394).

The relations between husband and wife were considered highly sacred. Any illegal connection of a wife

75. पुंनान्नो नरकाधस्तात् त्रायते पितरं सूतः ।

MS 9.38; Mbh (Cr.Ed.) I.147.5; Ram.2.107.12; Nirukta 2.11.

or a husband with somebody was looked upon as a subject of censure (v.402,426,447,450,466,467). Such adultery spoils family life and relation of husband and wife in many cases.

A spirit of tolerance makes their married life happy. Tolerance and adjustment are the foundation stones of the happy married life. A wife should not wish that her husband should sit before her all the time looking at her face (v.120). She should be ready to suffer separation, if arose on husband's absence for merchandise or any business (v.92,117,118). In the same way husband should not forget his wife.

A son or a daughter must have love and devotion to father and mother or to a step-mother (v.43). Disobediant sons annoy their fathers and their kind feelings (v.23).

The position of an eldest son in an ideal family was that of like father. Brotherly love and respect towards elders create a great integrity (v.205).

#### Other relations:-

Maternal uncle was respected by a nephew (v.2). Other relations like father-in-law, brother-in-law, daughter-in-law etc. (200,311,414) are mentioned. An old man was respected like father (v.197).

Thus all such relations of the members of family create integrity and held each other in a common tie.

Section: IIPosition of women

The study of a position of women supplies an interesting topic in the study of society in any literary work, as in any society the general attitude of a community towards women deals with a great social significance. In this Campū we get very little information about the position of women.

Women and higher studies:-

Women were prevented from the higher studies. They were permitted and inspired to higher studies in the Vedic times, but with the course of time the situation changed. The cause of women's education suffered a ~~good~~ <sup>76</sup> good deal after 300 B.C. on account of a new fashion of child marriage that then began to come into vogue. Consequently a marriageable age of woman was lowered down. Naturally in successive centuries the women's study was rather put to end. The names of learned poetesses and philosophers were only preserved for sweet remembrance. Only a few instances of women can be gathered from the royal families. Ordinary families, however, could not afford to do this and their daughters, who were to be married at this time at about the age of 10 or 11, could <sup>77</sup> therefore hardly receive any education.

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76. Altekar A.S., The ~~the~~ Position of Women in Hindu Civilisation, 3rd edition, pp.18-19.

77. Ibid pp.19-20.

"Society had a general prejudice against a female education; it was believed that a girl taught to read<sup>78</sup> and write would become a widow."

The cultivation of fine arts like music, dancing and painting was encouraged since very early times. Many literary references can prove this. But with the lapse of time during the period of Muslim rule likewise female education, the cultivation of the fine arts like music, dancing and painting declined. Ordinarily only prostitutes and dancing girls could read and write.<sup>79</sup> So also was the position of the fine arts. Venkātādhvarin mentions that the art of dancing was mostly meant for Vita, prostitutes and dancing girls (v.569).

Choice of a mate:-

In the very early times, the girls appear to have had their voice in the selection of their partners in the married life. Kṣatriya ladies possessed this right exclusively. Self-choice marriage or Svayamvara type of marriage was current in Kṣatriya community. In the vast majority of cases, the marriages were usually arranged<sup>80</sup> by the parents. Bhavabhūti shows that only father alone was regarded as having sole authority to dispose of his<sup>81</sup> daughter in marriage. Thus they were deprived of the ri-

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78. Ibid pp.24.

79. Ibid pp.24.

80. Ibid pp.68.

81. Ibid pp.69; ~~Makimadhavam~~ Mālatīmadhavam p.50.

ght in choosing their mate. In this Campū we do not find any reference mentioning the right to choose a mate. Only guardians played important role in such cases (v.83, 92). The age of the girls was not so much lowered for marriage (v.83,92,117). The marriageable girls were grown up. Of course child marriage may be current. Beauty of a bride plays important role in getting a good mate (v.156). But it was not so always (v.314-316). The base of happy married life was love. A loving husband who is loved most is the foundation stone of the happy married life (v.317,318). Sometimes wealth also was considered to make one to get bride or bridegroom (v.392).

#### Woman as a wife:-

Woman as a wife was expected to remain devoted and loyal to her husband. Illegal connection with other men was highly condemned (v.402). Such sexual relations with old ladies (v.426) were censured. Some people did have such illegal connections (v.156,402,447,450,466,467). So it was the duty of the husband to protect his wife well. Rāma punished crow, Jayanta, Indra's son (v.71). It was not desired to leave a wife alone after a marriage immediately (v.97,117,118). A love of husband was considered to be inspiring element of the loyalty of a wife to her husband in the married life (v.193,195,200,221,309). The wives of the higher families were prevented to move in public (v.209). Sītā who was forced to pass through the fire-ordeal (v.45) was an ideal of a modest and devoted wife (v.37,38,39,43). Particularly in the time of

of our poet when polygamy was current, the position of women was not so much happy. The women were understood as means of enjoyment only (v.7,505).

We do not come across any reference pertaining to the widow remarriage. It has almost completely disappeared from the society from about 1100 A.D.. Such prohibition, however, was operative in the higher sections of the Hindu society.<sup>82</sup>

Woman as mother:-

In both men and women there is a deep desire to have brave and valient sons. This desire is as old as the Vedas particularly Rgveda.<sup>83</sup>

Motherhood has been cherished ideal of every Hindu woman. Suckeling of the babe (v.1, 204) and having good son (v.50) were the matters of great joy and satisfaction. Harrassement from a naughty son sometimes annoyed the parents (v.124). MS and NS state that women are created for procreation. So marriage was meant for procreation and not for the sexual enjoyment (v.505). The mother was highly respected.<sup>84</sup> But illegal motherhood was looked upon as a matter of great censure (v.367).

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82. Altekar A.S., Op.cit., pp.156.

83. Rgv.1.140.12; 2.24.15; 7.34.20; for heroic son; Rgv.1.64.14; 2.23.19; 2.34.1; 8.27.16 for progeny.

83 (a). 5.19.

84. MS. 2.145.

Satī:-

The custom of Satī was prevalent widely in ancient India since the Vedic period. We come across the stray references about 300 B.C. and gradually it became popular in Kṣatriya community from about 700 A.D.<sup>85</sup> The credit of suppression of this custom belongs to Lord William Bentic<sup>86</sup> and Raja Ram Mohan Roy. It was prohibited in 1929 in British India. So it must be prevalent in the time of our poet. The adjective 'Satī' suggests loyalty to husband also who is respected and loved most (v. 118, 164, 454, 456, 458).

Women and Religion:-

Women were eligible for participation in sacrifices either independently or jointly with their husbands upto C. 300 B.C.<sup>87</sup> Law-givers' unhealthy attitude prevented them from participating in the Vedic sacrifices. But this did not produce a long standing hardship. The Bhakti-Paurāṇic Religion filled up the want of participation in the religious acts. As early as the 3rd century B.C. or the beginning of the Christian Era women are seen performing number of Vratas.<sup>88</sup> Women are more religious and devotional than men. Barren women observe Vratas in order

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85. Altekar A.S., Op.Cit., pp.118-19-20.

86. Ibid. pp.141.

87. ~~197-206~~ Ibid pp.197-206.

88. Ibid. pp.206.

Section: IIISocio-religious life

The picture of the social and religious life can be had from the study of the topics like food and drink, dress and decoration, customs and conventions current. daily and periodical rather occasional duties and ceremonies, rules of purity (Suddhi), superstitions, beliefs and taboos, pastimes, weights, measurements etc. In this Campū the pictures of the society of the various regions of India are depicted. So it is much interesting to study it from the social and religious points of view. The total impression of its study arises that the picture of the society shows the period of transition from orthodox Hindu life to advanced life with the course of the time.

Food and Drinks:-

Here food means vegetarian and non-vegetarian food. In vegetarian food many eatables and fruits are included, while in drinks wine is mentioned seperately.

Eatables:-

Fruits constitute one of the articles of eatables. People used to rear trees for fruits (v.15). Grapes (v. 4,221), mango (v.446), coconut (v.448,449) etc. are very common particularly in South India.

Among many pulse and grains only a few are mentioned.

Aksata: (v.158): Rice.

Apūpa: (v.570): Cake, Guj. Mālpudo.

Dugdha: (v.43, 352); Kṣīra (v.230, 351, 419); Pāyasa (v.1, 353): Milk. A river of milk rather Payasvinī is mentioned. It flows near our poet's native place. Arasānipāla situated on the bank of the river Vāhā or Bahudā (v.356). Another river of milk rather Kṣīranadī is also in Uttarakuru.<sup>92</sup>

Ghr̥ta: (v.457): Guj. Ghee. (गृह्य-<sup>93</sup>)

Haviṣyāna: It means food fit to be eaten during certain religious days or sacrifices. This is called a sacred food.<sup>93</sup> It is said to satisfy the manes for one month.<sup>94</sup> It is considered to be ambrosia obtained through the action of Svāhā and Vasat (v.25). It is purifying one and rescues one from the sins committed (v.43). The preparing food for own self is also restricted (v.505) by Dharmasāstras.<sup>95</sup>

Kadannam or Kadusṇikā : (v.419): The garin of food improper rather prohibited to use by Dharmasāstras which may denote Gr̥njana or red garlic, Laśuna or garlic, Palāṇḍu or onion etc.

Lavana: Salt. Use of additional is taboo. Salt mixed with milk was considered as unwholesome food (v.353).

92. MKP.56.25.

93. Monier Williams, pp.1294.

94. YS. I.258.

95. MS. III.118.

Over salty water is undrinkable (v.103,106), useless in watering the trees and plants (v.106) and in preparing food also (v.106).

Haiyaṅgavinam: (v.223) : Butter.

Miṣṭāṇṇa : (v.83): Sweet food. Modaka or Laddukas and other sweet food preparations may be intended by the word 'Miṣṭāṇṇa'.

Mudga: (v.348) : Green-gram; Phaselus Mungo; Guj. Mag.

In this Campū supernatural power of god Vijayarāghava is said to affect the roasted green-gram to grow and fill up the ardent desire of a barren woman to have a child.

Navanīta or Haiyaṅgavinam : (v.124) : Butter.

Odana: (v.89,113): Boiled rice. Boiled rice mixed with milk was ~~xxx~~ ~~xx~~ much appreciated as a food. The poet mentions that the rich people used it (v.419).

Pañcagavyam: (v.237) : It is five products of cow taken collectively i.e. milk, curds, clarified butter or ghee, urine and cow-dung. Pañcagavya is considered holy and purifying one from sins. But the followers of Tenkale cult tabboed it particularly urine and cow-dung.

Sneha: (v.388) : Oil in general. Mentioning of coconut (v.448,449) and Tila (v.158) shows the common use their oil.

Taṇḍula : (v.326) : Rice.

Tila : (v.158) : Sesamum seed. Guj. Tala. This is connected with the Śrāddha and sacrifice. It is a

grāmya as well as Yajñīya Oṣadhi. Tila along with Aksata mentioned as being offered to Śiva in worship (v.158).

Yava: Baley. Guj. Java. We don't find any direct reference to Yava or barley. But references to Śrāddha, libations of water, sacrifices etc. suggest its use.

Yavāgu: (v.43) : Rice-gruel which is mentioned as being like milk in colour. It was used as food by the poor people. One may drink warm rice-gruel (v.419).

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Mākṣika: (v.313) : Honey. Guj. Madha. It is used as sweet food. Honey mixed with the juice of grapse is compared with the combination of prose and verse giving much pleasure (v.4).

Mrdvika: (v.4): Grapes.

The selling of the cooked food rather offered to the gods or goddesses (v.438) and theft of the consecrated food (v.467) were looked upon as unholy act. As a test of the boiled rice prepared one may examine one or two grain from the vessel. This is known as Kumbhipulākanyāya (v.534).

Tāmbūla: (v.115): Leaf of a plant. Betel is mentioned as being chewed by Gurjara people with areca nut as a perfume to scent the breath. It was also known as 'Vītī' (v.466). Vītī is a prepared betel which is called 'Bīda' in Gujarati and Marāṭhi.

Among various juices only the juice of grapes is mentioned (v.4). The juice of grapes mixed with honey becomes much sweeter. Sweet Madhu or honey is also mentioned (v.1,4). The juice of various flowers is also referred to (v.335).

#### Non-vegetarian diet:-

Use of meat, beaf and flesh is found in the Rig-  
<sup>94</sup>veda. The Indus Valley people used the animal food free-  
<sup>95</sup>ly. Use of animal food in Śrāddha is also permitted by  
<sup>96</sup>Manu. Rāmāyana and Mahābhārata also refer to the common  
<sup>97</sup>use of meat as diet.

In this Campū we get only a few references of such non-vegetarian food (v.182,226,562). Forest-dwellers like Śabarās (pr.239, pp.415), Hūna (English or European people in general), Mleccha, Turuṣka etc. used to take non-vegetarian food freely. The practice of slaying animal (v.182, 366) particularly a goat (v.371,372) in the sacrifice and offering to deity in the sacrificial fire proves the use of animal food on a particular occasion. But the impact of the religions like Jainism made the people to,condemn such practice of taking animal food (v.367,370).

#### Wine-drinking:-

Alcoholic drink (v.32,117,164) is known by some

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94. Majumdar R.C. & Pusalker A.D. (Ed.), The Vedic Age, p.393. Vide Patil D.R., Cultural History from the Vayupurana, pp.214-215 for the references from other works. / 95. Majumdar R.C. & Pusalker A.D., Op.Cit. p.174.  
 96. MS. III.268-272.  
 97. Ram. II. ; Mbh. IV.12.6; IV.14.8.

99

barks of trees was known to the people of R̥gveda. In this Campū Lord Śaṅkara is said to have put on skin garment, hence he is called Kṛttivāsas (v.316,325). Some - times he puts on the skin of an elephant (v.337), while sometimes he does not wear any garment at all (v.84,110). This shows that such skin garments were lower garments or Adhovastra.

Kinds of clothes and various garments:-

Paṭa (v.20,90), Sūkṣmapaṭa (v.180), Vāsas (v.84), Ambara (v.115), Pītāmbara (v.166x 419, pr.166) etc. may be ~~of~~ types of Adhovastra and Uttariya (v.484).

Aṃśuka:-

101

Aṃśuka is (v.125) a fine white cloth used as upper garment. It is made of silk from cocans or silk-worm. Sometimes it is also called Sitāṃśuka (v.110). It was thin and delicate cloth (v.326).

Dūkula:-

102

It is also a kind of very fine cloth made up of the inner bark of the dūkula plant. Varnakasamuccaya (p.121) describes as 'Kṛmīkūlād dūkulam iva', where as it is said

99. Majumdar R.C. & Pusalker A.D., ~~Op~~ Op.Cit., pp.393; vide Apte V.M., Social & Religious Life in the Grhya-sutras, p.68.

100. Monier Williams, Op.Cit., p.1.

101. For details vide Agraval V.S., Harṣacarita Ek Sāms-kṛtika Adhyayana ( in Hindi), p.78; Moticandra, Prācīna Bhāratīya Veśa Bhūsa, pp. 148,153,154.

102. Monier Williams, Op.Cit., p.483; for details vide Moticandra, Op.Cit., p.54-55; Agraval V.S., Op.Cit., pp.76,77.

to be made of the strands of the bark of the dūkula tree.<sup>103</sup>  
 Generally it is a fine woven silk garment.<sup>104</sup>

Kanthā:-

Kanthā (v.419) means a patched garment especially worn by certain ascetics.<sup>105</sup> In this Campū this word is used for patched or ragged garment used by the poor people (v.419).

Kañcukī:-

Kañcukī (v.458) or Kañculikā (v.454) means a bodice.<sup>106</sup> Kañcuka and Kañculikā are used in this sense according to Apte. But he does not mention Kañcuki as an upper and inner garment of the ladies used to put on to cover breasts.

Uttariya:-

Uttariya (v.484) means an upper garment literally. It is used by males as well as females.

Dyeing of clothes and coloured clothes:-

As regards dyes and colour it may be noted that the the art of dyeing was known during the period of the later Samhitās.<sup>107</sup> Red like copper, white like silver and yellow like gold all three colours were used in one and the same garment (v.393). Yellow coloured garment was prepa-

103. Moticandra, Op.Cit., p.54.

104. Apte V.S., Sanskrit-English Dictionary, pp.253.

105. Monier Williams, Op.Cit., p.249; vide Agravala V.S., Op.Cit., pp.130-131.

106. Apte V.S., Op.Cit., pp.128.

107. Apte V.M., Op.Cit., pp.68,71.

red for the wealthy people who used to put on (v.419). Kṣṇā is called Pītāmbara, as he was used to wear yellow garment. 'Pītāmbara' is used for Viṣṇu in general also (pr.166. pp.296;v.394). The newly married ladies used to wear yellow garments on the occasion of leaving their paternal house and starting for their husband's residence (v.394). Coloured garments are also suggested to be existing as Vicitraveṣa (v.139).

#### Washing of clothes:-

The art of washing was quite well-known in the period of Gṛhyasūtras. <sup>108</sup> Washing of clothes was very common during the period of our poet. Poet Veṅkaṭādhvarin describes the bridge built by Rāma covered with foam as the people wearing the clothes after taking bath (v.484). People used to take care of such washed clothes by putting them on head, while they crossed the river (v.395). The washer man was also there to wash the clothes as we find to-day (v.90). The washer men were bringing the washed clothes on donkeys (v.90).

#### Ornaments:-

Ābharana, Alamkāra, Bhūṣaṇa etc. are synonyms.

Here is the list of the ornaments referred to by the poet in this Campū:

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108. Apte V.M., Op.Cit., pp.71.

Cūdamāni: Crest jewel.

It is mentioned as 'Mukuta<sup>109</sup>abhūṣaṇa' or ornament of crest (v.311).

Hāra:-

Among various ornaments Hāra or necklace is mentioned often in Visvaguṇādarsācampū (v.156,358,359,420,426,pr.166.pp.296). Sometimes necklace of various jewels or pearls are mentioned.

Kataka: Bracelet (v.20 268).

Ear-ornaments: (v.165).

Kundala: Ear-rings.

Ear-rings (Karna-shobhana Lit. ornaments for the ears ) are mentioned in the Rgveda. They might have been used in the later times also.

Nūpura : Anklets (v.373).

Sronisūtra or waist <sup>109</sup>gard : (v.265,266): Girdle

Ūrmika: Angulīyaka: Ring: (v.105).

Other ornaments like Keyūra, Valaya etc. are not referred to in this work. But there is little scope for them to be referred to here.

Hair-coiffure:-

The discussion of ornaments leads us to the consi-

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109. Das A.C., Rgvedic Culture, p.216; Macdonell A.A., Op.Cit., p.164; Altekar A.S., Op.Cit., p.358.

deration of the art of hair dressing. Like the development of hair style to-day, in ancient times various hair styles were developed.<sup>110</sup>

Black, thick, curly, equally grown, long and wavy hair was the sign of beauty for the ladies. In this Campū the goddess Kāmākṣī is said to be 'Aralakuntalā' (v.315). Venī or braid of hair was also adorned with flowers (v.394).

Jaṭā or matted hair was kept by Vānaprastha or Sannyasins of both the sex. Lord Śaṅkara is described as having kept matted hair (v.315).

#### Growth of beard and moustache:-

In the Rgveda the beard and moustache are mentioned and shaving too is referred to.<sup>111</sup> The same practice was continued during the period of Indus Valley civilisation.<sup>112</sup> In this Campū reference to growth of long and crooked nails etc. shows such practice of growing beard, moustache etc. among the leftist school of Śaivism (v.526).

#### Toilets and Cosmetic:-

Ancient Indians had their own ways and means for toilets and personal hygiene. In an interpolated stanza (v.1.pp.343) application of perfumed oil in hair, collyrium in eyes, and adorning body ~~xx~~ with sandal paste are

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xx 110. Altekar A.S., Op.Cit., pp.360-361.

111. Majumdar R.C. & Pusalker A.D., Op.Cit., p.394.

112. Ibid. p.175.

referred to. The ladies used to apply Kumkum also (v. 115,315).

Use of flowers to adorn one's self was very common. Garlands of flowers used to be worn on the crest (v. 197,209,283). Sometimes garlands of pearls also were used (v.210,327,358,359,543,pr.166.pp.296). Sathakopamuni was in habit of wearing a garland of Bakula flowers (v. 243,247,497). Women used to adorn the braid of hair by garland on the particular occasions (v.394).

Sometimes perfumes, incense etc. were used to make one's self attractive. The people of Gujarat are described as using such perfumes, incense etc.(v.115).

Sometimes some flowers were kept in hand (v.1).

Ladies were used to apply Lākṣārāga, red dye or lac. It was largely used by women as an article of decoration especially for the soles of feet (v.221).and lips. Foot-wear like Pādukā is also mentioned by the poet (v. 71).

The habit of taking betel-leaf and chewing it along with nut and camphor referred to (v.115,466).

#### The customs and conventions:-

Custom is " an imitation of ancestors"<sup>113</sup> No constituted authority has declared. They are emerged gradually. Due to informal social pressures people widely accept it

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113. Tarde Gabriel, Laws of Imitation, Chapter VII, as  
~~ex~~ quoted by Mac Iver R.M. and Page C.H., Society,  
 An introductory Analysis, p.181.

114

and sustain it most spontaneously. We know not why and how they attend and affect nerly every occasion of our lives. In all sorts of ways, through chance, trial, error, experience etc. customs are followed and imitated. With the course of time old customs vacate the place for the new. Custom exists as a social relationship and in this sense it is a mode of conduct of the group of people.<sup>115</sup> Thus custom has arisen from the mutual adjustment of the social groups. Since the childhood it is a way indoctrinated in the individual as a part of the social inheritance. So it is very difficult to transgress the powerful force of the customs.

Convention is one of the aspects of the custom prescribing mere a social agreement in usage. To ignore such conventions would create difficulties, as the people believed. Consequently customs and conventions have contributed in harmonizing the society from time to time. Old or youth in one way or the other accept, imitate and follow them.<sup>116</sup>

In this Campū one may come accross some customs and conventions some of which are continued even to-day.

Modes of greetins and showing respect among the elders, gurus, old one, guests, persons of highborn family, wealthy persons etc. are referred to in this Campū.

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114. Ibid. pp.176.

115. Ibid. pp.196.

116. Ibid. pp.183.

A son was expected to give due respect to his father (v.2). Elders should be respected and youngers should be loved (v.205). Old men were respected like father and being addressed accordingly (v.197). The persons hailing from the high-born family but without character did not deserve any respect, while a person though born in a low caste or family but possessing good moral character was believed to be respected most. Thus we see that character was more worthy to be respected than a birth in high family (v.258). But brahmins were highly respected in the society. Of course learned brahmins who were leading life according to the Vedic injunctions and rules laid down by the various Smṛtis were respected most (v. 96,595). Slaying of a brahmin was considered one of the five great <sup>117</sup> sins (v.75,249). A leader of a town, city, village or Agrahāra deserved the due respect. Our poet's father was a leader of his Agrahāra Arasānīpāla (v.357). Richness or wealth was a major measure rod of a social status (v.419,420,423). A teacher was also given due respect by bowing down (v. 227,243,245). Veṅkaṭādhvarin has saluted Rāmānuja, Vedāntadeśika and Sathakopamuni. Religious teachers or preachers of religion and philosophy who accept thieves, robbers and wretched persons only with a view to increase the number of the followers and disciples were looked upon no more

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117. Cf. MS. 11.54.

respect (v.249,250,257), while a teacher who accepts anybody after passing through many tests was respected most (v.254). Ācārya or guru satisfied with money given by disciples (v.259) who give money on completion of their studies (v.364). The teachers who teach on payment were not believed to be respected most (v.576).

Hospitality to a guest was elevated to the rank of a religious duty as one of the great daily observances or Pañcamahāyajñas. A house-holder should welcome and worship the guest or Atithi (v.132,453,520) like a god with a coconut in hands (v.448). Brahmācārīs (v.309), Sāṅgyāsins or ascetics (v.152), the persons who act according to the rules of Varna and Āśrama (v.147), persons who perform sacrifices (v.155), the warriors who fight with full loyalty to their <sup>masters</sup> (v.162,164), the kings who desired to be victorious (v.376-378) etc. were looked upon respectfully. The persons though they may be ugly, acquired high status or position on account of the king's favour (v.473).

A person was expected to get up early in the morning and to perform all the daily and occasional rites laid down by Dharmaśāstras (v.10,34,35,74,75,78,79,80,85,pr.22,v.86,87,88,101,398,453,579).

The common practice that the ground should be ~~px~~ purified by smearing with cow-dung before cooking food was also current (v.101).

One should take bath before worshipping the gods

or performing Sandhyā thrice a day (v.88,398,453,460 etc.).

One should wear a washed cloth after a bath (v.484).

A daughter decorated with fine dress and ornaments was being sent to newly married husband's house (v.394) as we find even to day.

Customs and conventions are more powerful, effective and given more weight than the rules of Smṛtis and digests (v.188).

Daily and periodical duties and ceremonies or Āhnikā and Ācāras:-

The daily and periodical duties and ceremonies form an important topic of the Dharmasāstra. In this Campū Venkaṭādhvarin has often stressed on the practice of the daily duties and occasional rites for various castes and Āśramas according to Dharmasāstra (v.88,398,500 etc.). Nityakarma or daily duties are called Nityakriyā (v.88) or Nityakarma (v.500). This topic is widely discussed by the Smṛtis and various digests. The principal matter to be discussed under this topic contains getting up from bed, Śauca (bodily) purity), brushing of teeth or dantadhāvana, bath, Sandhyā, homa, tarpaṇa, the five daily mahāyajñas, vaiśvadeva, baliharṇa, taking of food, and lastly going to bed.

Getting up from the bed:-

According to the Dharmasāstra one should get up<sup>119</sup> early in the morning from the bed. The getting up early from the bed before sun rise was prescribed for every<sup>120</sup> one generally and specially for a student. (..)

In this Campū the poet often talks of getting up early in the morning before sun rise and to be ready for the worship after bath (v.133,398,453 ).

Sauca:-

After getting up early in the morning one ought to answer the calls of nature. Various smṛtis and treatises on Dharmasāstra had laid down various rules in details<sup>121</sup> regarding it.

Ācamana:-

From very ancient times rules for ācamana are laid<sup>122</sup> down. Veṅkaṭādhvarin points out the rule of ācamana prevailing in the daily duties (v.89,363).

Dantadhāvana:-

The practice of dantadhāvana prevailing since<sup>123</sup> very ancient times is before bath and after ācamana. In this Campū the poet has not referred to it. Even though one can easily make out its practice in the daily duti-

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119. MS. 4.92; Commentary by Kulluka on it p.149;

Mbh.contains first half of the verse B.P.113.17; Sis.11.6;Parāśaramādhaviya 1.1. p.220; Pitāmaha also quoted in Smṛticandrikā (I.p.88).

120. Dr.P.V.Kane,HDS, Vol.II. pp.647 ff.

121. Ibid. pp.648 ff.

122. Ibid. pp.315-316,652ff; MS.2.18; YS.1.18.

123. Dr.P.V.Kane, HDS, Vol.II. pp.655.

es along with ācamana and bath.

Snāna:-

Venkaṭādhvarin does not go in details of the rules<sup>124</sup> of bath. But he opines that one should take bath in the water of the holy reservoirs, sacred rivers like Ganges, lakes, oceans etc. in the early morning (v.88, ~~prx~~ 89, 101, 133, 158, 237, 303, 398, 453 etc.). One should take bath thrice a day at Sandhyā triad (v.500).

A man has to undergo a bath with clothes on touching Mleccha, Yavana, Mātāṅga, Rajaka, donkey etc. (v.90, 101).

A bath only to take food is not appreciated at all by the poet (v.133). One should wear washed clothes after bath (v.484).

It seems forbidden to wash head frequently without any cause (v.90, 101).

Sandhyā:-

After bath next comes sandhyā<sup>125</sup>. The 'Sandhyā' literally means 'twilight', but also indicates the action of prayer performed thrice a day viz. Prāṭahsandhyā, i.e. prayer in the early morning, Madhyāhnasandhyā or that at noon time and Sāyamsandhyā or prayer at evening time.

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124. Vide Dr.P.V.Kane, HDS, Vol. II.p.659, fn. 1564.

125. YS. I.98.

The performance of sandhyā is generally called 'Sandhyo-  
pāsana.' Sandhyā prayer is prescribed at least twice.<sup>126</sup>

Veṅkaṭādhvarin favours the rule of performing sandhyā thrice a day (v.11). The morning sandhyā usually is to be performed with constellations in the east early in the morning before sun rise. That is why Veṅkaṭādhvarin does not like the practice of performing sandhyā after sun rise which is prevalent among some people (v.177). The evening sandhyā is prescribed to be done, when sun is to set in west. One is not permitted to neglect the act of sandhyā prayer except in adversity. So Veṅkaṭādhvarin condemned the practice of non-performance of sandhyā being current among the serving people or warriors, ācāryas of Mādhva cult and the followers of Tenkale cult (v.89,177,453,467,579). Gayatrī-japa is one of the major acts of sandhyā (v.178). So is the offering of Arghya to the god Sun (v.11). One has to keep sikhā and yajñopavīta otherwise sandhyā cannot be fruitful (v.178).

Homa:-

Homa was performed before sun-rise according to

126. Visvarūpa on YS.I.25; सन्ध्येति चोपस्थानकर्तव्यं नात्र धैर्यं  
कालस्य चान्यतः प्राप्तात्वात् ।

and Mitākṣarā on the same verse: 'अहोरात्रयोः सन्ध्या'या  
क्रिया विधीयते सा सन्ध्या ।

Medhātithi on MS.2.101 says, " न सर्वेषु तत्रः शीघ्रं नापि  
परिपूर्णः प्रकाशः एषा सन्ध्या ।

and on MS.4.94 : " सप्त चरिते जपविधिः सन्ध्य शब्दो  
वर्तते ।

one view and after sun-rise according to another. Homa<sup>127</sup>  
is prescribed to be performed twice a day.<sup>128</sup>

Veṅkaṭādhvarin has often referred to Agnihotra (v. 139, 362, 363, 452, 520). Daily sacrifice is prescribed for them who have kept Agnihotra. Agnihotra is expected to worship and offer oblations to fire daily twice a day, otherwise the sacred fire will loose its divinity (v. 101, 579). The poet has referred to several sacrifices and discussed the problem of violence in sacrifice. The details about sacrifices and problem of violence are given under the head 'Fire-worship!'

#### Tarpana:-

Every day one has to offer tarpana to gods, sages<sup>129</sup> and manes after taking bath and becoming pure. The performance of tarpana satisfies the gods, sages and manes. The word 'Tarpana' is derived from √trp = to be satisfied. Veṅkaṭādhvarin shows that tarpana performed with holy water of the river Ganges of her bank will destroy the sins committed by pitrs, rescue them from the sins and bestow final deliverance upon them (v. 78).

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127. Dakṣa 2.28; YS. 1.98, 99; MS. 2.15.

Vide Dr. P. V. Kane, HDS, Vol. II. pt. 1 pp. 675.

128. Āśvalāyanaśrautasūtra 2.2; Āśvalāyanagrhyasūtra 1.9.5.

129. MS. 2.176.

Svādhyāya:-

Svādhyāya is an act of reciting the Vedas (v.453). Svādhyāya is helpful in finding out the mysterious sense of the Vedas or sacred lores (v.579). Svādhyāya is Brahmajñā, one of the five Mahājñās or great observances (pr.166.p.297). Āmredana, method of reciting the Vedic mantras is also mentioned there.

Pañcamahājñās or five observances:-

These five sacrifices are prescribed for each and every house-holder. They are: offering to beings (Bhūta),<sup>129(a)</sup> men (Mānuṣyayajña), manes (Pitr), gods (deva), and Veda (Brahma). These five observances are prescribed for expiation of the sins committed in the five slaughter houses viz. mortar, grinding stone, hearth, water-jar and the broom.<sup>130</sup> Thus " the concept of the pañcamahājñās widened the field of social duties by re-orienting the purpose of yajña and incorporating the new yajñās to men and to the Bhūtas in the order to concept of three debts"<sup>131</sup>

Veṅkaṭādhvarin proclaims that non-performance of the five sacrifices creates great sin (v.236). That is why he hates Tenkale cult rather the followers of that cult for non-performance of these five observances or five great sacrifices (v.231,233).

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129 (a): Sbr.1.5.6.1; Tar.2.10 etc. Vide Dr.P.V.Kane, HDS, Vol.II. pp.696 ff

130. MS.3.68,69,71.

131. Kapadia K.M., Marriage and family in India,p.32.

Among the five observances the poet refers to the sacrifice of manes as Śrāddha (v.231) or Pitṛyajña (v.532). The sacrifice of gods (v.89) is called Daivam karma (v.532) in which gods are worshipped and offered flowers etc. to gods (v.101,140,453,470). He admires the Atithiyajña or sacrifice to men in which guests are offered hospitality. Such guests are called Atithi because they do not stay for a whole tithi i.e. day.<sup>132</sup>

The honouring of guest comes after Baliharana which succeeded vaisvadeva.<sup>133</sup>

Veṅkaṭādhvarin has appreciated the spirit of welcoming the Atithi in the descriptions of Mahārāṣṭra, and South India particularly Cola (v.132,453). It is prevalent in all over India in Hindu community (v.520). The poet has condemned the house-holders who cook for own self (v.89,505) in the descriptions Kāśī, (Kurukāṇagari etc.

Śvādhyāya (v.453,579) is a Brahmajajña (pr.166.p.297). Thus he has mentioned or indicated in one way or the other all the five yajñas.

These five yajñas or observances not only rescue the house-holders from the sins committed in five ~~xx~~ slaughter houses or the three debts but also help him in living true life full of humanity.

No reference is made to Baliharana and Vaisvadeva.

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132. अतिथिं हि स्थितो यस्मात्तरुणादीतिरुच्यते ।

MS.3.102;P.S.1.42; The Nirukta 4.5 in explaining Rgv. 5.4.5 derives the word Atithi from the root at to go and from 'a' and 'tithi'.

133. MS.3.102-103;

Bhojana:-

Bhojana is one of the most important topics in the Dharmasāstra works. Numerous injunctions or rules and taboos about food are attached to it. One should not feed the people of different castes in one company or line. One should cook and eat in a place smeared with cow-dung (v.101). Before cooking and eating one should under go a bath (v.90). One should not eat the food of Yati or Brahmacārī (v.179-180). The food injured or kept for a night cannot be used (v.453). One should not eat the food left by somebody eating (v.89). One should not take food with out-caste people like Vratya (v.190,468), pañkti-vi-dūṣaka, one who has not studied the Vedas or the sacred lore (v.91). The food seen by low-caste people like Cāṇḍāla, yavana, animals like bitch is unworthy to eat (v.91). The food like Havi, protected by water, offered to the god, fried in ghee or oil etc. was allowed to use even a night is passed (v.453,457).

The followers of Tenkale cult rather Rāmānuja cult do not allow anybody to look at, while they take food except their cousins and members of the family (v.241). In Mahārāṣṭra also, the poet says, people do not take food touched by others howsoever cultured or civilized

134. Vide Dr.P.V.Kane, HDS, Vol.II.p.754; MS.2.5,52.

135. *सुखं चारि-यतीनां तु भुक्त्या चाद्यायणं चरेत् । (पदार्थचन्द्रिकायाः)*

136. MS.3.239;3.241;4.207-217.

137. Vide a verse quoted by Padārthacandrikā from MS(E.24).

they may be (v.242). A brahmin who does not observeth the rule of Bhojana in taking food is said to be corrupting one (v.242). The rules of taking food in the company of Pañktipāvana were not observed in several places like Jagannāthakṣetra as per rules of Dharmasāstra (v.113). But generally such rules in taking food were accepted and expected to be observed properly.

No discussion regarding food and flesh adopted or prohibited is found in this Campū in details. The poet does not like the practice of taking flesh (v.226,562). Use of flesh at the sacrificial occasion to offer is mentioned. The poet discusses the problem immolation in the sacrifices is also discussed there (v.312,366,371, 372).

#### Sleep:-

Numerous rules are laid down by Smṛtis and various<sup>138</sup> treatises on Dharma. Proper time for sleep is also prescribed. One is expected to observe the rules in sleeping also (v. 579).

#### Rules of purity:-

The rules of purity or 'suddhi attach not only to human beings but also to animals, objects, places, etc. and to special occasions like birth or death which cause<sup>139</sup> impurity or asauca. According to 'Suddhikaumudī' Suddhi is

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138. Dr.P.V.Kane, Op.Cit., p.800.

139. Vide Dr.P.V.Kane, HDS, Vol.IV. pp.267f

capability of performing the rites that are understood from the Vedas,<sup>140</sup> while Smṛtis understood the word 'Suddhi'<sup>141</sup> in relation to purification after āsauca.

In this Campū āsauca arising from death or birth is not mentioned. But āsauca arising from touching the untouchable people like Mleccha, Yavana (v.89), Mātāṅga (v.89), and animals like donkey (v.89) is mentioned. This āsauca can be removed by bath along with clothes (v.90,91). Similar bath is prescribed on seeing an ascetic travelling in vehicle<sup>142</sup> (v.179). Pañcagavya (v.237), bath (v.140) and Vratas like Cāndrāyana for prāyaścitta (v.179,180) are prescribed for purification generally. Proper care was taken to maintain sauca or purity and as a result of which Hūna or the English people rather the European people were considered to be untouchable by orthodox Hindus. Purification of body is prescribed only by ācamana or bath. Purification of the things depends upon the circumstances.<sup>143</sup> Venkaṭādhvarin has made a reference to purification of the things by clay only (v.173).

Various śrāddhas and sacrifices are occasional or periodical rites. Special rites are prescribed on the

140. Suddhikaumudī p.1:

141. MS.5.83; Dakṣa 6.7; YS 3.14,25 etc. Vide Dr.P.V.

Kane, Vol.II.pp.267,333.

142. पाहृगर्भं यतिं दृष्ट्वा सचैतं स्नानमाचरेत् ।  
quoted by Pādarthacandrikā.

143. MS.5.125-133; YS.1.187,188,191,197.

occasion of transit of a planet (v.233), eclipse of moon or sun (v.533) etc. Various sacrifices like Atirātra, Aptoryāma, Jyotiṣṭoma, Paundarika, Ṣoḍaśī, Ukthya, Vāja, peya etc. are said to be prescribed for the achievement of the desired fruits (v.233,451), Visit to the sacred places (v.533) is also prescribed in order to get rid of the sins. Proper time for such sacrifices as well as other rites also being observed (v.533).

Superstitions, Beliefs and Taboos:-

Unrighteous men who neglected the performance of the duties were considered as Vratya (v.190,468).<sup>144</sup>

The food gazed into by dogs or bitches, yavanas, low-caste people, not offered to god and cooked for own self (v.505) was tabooed in Dharmasāstra (v.91).<sup>145</sup>

Taking of food without bath, along with paṅktividū-saka or corrupting a company or row, those who have not studied Vedas (v.91), Mleccha (v.90), belonged to other religions (v.229). etc. was tabooed.

One should not take stale food (v.101, 453). The food left by others in a dish cannot be taken up (v.89). But the food offered to god or ~~xx~~ fried in ghee or oil can be taken up even though night might has passed (v.453).

Selling of food offered to god was considered unholy business (v.438,439).

Food brought by low-caste people or cooked by low-caste people was tabooed except in a sacred place like

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144. MS. X.20.

145. Ibid 4.207-217.

Jagannāthakṣetra (v.113).

Food and alms given by ascetics and Brahmācārīs were tabooed (v. 130).

Taking of milk with salt was prohibited (v.353).

Drinking of wine was also prohibited (v.32,75,164).

A social status of a person was acquired generally by birth in a family (v.77). A brahmin employed in service particularly <sup>of</sup> muslim king or sūdra was looked down upon (v.136,154) and it was believed that a brahmin should not earn his livelihood in this way (v.89). His touching a yavana, low-caste people like mātaṅga (v.89), washerman (v.90), a donkey (v.90), unholy people like mlecchas (v.90), employment as a cashier or accountant of a brahmin etc. were condemned (v.133,135). Non-performance of sandhyā or performing it after sun-rise was tabooed (v.133,135). So also Homa was ~~not~~ believed to be performed in time. Generally brahmins were believed to be respected most (v.96,595). Injuring (v.372) or slaying of a brahmin (v.75,249,432,433) was tabooed.

The company of a begger and a miser was not worthy to be desired to have (v.325,327).

Illegal association with others' wives (v.164,402,450) and progeny through them (v.367) were the subjects of censure and tabooed (v.).

A relation with courtezans or harlots particulars worshippers or arcakas employed in the temples were tabooed (v.466,467).

Non-wearing of blouse or bodice by the ladies

(v.454,455) and putting on fine clothes for ascetics (v.180) were tabooed.

To move naked in public was prohibited (v.525). Increasing of nails was not praised (v.525).

Recitation of Vedas or sacred lore, study of the śāstras for a debate (v.505) and teaching of the Vedas on monthly wages (v.576,577) to obtain money were tabooed.

The theft of gold, slaying of a brahmin, drinking of wine, adultery with the teacher's wife ( and association with such people were considered as great sins (v.75).

Visit to the sacred places and bath in the water of holy rivers, ponds, lakes, reservoirs and oceans remove one's sins and set him free from the worldly bondage (v.10,34,35,74,75,78,79,80,85,pr.22,v.86,87 etc.). It was believed that staying in sacred places like Kāñcī gives better reward (v.336).

The proper use of wealth is to give alms (v.105). Wealthy persons should perform sacrifices (v.155).

The king should hanker after victory (v.376). Kings and warriors died on the battle-field open the doors of heaven (v.162,164) where damsels are awaiting for their company and enjoyment (v.376-380).

A man is known by the company he keeps. His social status is established on this very ground (v.327,328).

Wealth acquired through unfair means and ways results in unhappiness (v.224,225).

Favour of king makes a person employed in the service of a king an honourable in the society , though howsoever ugly he may be (v.473).

One should take care of observing the proper time or muhūrta in performing several acts religious or social as regards gods, manes (v.532), eclipse, visiting the sacred places (v.533) etc.

A refugee should be protected by all means (v.18).

Head was nodded in appreciation (v.283).

People believed in the possession of Piśāca (v.12, 524), Rākṣasa or Vetāla (v.52). Such effect can be removed by Uccāṭanamāntra as the poet asserts (v.52). It is also believed that Piśāca is more powerful at night than a day (v.12).

Smoking was also looked upon as a bad habit (v.449).

Sight of a comet was believed to be a cause of a king's fall or death (v.65,482).

Travel by cart or vehicle for ascetics was tabooed. The poet describes the ācāryas of the Mādhva cult as travelling by vehicle (v.178).

Generally ascetics are prohibited to dwell in mutt for a long period and to wear fine clothes. The poet mentions existence of such practice among the ascetics of Mādhva cult (v.180).

One should live life according to the rules laid down by Dharmasāstra and perform sandhyā at proper time before sun-rise (v.77), bath thrice a day (v.182) to perform sandhyā, Gāyatrījapa, Homa etc. and should study

the sacred lore or Vedas. Of course customs and conventions, superstitions, beliefs and taboos were given more importance in some groups of the society. So we find customs, conventions etc. of one group or the other. Customs, conventions, superstitions etc. of Vaḍagalai Rāmānuja vaiṣṇavism or Hindu society may not be prevailing in another group like Tenkale Rāmānuja vaiṣṇavism or Vīraśaivism. This type of attitude is found from time to time in society as a social or religious reformation.

But again new customs and conventions were started. New superstitions, beliefs and taboos did take place. Consequently we come across controversy between two cults or schools of philosophy like Tenkale and Vaḍagalai, Mādhva or Śāṅkara and other schools of philosophy. Among such controversies controversy between Tenkale and Vaḍagalai has been discussed by the poet in details. In this discussion several superstitions, beliefs, taboos etc. prevalent in Tenkale cult are found as under:

1. The followers of this cult do not take food with the followers of any other cult (v.229).
2. The food gazed by others is never accepted (v.229)
3. They do not prefer to take food with the followers of the same school belonging to the different cult viz. Vaḍagalai (v.229).
4. More importance is given to Dravida lore than the sacred lore viz. Vedas (v.330).
5. Performance of Pañcamahāyajña, Śrāddha (v.231), Yajña or sacrifice, rites on transit of planets from one sign

of zodiac to another (v.233,236), ringing of bell at the time of prayer or worshipping god (v.232) etc. are tabooed. Bath thrice a day at all sandhyās, vratas of cātur-māsa, wandering for Bhikṣā, control over senses, study of Upaniṣads etc. are not accepted at all (v.500).

6. When followers of this cult are assembled they used to drink water used to wash the feet in assembly (v.232).

7. Bath in holy water of the river like Ganges or of ocean and taking of pañcagavya ( both are considered purifying ones in Hindu society) are tabooed in this cult.

8. According to them true vaṣṇivite and a follower of this school should put on a sacred mark either 'U' type or 'Y' type mark ( the followers of Tenkale cult put on 'Y' type mark ) on the forehead, garland of Padmākṣa in neck, marks of cunch and disc on arms etc. (v.240).

9. In other schools and Vaḍagali cult it is believed that a house-holder should bow down the ascetics, while in this cult all vaiṣṇavas either they may be ascetics or house-holders are equal and so all the followers of this cult should bow down each other. As a result a taboo like bowing down of ascetics to the house-holders is a custom in this cult (v.502).

10. Possession of wealth and mutt are not usually allowed. They are tabooed (v.501).

Sports, Pastimes and Festivals:-

In order to get rid of heavy work and monotony human beings require some diversion and relaxation. In this Campū the main target of the poet is to describe the sacred places. So there is very little scope for references to sports and pastimes. The poet does not refer to gambling, game of balls etc. Sabaras live on hunting (v. 209). He refers to hunting of a deer by Rāma (v.412), water-sports (pr.166.p.298), visits to gardens (v.54,69, 166 etc.), groves on the bank of the river (v.123-126, 166,397 etc.), bath in the river (v.389, pr.166.p.298) or Dīrghikā or large well with steps or lakes (v.57), drinking of wine (v.32,75,164), domestication of birds and their encaging, crackling and debating among petted birds like peacocks and parrots (v.397), playing on musical instruments like Veenā (v.283), art like dancing (v.87,283, 405,569), dramatics etc. (v.102), festivals of the sacred places (v.595) and social festivals like festival on the occasion of first menstruation period of a girl (v. 456) in which ladies gathered sing songs of love, those of god of love, play mischief, cut jokes etc.

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146. Cf. Śrīngāraśekhara bhāṇa by Mahākavi Sundarēśa  
Sarmā p.9.

Weights and Measures:-

Very little information is found as regards weights and measures.

Nothing is found regarding except the word 'grāsa' (v.107). The word 'grāsa' means mouthful or morsel. The size of a lump of food is said to be like that of  
147  
peacock's egg.

'Pala' is a unit of particular weight equal to  
148  
four Karṣas = 1/100 Tula.

Units of measurement of distance:-

Among the various units of measurement of distance only 'Yojana' is mentioned. Kāñci is said to be five yojanas away from Madras in south-west direction (p.208). It is said that 'Yojana' is the utmost measure for the purpose of calculation of the distance. Sometimes it is regarded as equal to four or five English miles, more correctly four miles. According to other calculations it is equal to 2½ English miles, while some opine it to be  
149  
equal to 8 krośas (1 krośa = 2000 Dhanus or 8000 Hasta ).

Units of measurement of time:-

Among the units of measurement of time Kālā, Kāṣṭhā etc. only some of them are referred to:

Divasa:- (v.247): Day. 12 Hours or 30 Ghaṭikās. Sometimes

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147. M. Williams p.371. Sometimes it is said to be equal to cock's egg (Parāśara quoted in MS. edited Sastun Sahityavardhaka Kāryālaya p.748; Vide Kulluka on 11.211.

148. Apte's The student's dictionary p.326; M. William p.259-260.

149. M. William p.858; Patil D.R., Op.Cit., p.79, 203-204.

the word 'Divasa' is understood for day and night or 60 Ghaṭikās equal to 30 Muhūrtas.

2. Gaṭikā (v.218):- It is a measurement of time equal to <sup>150</sup>24 minutes.

3. Kṣana:(v.247): It is a small particular division of <sup>151</sup>time. It is equal to 4/5 of a second.

4. Kaliyuga:- (v.30,31,33,263,267, pr.11,25 etc.). It is the fourth age of the world, the iron age. It consists of 4,32,000 years of men. It has started from the 8th February <sup>152</sup>3102 B.C.

5. Kalpa: (v.425): It is a day of Brahmā or 1000 yugas being a period of 432 million years of mortals and measuring the duration of the world. The present Kalpa is called 'Svetavārāṇhakalpa'. It is a time of end of the world <sup>153</sup>or universal destruction.

6. Kārtayuga: (pr.25): Among four yugas Kṛtayuga or Satyayuga is the first one of the world extending over <sup>154</sup>17,28,000 years of men. According to Mahābhārata it extends over 4800 years of men. Kṛta means gold. So this <sup>155</sup>is a golden age.

7. Māsa: (v.576) : 30 Ahorātra or 2 Pakṣas. <sup>156</sup>

150. Apte V.S., Op.Cit., p.197

151. Ibid. p.170

152. Ibid.p.139; MS.1.86;9.301. Bhaviṣyaparva of Hari-vamśam gives effect of this age in details.

153. Apte V.S., Op.Cit., p.139, 458.

154. MS.1.69 and Kulluka thereon.

155. Apte V.S., Op.Cit., p.458.

156. Macdonell A.A., A Practical Sanskrit Dictionary, p.114.

Numismatic data:-

Kapardikā:(v.327): This word is used along with 'Muktā', 'Gāṅgeya' and 'Ratnākara' to denote pearl, gold, mine of gems respectively. Here the word 'Kapardikā' is used to denote a means of currency in ancient times and god Siva. The use of pearl, gold, gems as precious things is asserted by the poet. The desire for Kapardikā shows the greedy nature of person.

Arts and Architecture:

South India is famous for arts like music, dancing and dramatics. Our poet Venkatādhvarin, though there is very little scope for the descriptions of arts here, he mentions such arts.

Music:-

Among musical instruments he mentions only Veenā (v.283). Humming of bees, as he said, resembles the playing on Veenā. A reference to nodding of head in praise shows his acquaintance with music and musical parties arranged.

Dance:-

Nṛtya and Nṛtta are said to be helpful in dramatic presentation. So Nāṭyācārya was expected to know the art of dancing. Wind is compared with a Nāṭyācārya who makes

the waves dancing (v.102). The Tāṇḍava dance is a gift from Lord Śaṅkara who is known as Pradoṣanāṭa (v.87). The dance given by Śaṅkara is called Tāṇḍava, as Śiva taught it to Tāṇḍu, his attendance (v.326). In Śrīraṅgam the name of the lord Viṣṇu is Raṅganāyaka and the goddess Lakṣmī is called Raṅganāyākī. The name of the city<sup>158</sup> is also interesting, as it denotes Raṅga or stage. Our poet plays on words like Raṅganāyaka (v.409), Nārtarīti (v.405) and applies to the lord Viṣṇu. Special stage for dancing was prepared. The poem of Śaṭhakopamuni is called dancing stage of Viṣṇu (v.498).

The word 'Nāṭya' is applied to dramatics. But in Sanskrit literature rhetoricians used it for Nṛtya and Nṛtta also. Nṛtta is an expression of over-flow of emotion which cannot be controlled and comes out with the<sup>159</sup> artistic movement of the limbs. Nodding of head in appreciation along with the humming of the bees may be called Nṛtta (v.283). The word 'Nārtarīti' also suggests Nṛtta and not Nṛtya (v.405).

Even though there was enough scope for our poet to show the architectural value of the temples particularly of the temples of South India, but he did not do so.

Among the settlements of the people he refers to

158. A verse in Śrīraṅgakṣetramāhātmya (1964) (Intr.p.3) gives a derivation of the word 'Śrīraṅgam':

श्रीराङ्गक्षेत्रमाहृत्य भगवो रत्नगिरिः  
रत्नं गन्तुं कुरु रत्नं तस्माद्गङ्गा नमिषि स्मृतम् ॥

159. एतं तर्लिलं शक्तिशालं । (D.R.I.9).

Pallī or Pallikā (v.432, pr.181), Agrahāra (v.356-360), Grāma (v.133,359), Pura (v.132, 164, 376), Nagara (v.166), Mandala like Colamandala and Tundīramandala and Desa.

The peculiarities of the temples of South India we find in the descriptions of Kāñcī and Śrīraṅgam particularly. In the temples of South India the main temple of the god is somewhat away from that of goddess in the same premises. The temple of the vehicle also may be away. There may be a Puskarinī or a small pond rather reservoir near the temple water of which is used for daily worship. In the description of Pārthasārathi in Madras (v.260), temples of Kāñcī such as a temple of Varadarāja (v.269-272), that of Lakṣmī (v.274,275), Anantasara (v.275), temple of Yathoktakāri (v.276,277,280,282), that of the goddess Komalavallikā (v.279), Puhyāsarasi (v.284), temple of Aṣṭabhuja and Hastisara (v.285), temple of Ekāmreśvara and Pampāsara (v.335) etc., Lord Raṅganāyaka, goddess Lakṣmī, Candrapuṣkarinī and Garuḍa (v.398-405,406,416-430, 431-436 ) at Śrīraṅgam and temples at other places the poet refers to the names of the gods, goddesses etc.

In South India the temples are covered by the strong ramparts called Parakoṭā. Here in the description of Śrīraṅgam the temple of Śrīraṅganāyaka is said to be surrounded by seven ramparts or walls and so also the temple of Jambūkeśvara (v.441,442) ( In fact the temple of Raṅganāyaka only is surrounded by seven walls, while that of Jambūkeśvara has only five).

The temples of South India are famous for their

lofty gopuram or stories. A famous temple may have many gopurams or stories. The poet refers to the lofty gopuram of the temple of the god Trivikrama at Kañcī (v.306).

The temple of Varadarāja is constructed on the artificial hill called Hastigiri (v.268,269) which contains 24 steps likened with 24 letters of the famous Gayatrī-mantra.

Generally every temple may have Āsthānamandapa (v.54).

In the capital the palace of a king and that of harem were also well protected with ramparts (v.375,402). In palaces (v.56) and temples the ladders were used (v.498).

In constructing the buildings the stones were freely used (v.180,299). In the mutts of ācāryas of Mādhva cult the stones were used freely (v.180). The building may have more than one storey (v.82).

There were gardens (v.54,69,397 etc.) and large wells (v.57) in the towns and cities.

Aṭṭasūlah or shops are also mentioned where the food offered to gods was being sold (v.438-440). The existence of such shops near the temples are very common in all the sacred places all over India.

Dīrghikā or large wells for bath were also built (v.57).

Gardens along with the krīdāgrha (v.32,397) for a walk and enjoyment were also constructed.

The trees on both the sides of the road were grown

and tanks were also prepared (v.52,53).

Chanals were prepared for watering the fields (v. 71).

#### Occupations:-

The poet Venkaṭādhvarin refers to the occupations of weaving (v.20), merchandise (v.116,117,153), employment as accountants and cashiers (v.135,136,137) or as teachers (Vaidikas) (v.576-579) and recruitment in the military services (v.141,144). Employment in the royal services etc..(v.579-580) are the some of the occupations.

#### Sacrifice or Fire-worship

The original worship of fire may have been individualistic as well as communal or tribal. The daily Agnihotra was an individual affair but as even simple istis like Darśapaurṇamāsa required four priests, and Soma sacrifices required 16 priests and costly preparations, these sacrifices took more or less of a public or at least congregational character. The poverty and expansion of Jainism and Bauddhism etc. made this institution of fire worship difficult to be carried on. Even simple Agnihotra can be carried on by the well to do house-holder. As a result the Soma sacrifices could be performed only by the kings, nobles and the rich, and by those

who could collect large subscriptions. The kings often made grants of lands with a view to help the brahmins to keep this institution alive. Such lands are known as Agrahara. Venkaṭādhvarin often refers to such Agrahāras in this Campū (v.356-360, pr.153). His father was owner of Agrahāra named Arasānipāla, his native land (v.356, 357) where his descendants show the signs of sacrifices even to day. During the time of our poet and before the aggressions of the muslim rulers on South India, the lands were donated by the Hindu kings to the brahmins with a view to maintain them. Our poet refers to the king of Āndhra as famous for such donations (v.157). During the centuries of Moslem domination no help from royalty could be expected and gradually we find in the history of India that the institution of the Vedic sacrifices languished.

The sacrifices are of two types viz. Haviryāga and Somayāga. Some of them are of one day, those of twelve days or more called Ahina and Satra. Agnihotra, according to Gautama, <sup>162</sup> ~~is~~ is second <sup>163</sup> among the Haviryāgas. The word Agnihotra is derived as the rite in which homa is offered to Agni. Thus it is a name of a rite as well as Yaga. <sup>164</sup>

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161. Dr.P.V.Kane, OP.Cit., p.979.

162. Gautama VIII.20.

163. Dr.P.V.Kane, Op.Cit., p.998.

164. Sāyana derives thus: अग्नये हविर्वाग्येति वाचस्पतिः ।  
उत्पत्त्या हि हविर्वाग्येति वाचस्पतिः । अग्नये हविर्वाग्येति वाचस्पतिः ।

Vide Jai.I.4: अग्नये हविर्वाग्येति वाचस्पतिः ।

Vide for derivation Tai.Bra.II.1.2. and Dr.P.V.Kane, Op.Cit., p.998, fn.2257 for details.

It is performed twice a day in the morning and evening to the end of one's life or till he accepts the last stage of life and becomes ascetic. Several Sūtras differ<sup>165</sup> in connection with the details and mantras. Some hold the view that house-holder should perform the Agnihotra every day personally but in case if he could not do so, he must do personally at least on parva days and in other days or during his absence his priest, a pupil or a sun may perform agnihotra for him self.<sup>167</sup> The procedure of Agnihotra in the morning differs in few details from that of evening one.<sup>168</sup>

Veṅkaṭādhvarin refers to the brahmins who kept Agnihotra (v.139,363,452) in the descriptions of Mahārāṣṭra and Cola country particularly. In his native land, Dravidadesa or TAMILANADU and other regions such brahmins may be very few in number as one cannot expect any donation from the Muslim rulers who ruled in North India mostly.

Veṅkaṭādhvarin, being a staunch follower of the Vedic religion, often stresses on the duty of the performance of the sacrificial rites. He and his family followed the Vedic religion and performed many sacrifices such

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165. Sat.Bra.Xii.4.1.1; Jai.Vi.3.1-7 & 8-10; Satyāśādhā III.1. as quoted by Kane for opinions.

166. Dr.P.V.Kane, Op.Cit., p.999.

167. Ap.VI.15.14-16; Āsv.II.4.2-4; vide Dr.P.V.Kane, Op.Cit., p.1007.

168. Dr.P.V.Kane, Op.Cit., p.1007.

as Vājapeya, Sārvapr̥sthā, Aptoryāma etc. (These sacrifices were performed his grand father). His family earned an epithet of Yajvan, Dīksita (His father was called Ācārya and Dīksita) or Adhvari<sup>169</sup>. He appreciates the sacrifices performed according to the Vedic injujctions (v.25,36, 139,270,275,360,362,363,365,520,541,579). He discusses the problem of violence arising from immolation of animals in the sacrifices, which is considered to be non-violence<sup>170</sup> (v.366-372). The immolation of animal in the sacrifice became an object of the bitter criticism during Jainism and Buddhism (v.367) and consequently it is condemned by the Hindus like the followers of Tenkale cult (v.370-372).

Among the various types of sacrifices in addition to Haviryāga like Agnihotra the poet mentions Somayāgas such as Jyotiṣṭoma, a sacrifice being performed in the season Vasanta (v.160,451), Agniṣṭoma (v.363), Atirātra (v.451), Aptoryāma, Paundarika, Sōdasi<sup>171</sup>, Ukthya and Vājapeya (v.451).

Sacrifices are often divided for convenience into isti, paśu and soma. Veṅkatādhvarin mentions iṣṭi (v.363) but he does not give any details of it.

There are seven forms of Soma sacrifices viz. Agni-

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169. Vide colophons to his works; Vidhitrayaparitrāṇa p. 45,57,69; colophons to Lakṣmīśahasram; Vis. xv.2.

170. MS. 5.22,39-41.

171. Gautam VIII.21; Lat.Sr.V.4.24.

ṣṭoma, Atyagniṣṭoma, Ukthya, Śodasīn, Vājapeya and Apto-  
<sup>these</sup>  
 ryāma. Among all/the six sacrifices are mentioned as be-  
<sup>172</sup>  
 ing performed in Cola country (v.451).

172. The details of the sacrifices in brief are given

~~xxx given~~ here:

Agniṣṭoma:-

The Agniṣṭoma is the model of all Soma sacrifices. The Agniṣṭoma is a sacrifice of one day (aikāhika or Ek-āha). It is a Soma sacrifice of one day and an integral part of the Jyotiṣṭoma so much so that the two are often identified. Soma sacrifices are classified into one day sacrifice and those are celebrated for more than one day upto twelve days called Ahīna and those are extended for more than twelve days (dvādaśahā) called Satra.

Jyotiṣṭoma:-

The Jyotiṣṭoma occupies generally five days and the chief rites are: (1) choosing of the priests, madhuparka, dikṣāniyeṣṭi, consecration of the sacrificer (dikṣā) on the first day (2) Prayanika iṣṭi (i.e. opening iṣṭi), purchase of Soma, atithyeṣṭi (isti offering hospitality to Soma), Pravargya (Ap.X.15.1, Asv.IV.2.17, vide Jai.VI.5.28-29), Upasada (homage twice a day in the morning and evening), on second day (3) on the third day Pravargya Upasada again (4) on the fourth day Pravargya and Upasada, Agnipraṇayana, Agni-soma-pranayana, havirdhāna, praṇayana and animal sacrifice (5) on the fifth day pressing of Soma, offering it and drinking it thrice i.e. in the morning, mid-day and evening, the Udayaniya (concluding isti) and avabhr̥thasnāna or final purifying bath. The fifth and last day is known as Sūtya or Savaniya one. This sacrifice is performed in Vasanta (v.160). For details Dr.P.V.Kane, HDS, Vol.II pt.II.p.1133-1203.

The varieties of Somayajñas are called Samsthās or forms. All the Sūtras do not state the same number of

Some sacrifices. (Ap.XIV.1.1, Śat.I.7. HDS p.958): Ukthya, Śodasin, Atirātra and Aptoryāma are the modifications of Agniṣṭoma and the commentaries of both (Ap. & Sat.) point out there several views on the number of the modifications of Agniṣṭoma. The Brāhmanas like Śat.Bra (IV. 6.3.3) and Tai.Bra. (I.3.2 & 4) mention Agniṣṭoma, Ukthya, Śodasin and Atirātra as the forms of Jyotiṣṭoma. Tai. Bra. calls Vājapeya also its form. (vide HDS p.1204).

Atirātra:-

This sacrifice is as old as the Rgv. (VII.103.7). The name of this sacrifice shows that the sacrifice is not to be finished in one day but to be continued for the night succeeding to it. Ap. (V.2.4) allows to perform it even before Agniṣṭoma. In this sacrifice 29 stotras and 29 śastras are recited. Additional stotras and śastras are repeated in four rounds at night. (vide HDS p.1205).

Aptoryāma:-

It seems to be an amplified form of Atirātra. Only four stotras are added i.e. 33 in all and four additional śastras are recited by Hotr and his assistants. The Tāndya.Brā. (XX.3.4.5) states that it is so called because by its performance one secures whatever object one desires to have. Thus the word 'Aptoryāma' is formed from 'ap' to obtain. According to Āśv. (IX.11.1.3) he whose cattle do not live or who desires to secure cattle of breed should perform this sacrifice. (vide HDS p.1206).

Paundarika:-

It is a Soma sacrifice of eleven days. In this sacrifice Dakṣiṇā was a thousand horses. (vide Prin.V.S. Apte's Practical Dictionary pt.II, p.1149, Ed. by P.K. Gore & C.V.Kartre, revised edition, 1957; Mbh.7.63.2; HDS, Vol.II.pt.II.p.839).

Śodasī:-

A Śodasī stotra and a corresponding śastra are recited in addition to the fifteen stotras and fifteen śastras of Ukthya in the Tr̥tīyasavana (A commentary on Āśv. VI.2.1). Some opine to offer an additional cup in the

morning at all pressings (Ap.XIV.2.4-5). In this rite an additional animal viz. a ram is immolated and sacrificed for Indra. (vide HDS, Vol.II.pt.II p.1204).

#### Ukthya:-

In this sacrifice three more stotras known as Ukthya and three śastras called Ukthya are to be chanted and recited in the evening pressing. The total number of stotras and śastras are fifteen (Ait.Brā.14.3; Asv.VI.1.1-3). In Ukthya an additional victim, a goat is sacrificed for Indra and Agni on the pressing day. (vide Ait.Brā.XIV.3, Asv.VI.1.1-3, Ap.XIV.1.1, Śat.Brā.IX.7 etc.; HDS p.958-959, 1204).

Ap.(XIV.1.2) says that Ukthya, Ṣoḍasīn, Atirātra, and Aptoryāma are respectively performed for cattle, valour, progeny & cattle, and all objects. (HDS p.1204).

#### Vājapeya:-

Literal meaning of Vājapeya is food and drink or drink of strength or of food or of a race. Various meanings are also assigned to the word Vājapeya (HDS p.1206, fn2236 Tai.Brā. (I.342) says:-" वा जाप्यो वा पयः । वाजपेयं देवः । स्तोत्रं वा वाजपेयः । ..... अन्नं वा वाजपेयः ।

According to Sākhyaśrautasūtra (XV.1.4.6) it means: वाजं वा पयः । अन्नं वाजः । मानं वा इवेति मन्त्राद्वा । तयोर्वायोरपि ।

Though this rite is called to be a form of Jyotiṣtoma and though it follows the procedure of Ṣoḍasīn (Ap.XVIII.1.4), it is known as an independent sacrifice, as it may have features of its own. It is interesting to note that in this sacrifice number 17 is predominant viz. 17 stotras and 17 śastras are chanted and recited, 17 animals are sacrificed for Prajāpati, 17 objects are distributed as fees. The Yūpa (of bilva or khadira) is 17 aratnis used. 17 pieces of cloth are employed to Yūpa (Ap.XVIII.1.12). It is extended for 17 days (13 for

In the description of Kāñcī the poet refers to the horse-sacrifice performed by Brahma<sup>173</sup> (v.271-273). This is one of the most ancient sacrifices.

dikṣā, 3 for Upasada and 1 for pressing). (or if 17 days for dikṣā it is extended for 21 days). 17 cups of surā and 17 cups of soma are offered for Prajāpati. A race of 17 chariots to which horses are yoked is run and 17 drums are to be beaten on this occasion.

This sacrifice was to be performed in order to obtain overlordship (Āśv.IX.9.1), Prosperity (Ap.XVIII.1.1.) or Svārājya i.e. the position of Indra rather uncontrolled dominion. Only brahmins and kṣatriyas were allowed to perform it and not the vaiśyas. Brahmins desired to obtain the position of a super eminently learned or prosperous man. (HDS p.1206-1207 and 1212 for information).

Veṅkaṭādhvarin is proud of his fame for performance of such complicated sacrifices names of which are referred to in his colophons to his works.

173. Āśvamedha:-

Rgv.(I.162,163), Śat.Brā. (XVIII.1-5) and Tai.Brā. (III.8-9) refer to this sacrifice. The last identifies the horse-sacrifice with the kingdom (राष्ट्रं वा अश्वमेधः) quoted in fn.2666 in HDS).

A paramount sovereign (Sārvabhauma) or a simply crowned king may perform this sacrifice. One who desires to secure all the objects, to win all victories (including victory over senses) and to obtain all prosperity may perform Āśvamedha (Ait.Bra.39.1)

It may be begun on 8th or 9th day of the bright of Phalguṇa or on the same days of Jyesthā or Aṣādhā. According to some (Kāt.XX.I.2-3; Lāt.IX.9.6.7) it begins on full-moon-day of Caitra. (vide HDS p.1230-1239) .

The poet refers to some of the sacrificial technique words such as Svāhā, Vaṣaṭ (v.25), Rtvij (v.362, 541), Stotra (v.360), Yūpa (v.36), Agniciti (v.363), Mantra (v.52), Dravyasūddhi (v.362), Pasvālabhāna (v.362, 363, 366, 367, 370, 371, 372) etc.

Agniciti (v.363):-

The term 'Agniciti' is meant for 'Agnicayana' or piling of the fire alter. " The construction of the fire alter is a special rite. It is the most complicated and most recondite of all Srauta sacrifices. The Śatapatha Brāhmaṇa devotes the five of its fourteen sections ( about one third of the whole work ) to Cayana and its leading work on the subject." <sup>174</sup> According to Prof. Egge-ling Cayana was originally an independent rite and was later on incorporated in the system of Soma sacrifices. At the bottom of this rite there are certain cosmogonic <sup>175</sup> theories.

Dravyasūddhi:-

Veṅkaṭādhvarin like a learned priest who possesses profound knowledge of sacrifices and sacrificial act urges to maintain the purity of materials (dravya) for the sacrifices acquired through fair means (v.365), pure heart (v.362) and to invite expert Rtvijis or priests (v.362) in the sacrifices. He does not favour the performa-

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174. Dr. P. V. Kane, HDS Vol. II. pt. II p. 1246.

175. Ibid p. 1246 vide on Agnicayana or construction of the fire-alter pp. 1247-1254.

nce of the sacrifices for the worldly fame (v.362,505).

Mantra (v.52):-

A Vedic hymn or a sacred prayer addressed to a deity. Mantras are of four catagories viz. Rk, Yajus, Sāman and Nigada to be recited by the priests of the all the four Vedas respectively. We come across the mantras of the special type called Stotra and Śastra (v.360) the hymns of praise. Venkaṭādhvarin refers to special type of mantra of Atharva/used for Uccāṭana (v.52).

Pasvāmbha:-

Pasvāmbha means immolation of animals in the sacrifices. The persons who condemn the Vedic sacrifices only on account of immolation of animals or violence in the sacrifices become the object of his attack (v.366-372).

Here Pasvāmbha does not occur in the sense of animal sacrifice. An animal sacrifice is an independent sacrifice and it is also formed in Soma sacrifice as a constituent part. The indendent animal sacrifice is called 'Nirūdhapaśubandha', while subordinate ones are known as 'Saunika'.

Immolation of an animal in the sacrifices is not considered as violence at all because the whole animal is the sacrificial material like rice-grains, milk

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176. Dr.P.V.Kane, HDS, Vol.II.pt.II.p.983.

177. Ibid. p.1109; Āśv.II.8.3-4.

178

etc. The poet pleads and gives opinion of Rāmānuja in support of this (v.366). This discussion on the immolation of animal in the sacrifice denotes the bitter criticism of immolation by the rivals like Jainas and the followers of the Tenkale cult, he and the followers of his cult faced.

Rtvij:-

A priest who officiates at a sacrifice is called Rtvij. The four chief Rtvijis who officiate as Hotā, Ud-gātā, Adhvaryu and Brahmā usually belong to Rgveda, Sā-<sup>179</sup>maveda, Yajurveda and Atharvaveda respectively. At grand ceremonies or Soma sacrifices like Jyotiṣṭoma 16 priests are required to be officiated, while in some sacrifices like Darsapāurnamāsa or Caturmāsa four or five <sup>180</sup>priests are required respectively.

Svāhā+:-

Svāhā is uttered, when an oblation or ~~havi~~ is offered to a deity. The name of a deity takes ~~detive~~ case e.g. Agnaye svāhā. The word 'Svāhā' means an abandonment of material for a particular deity.

Vasat:-

Like Svāhā the word 'Vasat' is uttered, when oblation is offered. But it appears that 'Vasat' was utter-

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178. Kat.VI.8.6, Jai.X.7.1+2 referred to in HDS Vol.II pt.II. p.1129; M<sup>c</sup>.V.22,39,40,41.

179.Dr.P.V.Kane, HDS Vol.II.pt.II.p.981.

180. Ibid. p.979.

ed. in making offerings of the horse flesh. This exclamation is used with dative case of the deity.<sup>181</sup>  
<sup>182</sup>

Yūpa:-

Yūpa or sacrificial staff or post is to be made of the palāśa, khadira, bilva or rauhitaka according to one's desires for various rewards,<sup>183</sup> but in Soma sacrifices Yūpa must be of khadira, if possible.<sup>184</sup>

Yāga or a sacrifice is constituted by dravya (material), devatā or deity and tyāga. The word 'Yāga' denotes abandonment of dravya or sacrificial material intended for a particular deity, while homa means the rite of the offering of material in the fire intending it for a particular deity whose name is also uttered with it.<sup>185</sup>

The fundamental conception of this institution of sacrifice goes back to Indo-European antiquities, though the traces are rather faint. We find striking resemblance between Agniṣṭoma and homa ceremony of the Pārasī.<sup>186</sup> To day such Vedic sacrifices except Darsapaurṇamāsa or Cāturmāsa sacrifices are rarely performed.

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181. Rgv.I.162.15; vide HDS Vol.II.pt.II. p.1228.

182. Apte's Student's Dictionary, p.496.

183.Ap. VII.1-16.

184. Dr.P.V.Kane, HDS Vol.II pt.II p.1110 for discussion in details.

185. Ibid. p.983.

186. Ibid. p.978.

Image worship

Devayajana or image worship is one of the five five observations. It was performed by offering fuel sticks into the fire with uttering <sup>187</sup>svāhā. In later smṛtis a new feature was added to Devayajña or homa. A distinction devayajña and devapūjā was made. Yājñavalkya orders to worship gods immediately after tarpana and devayajña or homa included in five Mahayajñas. <sup>188</sup>Manu holds the same <sup>189</sup>opinion. Mediaval writers consider Vaiśvadeva to be a devayajña. Some do not take homa as vaiśvadeva. According to Hārīta and Mārīca quoted in Smṛticandrikā <sup>189(a)</sup>devapūjā should be performed after the morning homa or brahmayajña and tarpana in the noon. In modern times devapūjā has taken place of ancient homa for which images <sup>190</sup>are kept in the houses.

191      192

The references in Rgv., Vaj. etc. may be hyperbolic and boastful statements. We can hardly call them the descriptions of the images. Ancient sages only thought of the deities in the abstracts. Vedic Aryans did not include the ~~xx~~ worship of the images in the houses or the te-

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187. Ap.Dh.S.I.4.13.1; Bau.Dh.S.III.6-4; Gau.V.3-9;MS. III.70.

188. YS.I.100,102.

189.MS. II.176.

189 (a). Āhnikā p.383.

190. Dr.P.V.Kane, HDS chapter XIX p.705-6.

191. Rgv. VIII.17.5,8;II.33.5;I.155.6;I.25.13; X.96.8; X.105.6 etc.

192. Vaj. 5.16.7.

<sup>193</sup>  
 mple. Earliest references to Liṅgas discovered do not go  
 beyond 1st century B.C. But before Christ the worship of  
 image became wide spread. The Mānavagr̥hyasūtra gives th-  
 ree types of images viz. of wood, stone or metal. Some  
 smṛti writers refer to the image worship in one way or  
 the other. We can assign exact date most probably on ac-  
 count of the reference to Vāsudeva or votary of Vāsudeva  
 made by Pāṇini. Kautilya (300 B.C. to 250 A.D.) opines  
 to erect the shrines in the heart of the capital.

Dr.P.V.Kane thinks that the image worship should  
 have prevailed at least a thousand years before B.C. The  
 fact that the devalaka brāhmaṇa who maintains himself by  
 attending on images either by salary or by appropriating  
 whatever was placed before the deity was discarded from  
 the group of paṅktipāvana brahmins and was not invited  
 at Śrāddha. On account of negligence of the principal du-  
 ty of studying the Vedas devalakas acquired a lower sta-  
 tus which inspired them to perform the worship, when the  
 srauta rites were gradually becoming less and less im-  
 portance. Various Vratas took its place, and there arose  
 the cult of the worship of images. Originally it was not

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193. Dr.P.V.Kane, HDS, chapter XIX. p.707.

194. Mānavagr̥hyasūtra II.15.6 quoted by Dr.P.V.Kane, Op.  
 Cit., p.709.

195. Baud. gr.s. II.2.13; Ap.Dh.S.I.11.30.28; MS.II.176;  
 III.117; Viṣṇu Dh.S.23.34;63.27 mentioned by Dr.P.V.  
 Kane, Op.Cit., p.709.

196. Pāṇini IV.3.98.

197. Kautilya, Arthasāstra, II.4.

198. MS.III.152.

so universal or elaborate as it is found in medieval and  
199  
modern times...

Veṅkaṭādhvarin who often proclaims about Vedic sa-  
crifices and Vedic path, also favours image worship most.  
In the description of the travel of Viśvāvasu and Kṛśṇa  
he refers to the images of Nārāyaṇa at Badarinātha (v.33),  
Viśvanātha at Kāśī (v.82), wooden image of god Jagannātha  
at Jagannāthakṣetra or Purī (v.112,114), sandy Lingas on  
the banks of the river Godāvarī (pr.57,v.158), black id-  
ol of Nārāyaṇa at Yadugiri (v.170,171), Veṅkaṭanātha at  
Tirupati (v.193,198,199,201), image of lion-man god (v.  
211,213), Viṭṭalarāghava at Viṣṇāranya (v.219,220) along  
with his consort Suvarnavallī (v.222), god Pārthasārathi  
at Madras (v.260), Varadarāja on Hastigiri (v.268,269,  
581), black coloured god Setukṛt Yathoktakārī in lying  
position on serpent (v.276,279,280) along with his con-  
sort Komalevallika (v.279), Aṣṭabhuja god (v.285), Dīpa-  
prakāśa (v.286,287), Narasimha at Kāmāsikā, a suburb of  
Kāñci (v.301), Trivikrama (v.306,307), goddess Kāmākṣī  
(v.312,313), Gaṇeśa (v.296,314, described as having head  
of an elephant), (Hayagrīva (v.292,296), Kārtikeya who  
has six faces (v.317,319), Śiva who has five faces (v.  
319), Śiva Ekāṁresvara (v.320,321,335,337,338,341),  
Pāṇḍavadūta (v.342), all these are at Kāñci), Vijayarā-  
ghava at Tiruppukuzhi (v.345,347), Devanāyaka on the ba-  
nk of the river Pinākinī (v.381), Yajñavarāha at Śrīmu-

snakṣetra (v.382,383), Raṅganāyaka (v.400,401,402,409, 411,596) who is black in colour (v.408) along with his consort (Raṅganāyaki) (v.416) and his vehicle Garuḍa (v.431), god Jambūkeśvara along with his consort (v.431) (these both temples are at Śrīraṅgam), god Śaṅgapāṇi at Kumbhaghonam (v.459,460) and Rājagopāla at Campakāranya or Manārgundi (v.462).

Among all these images only that of god Jagannātha is made of wood (v.114). Śālagrāma is also mentioned once (v.258). Among Sivaliṅgas sandy Liṅgas are referred to on the bank of the river Godāvarī (pr.57, v.158, 159). Liṅgas of Ekāmreśvara and Jambūkeśvara are known as earthen (v.320,335,337,338,341) and watery (v.443) Liṅgas, two of the five primary elements. Among the icons of Viṣṇu god Yathoktakārī and god Raṅganāyaka are in the lying position. God Yathoktakārī is said to be lying position like a setu or bridge. All these idols are of stones. Skandapurāṇa quoted in Pūjāprakāśa (p.11) enumerates the material from which the images can be made viz. precious stones, gold, silver, copper, brass, iron, stone, wood and clay. First is the best and last is worst. The Bhāgavatapurāṇa enumerates the eight-fold images. Those are of stone, wood, iron, sandal wood or similar paste, drawn (picture), made of sand, precious stone and metal. Among stone śālagrāma, a black stone

containing fossible ammonite marked with cakra is highly praised (v.258) by our poet. Vṛddhahārīta also highly extols worship of Śālagrāma in the worship of Viṣṇu. Further he states that only dvijas, and not sūdras, can worship Śālagrama. Of course some allow women and sūdras. The worship of Śālagrama comparatively seems to be ancient. Dr.P.V.Kane quotes an opinion of Sūdrakamalākara who quotes a passage from Viṣṇupurāṇa which allows even Mlecchas to worship images made of clay (pārthiva Linga).<sup>201</sup>

Venkaṭādhvarin often makes remarks of meditating god Viṣṇu in Sun (v.13,203,434,438). According to Nārada Viṣṇu can be worshipped in water, fire, heart, sun, sthāṇḍila or alter and image.<sup>202</sup> The poet advises to worship to worship Viṣṇu in sun (v.13). He sometimes describes the yogis worshipping Viṣṇu in heart (v.284). This is the last method of worshipping the god.<sup>203</sup>

Venkaṭādhvarin refers to the Muslim invaders who were iconoclasts (v.144,162). History of medieval India is witness of this fact.

It is noteworthy that our poet has not given any details of the images as regards emblems like crouch, disc, mace and lotus or various arms in eight hands of Aṣṭabhuja god or other icons of Viṣṇu. Aṣṭabhuja god, described by the poet is an image of Viṣṇu.

#### Daily worship of idols:-

Daily worship of the idols of gods or goddesses

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201. Dr.P.V.Kane, Op.Cit., p.716.

202. Nārada quoted in Pūjāprakāśa p.107; vide Vṛddhahārīta 128.127; ~~Ragga~~ Bhāgavatapurāṇa XI.27.9 etc.

203. Pūjāprakāśa p.11, Nṛsiṃhapurāṇa 62.5 etc. in HDS p.715.

by offering different materials was a part of a customary duties in those days and it formed a part of one's religious life. Venkaṭādhvarin often condemns brahmins who do not perform the daily worship of gods on account of their recitment in millitery or employment in the royal services (v.91,92,94, 133-140,155,189,190,579), while he praises the worshippers most (v.88,89,101,140, 158,159,184,185,398,453,460,469,470,471,472,473 etc.).

The way of worship and materials used:-

Before worshipping the deities one should take bath in holy water of a river or one should take bath at home (v.88,101,140,158,184,398,453,460). After taking bath, early in the morning one should worship according to the rules laid down by Dharmasāstra. Before worshipping the images one should perform his Nityakarma or daily duties such as sandhyā, homa, tarpana, japa etc. (v. 88,453) svādhyāya or Brahmajñā (v.460) also. Any how, he recommends to perform the worship with full devotion (v.460,470). Bathing of the idols (v.89) with abhiṣeka (v.184,306,322,323,444,445), offering of Tila, Akṣata and bilva leaves to Śiva (v.158) and Tulasīdala to Śrī- viṣṇu (v.260), various flowers (v.88,267,453), Diya or lights (v.286,288), food (v.439,471,472,473), Nirāñjana (v.171), recitation of stotras, vedic hymns, purāṇas, hearing the stories of gods, Bhāgavatakathā and discussing the Brahmayājñā (v.140,184,213,214,453,460,525), visiting the temples with a view to have darsana or vision of the idols of the gods and goddesses (v.218,398,399,

435,460,525), bowing down the images (v.232,460), taking the food offered to the deities (v.133,471-473) etc. are the ways of worshipping the images in the houses and temples (v.497).

In performance of japa the beads of Rudrākṣa and Padmākṣa were prescribed for Śiva and Viṣṇu respectively (v.159,240). The garlands of Rudrākṣa and Padmākṣa were being put on by the devotees of Śiva and Viṣṇu respectively.

Water brought from the holy river like Ganges was used in worship (v.542).

Darsana of the gods' images or that of Linga of Śiva in case of śaivites (v.525) also considered as worship.

It is noteworthy that ringing of the bell was considered as proclamation of worship by Tenkale vaiṣṇavas (v.232).

The worship of Śiva which generates devtīon to Viṣṇu or Hari and bestows final emancipation on a devotee from the cycle of rebirth (v.521). According to our poet worship of Śiva rewards thus, only if one does not envy Viṣṇu (v.522). Otherwise he will be thrown in hell and loose status, wealth, long life etc. (v.523) ( Even though in later times the followers of both the cults viz. śaivism and vaiṣṇavism abused each other. But the Mahābhārata and some other purāṇas exhibit a most tolerant view and spirit and proclaimed that there is no

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difference between the two).

The ways of upacāras are not enumerated in the proper order here as we find them described in Pūjaparakāśa<sup>205</sup> and other digests (sixteen, ten,~~four~~<sup>206</sup> five and one only). Venkaṭādhvarin often puts stress upon darsana, bow or prañāma and stuti. Worship by offering flowers which is considered as the most simple way of worshipping is also referred to by our poet.

The cult of the manes formed a part of the religious duties. They were offered holy water of a sacred river like Ganges (v.78).

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204. Mbh. X Vanaparva 39.76; Śāntiparva 343.131; Vāyu 66.

143 quoted by Dr.P.V.Kane in HDS Vol.II.pt.II p.725.

205. Pūjāprakāśa pp.97-149

206. Ibid. Vide Dr.P.V.Kane, HDS Vol.II pt.II. p.729.

Section: IVEducation

The system of education embraces the society influenced by it. " The primary function of the educational system," says Penunzio, " is to transmit a knowledge of the forms and skills society regards as indispensable to its survival and improvement. That system regularises the knowledge transmitting activity, inculcates the folkways and the mores, trains the young to fit into the established cultural scheme, aims to aid the individual in the development of personality and aptitudes, sets forth the broad lines which the society believes must be followed in order to survive and improve." Moral and cultural values, approved or disapproved, are also being learnt by an individual through the educational system applied in the educational institutions.

The purpose of the education is to make an individual adjusted in the frame of the group of the society to which he belongs and to show the way how to lead his life preparing own self for achievement of the final goal of human life.

Venkatādhvarin in the description of Vedāntadesika

shows that the education of Vedas, various sāstras etc. should lead a pupil to vinaya, ācāra, bhakti, kṣamā and cāturya (v.291). Achievement of the final deliverance and leading life according to the Vedic injunctions or smṛti preparing one self for it is the chief goal of education (v.294).

Admission:-

In ancient times the educational system in India had formed its own way for seeking admission. Expression of parentage, promise to observe celibacy during the student life etc. were declared, if one desires to accept studentship and to study under particular teacher. As a token of his desire to study and to accept studentship a candidate ought to bring fuel sticks in his hand, while approaching a teacher for admission as a token of willingness to serve the teacher. Thus a candidate generally was able to secure admission easily.

Veṅkaṭādhvarin shows that in ancient times the spiritual guides admit the eager student after passing through many testimonies and who is awaiting from long time offering his services since long (v.254). But in his time case was not so. Spiritual guides or preachers were accepting anybody who expressed desire to be preached (v.249,250). Consequently debauchees, thieves, kiratas or barbarians, punished by the kings, wretched kings

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208. Keay F.E., Indian Education in Ancient and Later times, p.20.

etc. were also preached.

Spiritual guides or gurus in his time were generally making show of the knowledge with the heavy books and they adopted other ways and means for popularity (v. 252). Such preceptors born in own teacher's family and who were spiritually uninspired, were after only worldly fame. So how can such gurus guide a student who desires to learn well? (v. 252, 535). Preceptors, well-versed in Vedas, śāstras etc., leading life according to the Vedic injunctions and rules laid down by Dharmasāstra, spiritually inspired and devotees and also who were satisfied with whatever offered to them by the students, were only a few in number (v. 269, 291).

In the time of our poet students did not get education of Vedas free in the educational institutions (v. 576). The word 'ācārya' or 'guru' was generally used in the sense of the spiritual guides (v. 252, 253) and 'Upādhyāya' for the teachers who teaches veda, vedāṅga etc. and other sastras for his livelihood (v. 576).<sup>209</sup>

#### Educational centres:-

Veṅkaṭādhvarin refers to Kāśī as one of the educational centres. There were some other educational centres in Gauḍa, Kānyakubja, Aṅga, Vāṅga, Mithilā (v. 99), Kāñci (v. 266), Tuṇḍiramāṇḍala (v. 361, 364), Tanjore (v. 374) and Śrīraṅgam (v. 397).

Life at teacher's place:-

In ancient time rigorous discipline and hard training were very common during student life. The student had to work for his teacher at home as well as out side. He had to tend even cattle.<sup>210</sup>

Venkaṭādhvarin mentions the discontinuity of such practice (v.254) in his time.

Teacher and Pupil:-

The relation between the teacher and the taught were cordial and happy and free relations existed even between the members of the teacher's family and a pupil.<sup>211</sup>

In order to achieve specialisation in particular branches of knowledge students in ancient times travelled far and wide to learn under celebrated teachers, specialised in particular branches of knowledge. In view of this Venkaṭādhvarin has mentioned such educational centres (v.99,266,361,364,374,397).

Various rules are laid down to show the due respect for the teacher in Dharmasastra.<sup>212</sup> Illegal connection or adultery with the teacher's wife was considered as one of the five sins (v.75). Any hostile action to teacher from a student was also considered as a sin (v.366).<sup>213</sup><sup>214</sup>

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210. Keay F.E., Op.Cit., pp.20,22; Altekar A.S., Education in Ancient India, p.78,  
 211. Altekar A.S., Op.Cit., p.76 for details.  
 212. MS.II.117-120; vide Keay, F.E., Op.Cit.,22,23.  
 213. MS. XI.54.  
 214. MS.II.198-201,203.

The teacher was duty-bound to take utmost care of the student. He had to conceal nothing from him in teaching. Of course in some abnormal cases such injunctions were not observed properly.

#### Punishments:-

Authors of the smṛtis like Manusmṛti and other educational thinkers in ancient India seem to be against any harsh punishment. They allow very mild corporeal punishment in exceptional cases. Venkaṭadhvarin does not throw any light on this.

#### Rules of the student life:-

Authors of the smṛtis and other educational thinkers expounded rules of student's life from hygienic, moral, and religious aspects under the name of vrata or vrataṭādeśa samskāra. Chastity, reverence towards a teacher, observance of vratas, practice of austerities, service to the teacher etc. are the points of discipline. The poet refers to service to the teacher (v.254).

#### Fees:-

The receiving of fees or honorarium by a teacher was highly condemned. But this was impracticable because

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215. Keay F.E., Op.Cit., p.23 f; Altekar A.S., Op.Cit., p.71-72.

216. MS.II.159.

217. Keay F.E., Op.Cit., pp.25; Altekar A.S., Op.Cit., p.75-76.

218. MS.II.160-167, 175-188; Keay F.E., Op.Cit., pp.25 f; Altekar A.S., Op.Cit., pp.90 ff.

without the receipt of fees or honorarium it was not possible to maintain himself, his family and to run the institution. Of course in ancient India fees or honorariums were accepted generally after the completion of<sup>219</sup> the study.

Veṅkaṭādhvarin draws attention towards the practice of receiving monthly fees and pay to the teachers (v. 364, 576, 577). Recitation of the sacred lore for money was condemned (v. 495).

#### Duration of study:-

Particular period of studentship was prescribed for the study of the sacred lore perhaps known as Vedārambh-asamskāra. "There is a general unanimity among the smṛti writers," Altekar points out, " that the vedic education<sup>220</sup> should extend over a period of twelve years!"

Veṅkaṭādhvarin sheds tears on the waste of this valuable period in learning the foreign languages such as Persian or Urdu (v. 134). After completion of the vedic study other sastras were being studied.

#### Terms and Holidays:-

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Veṅkaṭādhvarin has kept mum on this aspect.

#### Courses of study:-

The courses of study may be divided in two viz. priestly and vocational. Such division of the courses

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219. Altekar A.S., Op.Cit., pp.66 ff.

220. Ibid. p.107.

221. For information in general, vide Altekar A.S., Op. Cit., 107 ff; Keay F.E., Op.Cit., p.31 f .

or curriculum is not found in this Campū. Even though from the stray references a faint picture of the courses may be reconstructed.

Vedas:-

Venkaṭadhvarin often refers to the Vedas or Vedatrayī (v.11,25,94,134,138,148,155,160,177,181,230,235, pr.96,v.253,291,293,302,304,360,369,372,436,452,507,554, 563,576,577,pr.246). For him Vedas are eternal (v.135,261,304,591). He refers to the various schools of the different Vedas (v.436). He always favours vedic sacrifices (v.360,369,372). He refers to the brahmins in the description of the river Kāverī reciting Vedas- Mantra, Brahmana in a particular way of Amredana or reduplication in Brahmayaṅna, one of the five great offerings (pr.166. p.297). Vedas are called here 'Caturmukha vaikhari'. Our poet proclaims the importance of the 'Dravidaveda' composed by Sāthakopamuni (v.488,489,490,491,495). Here he shows the way of reciting Sāmaveda and mentions Ahamannada or 'Ha 3 vu ha 3 vu ha 3 va ' or Aham annam Aham annam.....' The political condition and changing social attitude diverted the brahmins from the study of the Vedas which poet thinks as lamentable (v.134,135,138,154, 181,554). He directly mentions Rgveda, Sāmaveda, and Yajurveda (v.374) but not Atharvaveda. Mentioning of Stotra and Sāstra in sacrificial ceremony is also noteworthy (v.360).

The word 'Uccāṭana' (v.52) shows the use of the Abhicāramantras which occur in Atharvaveda.

#### Vedāṅgas:-

Veṅkaṭādhvarin mentions Vedāṅgas only once (v.554).

#### Sūtra:-

Among various types of sūtras the poet refers to Kalpasūtra (v.364), Śrauta, Vedānta or Brahmasūtra and Sāririkasūtra, apart of it (v. 511, pr. 215). Nyāyasūtra of Gautama (v.559,560), Vaisēśikasūtra of Kanāda, Mīmāmsāsūtra of Jaimini (v.563,pr.241,v.566), Vyākaraṇasūtras of Pāṇini (v.570,575) and Indra (pr.244) etc. prove the existence of the study of the sūtras of various branches of knowledge.

#### Upaniṣads:-

Upaniṣads (v.500) are known as Brahmevidyā (v.184), the mystery of Vedas (v.243,261), the nector of the ocean of Vedas (v.223), end of the Vedas or Vedānta (v.261, 289,298,509) or top of the Vedas or Śruti (v.243,293, 295, pr.116,v.564,596).

#### Smṛti and Dharmasāstra: (v.243,369,374,516):-

'Manuṅaṇam'perhaps refers to Manusmṛti and other smṛtis (v.554). The topics of Dharmasāstra such as Śrāddha, Dāna, Mahāpapa, Vrata, Prāyascitta, Pañcamahāyajñas etc. dealt with prove the study of the Dharmasāstra literature. Itihāsa as the source of Dharmasāstra might be as suggesting two epics ~~XX~~ the Mahābhārata or the Rāmāyaṇa (v.247,342). Purāṇas or the epic legends (v.184,

pr.96,v.140,243,369), Bhagavatapurāṇa (v.349,585), Śiṣṭācāra (v.369) etc. are mentioned which are also proclaimed as the sources of Dharma by the authors of treatises on Dharmasāstra. This shows that the study of Dharmasāstra was very common.

#### Gītā:-

God as the mountain Meru (v.403), the conception of Rāghavapārijāta (v.346) and Tintidī tree (v.491) which reflect the conception of Asvattha tree of Gītā, entry of the warriors died on the battle-field in heaven (v.378-380), mentioning of Gītā as preaching of Kṛṣṇa and its Bhāṣya by Rāmānuja (v.228), mentioning of Uttarāyana gati in the description of the god Sun (v.9) etc. show the deep study of Gita in our poet's time.

#### Tantra:-

Veṅkaṭādhvarin himself was well versed in Tantra (v.3,71). In Tanjore (v.374) and Śrīraṅgam (v.397) the Tantrasāstra and its kārīkās were deeply studied.

Various sacred mantras and Tantra ceremonies were performed to make one free from the malicious effect of piśāca (v.297). Uccāṭana mantras were learnt and their applications were made to destroy the enemies, vetāla and demons (v.52). Cintāratna or Cintāmaṇi mantras were also applied to fulfill one's desires (v.583). All these prove the existence of the study of the abhicāra mantras and Tantra literature.

#### Philosophy:-

As regards philosophy the discussion in details is

given in a chapter on philosophy. All the schools of philosophy Sāṃkhya, Yoga, Nyāya, Vaiśeṣika, Mīmāṃsā, Vedānta, Cārvaka, Jainism, Buddhism were studied.

#### Literature and Poetics:-

Literature and poetics were studied. Veṅkaṭādhvarin expresses the idea about the good poetry which affects the mind immediately. He follows Rasa school. He gives equal importance to Sanskrit literature and Prakṛta literature like Dravida one (v.178,230,244,245,342). He refers to Persian language and its literature (v.134). Our poet mentions the poets such as Vālmiki (v.545,548), Vyāsa (v.545,548), Kālidāsa, Māgha, Bhāravi, Cora, Murāri, Dandī, Subandhu, Bāṇa, Mayūra, Bhavabhūti, Bhoja, Srīharsa, Dindima, Bhallata (v.549), as the poets of Sanskrit literature and Sathakopamuni ( and Madhurakavi if his name is understood from the word 'Madhurakavi' instead of an adjective of Sathakopamuni) as the poet of Prakṛta rather Dravida literature (v.551). These all references prove the study of the languages, literature and poetics of Sanskrit and Prakṛta as well as the foreign languages.

#### Sāstras:-

Study of mathematics was helpful in business (v.92, 117,118,120,161,196) and employment as accountant and book-keeping (v.135,136,154), in preparing altar for sacrifices. Astrology (v.532), Military science particular Dhanurveda or archery (Cāpasṛti-paddhati) (v.573), Politics (v.550), architecture (v.82,97,106,180,209,299 etc.),

iconography (descriptions of the images), medicine (Bhisagvarṇana), erotics (v.456) and other auxiliary sciences were also studied. Grammar was believed to be necessary for a scholar and a poet. Venkātādhvarin puts stress upon the study of grammar (v.571-575), Tarka or logic (v. 556-559), Mīmāṃsā (v.226, 564-566) which helps one to face a rival in debate.

Among the various arts he refers to culinary art (v.43, 113, 419, 467, 468, 472). Kumbhipulākanyāya (v.534), references to Apūpa, Odana (v.570) etc. prove the existence and study of it. Fine arts (v.282, 374) like music (v.283, 405, 569), dance (v.405, ~~569~~ 569) etc. were also taught.

Venkātādhvarin throws no light on the method of teaching and examination.

This above review of the educational system brings out the main aims and functions of it, as Dr.A.S.Altekar writes, " formation of character, building of personality, preservation of ancient culture and the training of the rising generation in performance of the social and religious <sup>222</sup> duties." Moreover the poet shows the way to the new generation how to adjust itself with the new social, religious and political situation.

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222. Altekar A.S., Op.Cit., p.326.

Some sciences described in details are as under:

Astrology:-

Our versatile poet Venkaṭādhvarin has referred to some views on astrology and he has condemned all the so-called astrologers who used take undue advantage of human weakness viz. a desire to know good or evil future.

Such astrologers, having no knowledge of astrology predict wrongly and cheat the people. Such type of attitude made our poet to condemn them who move house to house to predict son, wealth, long life etc. with the help of some drops of knowledge gained from the ocean of astrology (v.528). They prepare a horoscope containing good or evil predictions. They proclaim their proficiency in this science, if their predictions materialize (v.529). One may agree with Kṛṣṇa who does not find any necessity or use of astrology, if a human being experiences happiness or unhappiness according to one's own actions done (v.531).

1. Our religious performances either Daiva or Pitrya for gods or the manes (v.532) and rituals for this world and hereafter (pr.394).
2. One cannot know the movement of the planets without knowledge of this science (v.532), Tithi (v.532), rising and setting of the moon and the sun, eclipse of sun and moon (v.533,534 etc.).
3. One can visit various sacred places, if he desires to get rid of all the happiness of three types, until and unless one knows the definite time of eclipse of sun or

moon in advance (v.533).

4. One can know the time for rising of the planets like Sukra etc.

5. If something happens good as per prediction, one may feel satisfaction and have patience. If something evil is to happen, one can do japa etc. in order to avert the bad effect (v.533).

6. To our poet planet like sun is not a planet, but is Viṣṇu incarnate ( p.14,v.13,14).

7. Comet is always believed to be inauspicious (v.65). The bridge built by Rāma is compared with a comet which destroys the sins of human beings (v.482).

8. Astrologers count the twelve zodiac signs Aries etc. (v.530).

9. Planets like Sun, Moon, Śukra, Rāhu etc. are mentioned.

Lastly he advises an intelligent person not to dwell in the city or village where there is no astrologer at all (v.535).

Thus Viśvāvasu has tried to bring out some advantages of this science of astrology.

#### Science of medicine:-

In one way or the other the knowledge of various sastras or the branches of knowledge are reflected in the work of our poet. Venkaṭādhvarin being a learned poet how can he be an exception to this? He claimed to have knowledge of Logic, Tantra, Grammar, Philosophy (vedānta) etc. (v.3). As he knows astrology and so-called astrologers, he also knows the physicians or ~~vay~~ vai-

dyas or doctors so-called, who possess only a little bit knowledge of the science of medicine or they do not have at all. Such registered or unregistered medical practitioner doctors or physicians are very dangerous to the society. They are not well acquainted with the practice of this science. They do not know how to diagnose the symptoms of any disease or they do not have any proper knowledge of a quality of a thing (v.537). In other words they use medicine in a liquid form or paste to lick. They give advice to take an oil shampoo to rub (v.536). Such physicians are no doubt the attendants of or the god of death.

Vaidyās or the physicians give decoction (qvātha) and advise their patients to observe fast which is considered as one of the best ways to rescue a patient from a disease. Of course they achieve good results, if they give proper effective medicine in accordance with the fast (v.538).

People who suffer from headache (v.60,85), hoarseness of voice, fever, weakness of various senses, epilepsy (kṛtapralapane: v.539), ascites (jalodara: v.65), cold effect, tympanities or stomach pain (v. 10,35, 85), loss of appetite (v.35,570), puspa in eyes (v.414,582) etc. can be cured by only a physician, expert in the science of medicine (v.245,541) and one can maintain one's own health.

According to Āyurveda or the science of medicine one should take care properly in taking food in order to save one's own self from diseases. Taking of milk with

salt is not pathya or wholesome diet to the health. Dharmasastra also restricted such practice of taking milk with salt (v.353). Of course one may take unwholesome food, only if one may have an extra-ordinary and most effective medicine to take. Otherwise unwholesome food or drink will cause the incurable diseases (v.440)

In case of a fever a patient ought to remain on fast, as fast is considered as the best medicine in fever (v.246).

In case a patient cannot observe the proper advice of the physician and restrictions in taking food or any drink, they may allow the patient to eat and to drink whatever he may desire to take. The physicians may allow such patients to enjoy with their beloveds, as they may wish (v.294). The physicians cannot make such patients cured. They do not praise such patients, as they do not act according to their advice (v.294). If a patient desires to get rid of his disease, he should act according to the advice of physician and take a medicine though it may be bitter in taste (v.145). Such medicine may be Siddhagulika also (v.417).

The diseases are of three types viz. that can be easily cured, that which require long treatment and the diseases which cannot be cured (sādhya, duhsādhya and asādhya) (v.145,294). Some diseases can be cured up by sun rays (v.127).

This above review shows that our poet was well-versed in the science of medicine. It seems that people used to study this science of medicine.

Politics:-

The word politics better known as Naya in Sanskrit has conotation denoting policy of a king, political wisdom, state policy, civil or military administration etc. According to Indian politics monarchy was a popular form in which kingship was hereditary.

India was divided in small kingdoms. Such kingdoms were known as 'maṇḍalas' (v.2) like Kāñcī, Karnāta, Tuṇḍīramāṇḍala, Colamāṇḍala etc.

The kings of the maṇḍalas were expected to patronize the learned people. King of Karnāṭaka rather kings of the Vijayanagar empire were famous for this (v.2). There was a strong belief that one should not live where there is no king (v.535).

The kings used to appoint accountants and cashiers who can supply correct data of income and expenditure to them. Kāyasthas and brahmins were generally appointed for such clerical posts (v.96,133,135,136,154).

In order to maintain internal and external peace, law and order the kings used to maintain grand army, chief-officers of army (v.141). In the military soldiers and officers were generally preferred from the fighting race like Mahārāṣṭrians (v.89,144). Sometimes brahmins also were recruited in military services (v.96).

The kings used to build a fort or a compound wall around his palace or a capital with a view to protect properly (v.402).

Commercial development:-

Kings used to give protection to, the merchants who can do their business without any fear. Merchants used to visit the courts where they can try to win the favour of the king in connection with the self interest (v. 121). Merchants ever tried to please the officers with a view to avoid unnecessary disturbances in their business (v.121). Venkaṭādhvarin gives advice to the merchants that they should seek shelter from a king for the protection of the business with a view earn wealth and give donations to earn name and fame (v.161).

Protection of a brahmin:-

Kings should honour the learned brahmins (v.2). For the maintainance of the brahmin families and the institution of the vedic sacrifices the kings used to donate lands known as Agrahāras ( v.357,358). The poet in the description of native land Arasānīpāla and Tunīramāṇḍala or Kāñcīmandala opines in favour of the existence of such Agrahāras in huge number in South India (v.360).

Rājadanda or the royal staff was the sign of his royal power (v.16).

Chief ambition of the king:-

According to the Indian politics kings were of three types viz. sakara, akara and samrāt. The king must have an ambition to be samrāt. The king becomes powerful three qualitis one of which is Utsāha (v.56). The powerful king always desired to be victorious. His policy was

based on the ideal of 'Vijigīṣu! But it is interesting to note that the kings were interested in victory on rivals or enemies and not in snatching away their kingdoms. Such kings liked to win their enemies or to die on the battle-field vigorously (v.376,377). The kings or soldiers died on the battle-field of any race, caste or creed, even Mohamedans, Turuṣka or Hūna (English people or European people in general) entre the heaven where they may have company of the heavenly damsels who desire to marry such warriors (v.164,378,379,380).

Kings should have good friends who may save them in distress from enemies (v.477).

In ancient time a king used to keep four-fold military force viz. Ratha, Hasti, Haya and Padāti (v.43). But in medieval period or in the period of our poet horses were main force (v.163).

#### Weapons:-

Venkaṭādhvarin refers to the weapons like bow (v. 20,71,385), mace (v.340), disc (v.370), śula (v.85,517), arrow (v.150, ~~325~~, 260,325,429), vajra (asani+v.66, kuliśa: v.102, śatakoti :v.299, pavigraha:v.431 etc.), kuthara (v.142), sword (nistriṣa:v.103), etc. He mentions archery and its education (v.573). Brahmāstra is a weapon possessing supernatural power (v.23).

#### Royal service:-

Like Virātaparva of the Mahābhārata, Rājavasati chapter of Kāmandakanītisāra or Pañcatantra our poet does not give up an opportunity to describe an attendant

of asking rather the persons recruited in the royal services. The poet gives some ideals of such royal attendants.

Ideal royal attendant:-

The faithful royal attendants or the persons employed in the royal services should devote their whole time day and night to his services. Consequently such persons may not get time enough for the performance of sandhya, worshipping of god, sacrifices, recitation of the Vedas, taking of food in time etc. They may not spare enough time for sound sleep even They can do nothing for the life here and after (v.579).

Our poet Venkaṭādhvarin appreciates such ideal attendants of a king or persons employed in the royal services who serve their masters with full devotion and loyalty at the cost of their own happiness. They oblige the learned and maintain many persons (v.580). A person favoured by the king was highly honoured by the people, though howsoever ugly he may be (v.473).

Judgement:-

King was expected to give proper judgement and punish the guilty persons. Our poet appreciates the English people for such punishment to the defaulters in the

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223. Mbh.IV.4.37-39.

224. MS.VII.17-20.

in the description of Madras (v.264).

#### Heir:-

Illegal sons may not obtain any share in the property. Only legitimate sons had right to acquire their share from the ancestral property (v.367).

#### Erotics.

Sex is one of the predominating instincts of human being. The Śṛṅgāra sentiment is also based on this. In this work one may not think of the discussion on sex, as it is a work on 'the descriptions of the sacred places on earth, rather in India.' Thus there is no scope for sex and Śṛṅgāra or erotic element directly. But occasionally our poet, though he is devotional minded, does give such erotic descriptions in order to show his skill in this branch of knowledge also.

Beauty of a lady stimulate the sex instinct of man. Like scholars of this science he gives the descriptions of the ladies of the various regions where we ~~find~~ hardly find any regional peculiarities. Such descriptions are of the ladies of Gurjara, Āndhra, Cola and Kāñcīpuram.

#### Ladies of Gujarat:-

Beautiful ladies of Gujarat are somewhat reddish or white in colour of skin. They have red and delicate lips, sprout like hands, lotus like face as well as eyes and speech like sweet nectar (v.116). Here we can see that instead of giving any special feature he gave only a concept of a damsel.

Ladies of Āndhra:-

Āndhra ladies are black in colour. Romāvalī or black hair above navel, heavy and big heaps and breasts, deep navel etc. are the stimulating things of any beautiful lady. They could hardly be the special features of Andhra ladies.

Ladies of Cola country:-

Cola ladies, according to our poet, are most beautiful and of high order. We may call them Padminī. This description can be applied to any beautiful lady of high order (v.450). Here the poet has brought to the notice of the reader the custom of non-wearing blouse by Cola ladies (v.454,455).

Ladies of Kāñcīpuram:-

Ladies of Kāñcīpuram are able to attract the youths of the city with the beauty and girdle put on (v.265). But any lady may do so. Thus here no peculiar feature is given.

Ladies of Tanjore:-

The ladies of this city make the youth of the city impatient with their beauty (v.373). This may be equally true for any lady of any other region.

European ladies:-

Fair skin of the European ladies might have drawn the attention of our ~~poet~~ poet. He takes notice of their lāvaṇya or charm.

### Beauty of the limbs:-

Beauty of the various parts of the body are often described by many poets in the literature. Umā of Kumārasambhavam, Damayantī of Naisadhīyacaritam etc. are described in details by Kālidasa, Harṣa and other poets. Small and white teeth made them able to earn an epithet like 'Sudatī' (v.195). Teeth are often compared with Kunda (v.313). Lotus like eye, unsteady glances like those of deer (v.396), looking through the corner of the eyes (v.318), lotus like face which is also compared with the moon (v.265,313), heavy, big and thick breasts (v.156,202), heavy and big heaps (v.156), black hair line above navel (v.156), thin waist (v.394) and long, curly and thick hair of the ladies are often praised highly by our poet.

### Types of women:-

Various treatises on sex refer to the types of women viz. Padminī, Hastinī, Citrinī, and Śaṅkhinī. Among these four varieties he refers to two types only viz. Padminī and Hastinī (v.402,450). According to Ratimanjari a woman having lotus like eyes, narrow nostrils, no space between the breasts, charming hair, slender body, gentle speech, good moral character, interest in music and songs or in wearing attractive dress and giving out smell like that of a lotus is Padminī. Our poet describe illegal connection of such Padminī with other persons (v.402). which

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भक्ति कर्मलनेत्र नखिका पुत्ररेखा  
225. अदिरल कुचपुष्पा मारुकेरी कुशाङ्गी ।  
पुष्पमनसुलोकी गीतादातुलका  
सकलानुसुवेगा पमिनी पद्मगन्धा ॥

does not fulfill the condition given by Ratimañjari that Padmini possesses good moral character. He points out that best man can attract such ladies. Generally such ladies do not like to have such illegal connections with other persons.

#### Hastini:-

Writers on erotics have given this particular class of ladies. The woman of this class is described as having thick and heavy heaps, thick lips, thick fingers, large and heavy breasts, dark complexion and libidinous appetite. <sup>226</sup> Venkatādhvarin mentions the woman of this class along with Padmini, a woman of high order. The women of this class having strong passion attract the persons of the particular class to enjoy (v.450).

Like physical beauty the dressing and ornaments stimulate the passion of men. Women do take for such make up, dressing etc. They put on girdle on waist (v.266), garlands (v.43), necklace (v.156), garland of lotus flowers tied with braid of hair (v.394), garments of different colours put on in an attractive way (v.394), anklet (v.37) etc.

All these make a woman most attractive, particularly Mugdhā. Women are classified according to their age also.

#### Mugdhā:-

She is a young girl attractive by her youthful simplicity. The class is regarded as a variety of Nāyikā

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226. मूलधरः मूलमिति वा किंवा मूलधारः गुणिः + मूलकुचा सुरीली ।  
कोमलपुष्पा गाढरसिप्रिया च नितान्तभोक्त्री खलु हरिनी स्यात् ॥

in poetic compositions. Chief characteristic of the lady of this type is bashful nature and new experience of love. She feels shy to express her love lorn condition. Venkatadhvarin describes such ladies as newly married one feels bashfulness and strong passion. They cannot bear separation from their lovers (v.92,117).

#### Yuvati:-

A young woman who has completed the stage of mugdhā is yuvati. The ladies of this class do not ashamed of their lovers. They do not feel any hesitation in expressing their passionate or love lorn condition. They mix freely with their lovers and enjoy. In this age strong libidinous appetite make them interested in sexual enjoyment. (v.156,373,447).

#### Praudhā:-

The ladies above thirty years are praudhā. A young woman is called <sup>227</sup>Trihāyanī. The word 'Praudhā' denotes her matured age. The ladies of this age are bold and grown up. They do not feel bashfulness in the presence of their lovers. The age of the ladies of this class extends <sup>228</sup>31 to 55. Venkatādhvarin refers to praudhā only once (v.426).

Our poet does not refer to the fourth class of the ladies.

Rhetoricians classify the heroins and ladies as

227. Vide commentaries on Mbh IV.16.6.

228. प्रपञ्चमतीति प्रीति ।

Svakiyā, Parakiyā and Sāmānyā. Ganikas or prostitutes are Sāmānyā nāyikas. Veṅkaṭādhvarin refers to the harlots in the description of Campakāranya (v.467). Svakiyās are mentioned in the description of Kāśī (v.92). and that of Gurjaradeśa (v.117). Svakiyā is called 'Purandhrī' (v.156). Parakiyā nāyikā is of two types viz. virgin and parodhā or married one. Veṅkaṭādhvarin has mentioned illegal sexual relations with married women (v.402,421,426,447).

Man:-

Veṅkaṭādhvarin does not seem interested in classifying male. Of writers on erotic science do classify men as Śaśa, Vṛṣa, Khara, and Mrga. Our poet refers to only the persons of the top class (v.450). No doubt he does not name the class. But it denotes the particular class which is first and best. Śaśa is called the first class of male. According to Śabdakaustubha and Ratimañjari (v. 35) the man of this class possesses the good moral character, tender body, charming hair and gentle speech. He speaks truth. He possesses almost all the virtues. The relation of such persons with Padminī is highly appreciated by the writers on erotic science.

The men of this class are intersted in their wives satisfied with them, while the men who do not possess good moral character are always interested in other ladies; married, maids or harlots. They are all adulterous. Being unchaste they are not faithful to their wives and beloveds (v.402,421,426,447). They are known as Bhujāṅga (v.402).

Valour of the warriors attract the women most (v. 377-380). Use of lovely flowers or scent or perfume (v. 450) madden the ladies after them. Sometimes the season plays a part of stimulator (v.210). Beauty of a lady and valour of a man bring both together. In the description of Tanjore the poet has shown that warriors attracts heavenly damsels maddened with passion (v.379,380).

In the description of Yamunā he throws light on the love affairs of lord Kṛiṣṇa and cowherd maids particularly with Rādhā. Kṛiṣṇa's flying with Radha (v.126), putting up of a parrot on a shoulder of a cowherd maid and snatching of her garment (v.125), and theft of butter (v.124) show how much such chit-chat exercises the part of stimulator in the love affairs.

#### Marriage and Sex:-

Marriage is a fundamental base of the society. The Hindu culture and civilization according to which it is a holy bondage and not sheer contract. The view behind this system is to control the sex instinct of a human being through Dharma. Gītā also opines so. But this is only possible unless the couple is satisfied. Unsatisfied sex instinct ruins the family life of the couple in one way or the other.

According to Venkātādhvarin marriage is not meant for sexual enjoyment only (v.505). Fascination is only the cause of the happy married life. He is a handsome man who can fascinate a beautiful lady (v.317). For this the poet gives an instance of Śaṅkara and Pārvatī (v.314,

315). A damsel like Pārvatī is maddened after ugly Śiva. Of course he does believe that if both man and woman are fair looking, then it is the best happy couple (v.392).

In a married life one cannot be happy, if he will sit before his beloved only. Problem of the maintenance also does play its part in the happy married life (v.120). For this purpose husband and wife may have separation for some time. But they may have full pleasure of the company afterwards (v.92,118). Thus Venkaṭādhvarin intends to show that sex is not everything in a married life. But even though husband and wife should live together as far as possible (v.303,309). Unsatisfied sex instinct leads the human beings towards adultery and illegal relations (v.402,421,426). Love is blind. The lovers are not afraid of others (v.314,315). They do not care for others and their status. Talking of harlots (v.466), poems possessing the descriptions of beautiful ladies (v.543,545) etc. will stimulate the sex instinct of a man. Arcakas or worshippers employed in the temples may have sufficient opportunities to entrap the ladies. The poet denotes such relations of Arcakas or worshippers in the description of Campakāranya (v.467). Sometimes adulterers kidnap the ladies not wishing them (v.474) or may go to enjoy the company of a desired lady (v.402).

#### Marriage and motherhood:-

The marriageable age of a lady was believed to be the starting of menstruation period (v.458).

The instinct of motherhood is primitive one among the ladies with the course of time if they do not have

any issue. In such cases their life becomes unhappy. In order to have issue they may worship gods and goddesses. They may vow religious observance of worshipping with some offerings to the god or goddess. In the description of Vijārāghava the poet has shown such practice (v.348). Woman as a mother may have pleasure beyond expression in lifting up a child born by the grace of the god (v.204) . They may feel equal pleasure in suckling the babe (v.1). Sometimes illegal sexual relations took place on account of unsatisfied motherhood (v.367).

#### Sexual union:-

Sexual enjoyment of eight kinds shows the eight stages in the progress of a love-suit. Kelī is sexual enjoyment. Venkatādhvarin refers to Kelī and Adhyavasāya or efforts.

#### Adhyavasāya or efforts:-

A lover makes efforts to get his beloved. He will be ready to face any difficulties coming in the way (v. 402).

#### Sexual enjoyment of Amorous sports:-

Embracing, biting with teeth, nail marks, rubbing of breasts etc. are the stages of the sexual enjoyment referred to by the poet.

#### Embracing:-

Among twelve kinds of embrace the poet has ~~xxx~~ referred to Latāveṣṭitaka and Gādhāliṅgana. In Latāveṣṭitaka a woman embrace a lover like a creeper to the tree. In the description of the Cola country he compares the betel

creeper or Nāgavallī embracing a betel-nut tree with the lady embracing a lover (v.447). In the description of the river Kāverī he draws attention towards the Koka couple or swan couple enjoying the close embrace (pr.166, p.268). In kissing sometimes lovers may happen to sting the lip and there will be teeth-mark on the lip, on the breasts or wherever the lover may kiss. The warriors died on the battle field are described to have made such marks (v.380,396). In the same way pressing of the breasts and other limbs may cause the nail marks. The warriors died in battle are described to have made such nail-marks on the bodies of the heavenly damsels (v.380).

#### Pressing of the breasts:-

In the amorous sports the lover is used to press the breasts of the beloved. The warriors are described to have been busy in pressing the breasts (v.380). The warshippers of Campakāranya have illegal connections with the harlots whose breasts they press (v.466). Lustful person is said to be stimulated on looking to the heavy breasts (v.402). The poet seems to point out that no youth will enjoy in pressing the breasts of the old lady (v.426).

Thus even though the poet's chief is to describe the various sacred places, temples etc., he gives some details of sex.

#### Arts: Music and Dance:-

South India is famous for these two arts from the long time. These arts are learnt well by prostitutes,

professional actors, dancers and viṭa or the voluptuary of the harlots (v.569). The poet here directly mentions the dance along with Mrdaṅga by 'stodhi todhi todhiti ta-kiṭ dhik tāhadhik'etc. which shows the rhythm arising from playing on Mrdaṅga and which seems like the technical terms of playing on Mrdaṅga and dancing.

Cola country is famous for patronage of such fine arts. Poet calls the lord of Śrīraṅgam Raṅganāyaka quite indicating a dancer or actor (v.409). The poet appreciates the aptitude of the lord for this art of dancing in which lord is said to be wellversed (v.405). We can see even to-day the development of these two arts viz. music and dance in this region on the occasions like Bhāgavatamela or the festivals. The teachers train up their students in these arts well (v.102).

Singing of the chorus songs (v.415), recitation of Dravidaveda in the temples (v.497) in high pitch, playing on viṇā (v.283,289), tāra svara (v.497,580), recitation of Sāmaveda (v.493) and dance prescribed by Tanḍu, an attendant of Śiva (v.326) are referred to.

#### Grammar:-

In the beginning of the work the poet has proclaimed his proficiency in grammar (v.3). He is proud of his special aptitude towards logic, tantra, philosophy particularly Rāmānuja vedānta and grammar (v.3).

#### Importance of grammar:-

Veṅkaṭadhvarin shows its much importance in a de-

bate where the words spoken haphazardly in any sense may be understood in other sense and consequently one may become nervous and trembling on account of one's own awkward position in a debate among the people assembled. One may realize the due importance of the study of grammar. It is a medicine of speech (v.574). Proficiency in grammar was ardently honoured (v.571), is honoured and will be. In true sense grammarians are ornaments of earth (pr. 243). It is considered as a left eye of the lord Viṣṇu (v.414). If one who knows the sūtras of Pāṇini and keeps them on the tip of the tongue, uses them in recognising varṇa and dharma of them, he becomes successful in debate (v.575).

Some grammarians referred to:-

Our versatile poet has referred to some grammarians in the present work. He gives some sutras of Pāṇini and shows some grammatical formations skillfully as he wants to show the method of learning grammar in easy way.

Indra:-

Indra is referred to as a grammarian by the poet showing importance of grammar. He is said to be third great grammarian. He learnt some portion from Brhaspati who took up half pot filled up from the ocean of grammar

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229. SVI pp.73 (3): ब्राह्मणेशानन्दस्य प्रजापत्यं बृहस्पतिः ।  
 तत्पूजापिशाडं चेति पाणिनीयप्रपाठप्र ।

of Maheśvara.<sup>230</sup>

Indra, the son of Kasyapa and Aditi wrote a grammar<sup>231</sup> on request of the gods. Name of Indra as a grammarian is mentioned in many grammars. Śakāṭāyana gives his some<sup>232</sup> sūtras. Alberuni also mentions 'Aindra tantra'. Devabodha<sup>233</sup> in his commentary Jñānadīpikā on the Mahabharata mentions<sup>234</sup> Indra's grammar. Bopadeva in his Kavikalpadruma enumera-<sup>235</sup> tes him among eight grammarians. According to Kathāsarit-<sup>236</sup> sāgara his grammar is lost since very ancient time.

Dr. Belvelkar shows that Bhārata in his Nāṭyaśāstra refers to Indra's grammar and Yāska's Nirukta too. But it is possible that he might have been misled on finding simplicity of Kātantra which is an ancient grammar. On that very ground Shri M. Krishnamachariar attributed Kā- tantra to Indra. Aindra grammar of Indragomi (Bauddha)<sup>237</sup> and Vāgbhatta are known to the Sanskrit world.

230. Vide SVI pp.74. *इन्द्रे तदर्थं कुम्भोद्भूतं वृहस्पती ।  
समुद्रवद्वृक्षच्छरणं प्रदेष्टुं इन्द्रे तदर्थं कुम्भोद्भूतं वृहस्पती ।  
तस्मात्तन्नामोऽस्मै इति पुराणेषु कुम्भोद्भूतं विदूष्यति हि पाणिनी ।*

231. Taittirīya Samhitā 6.4.7. quoted in Sāyana Rgbhāṣya, pt.I, Intr. pp.26. (SVI. P. 61.)

232. जराया उ.श्रीवृक्षयान्ति । (3.2.39).

233. Alberuni kā Bhārata, pt.II, pp.80.

234. यमुज्जहार तादेन्द्राद्व्यसो व्याकरणार्थितः (SVI. P.43).

235. इन्द्रश्चक्रः कश्चित्स्त्रापिशली आकृत्यतः ।  
पाणिनीयसंस्कृतज्ञानेन जयपथद्वारादिशब्दिकाः (SVI. P.64)

236. Tarāṅga 4/24-25.

237. SVI p.43, 83-84-85, 501.

Sūrya:-

Veṅkaṭādhvarin mentions god Sun as a grammarian who is right eye of the lord Viṣṇu (v.414). But in the history of grammar it is very difficult to find any mention of Sun as a grammarian along with the old grammarians.

Candra or moon:-

Veṅkaṭādhvarin calls moon a grammarian and left eye of lord Viṣṇu (v.414). He is said to be second grammarian next to Brahmā. Bopadeva also enumerates him. A Candra grammar is also composed by Candragomi which is based on Pāṇini's grammar and Patañjali's Mahābhāṣya.

Pāṇini:-

Among all the old grammars Pāṇini's grammar is proved to be most useful and honoured most (pr.245,p.424). Puruṣottama in his Trikaṇḍaseṣa gives some synonyms of Pāṇini viz. Paṇin, Pāṇini, Dākṣiṣputra, Sālāṅki, Sālāturiya, Ahika etc. Paṇin was his gotra or family name and as a son of Paṇin he was called Pāṇini. Being son of Dākṣī he was known as Dākṣiṣputra. As a native of Sālātura he was famous as Sālāturiya. He is said to be killed by

238. तत्रार्थं ब्राह्मणदिनं द्वितीयं-वाङ्मन्यते।

SVI pp.73 (4).

239. इन्द्रश्चन्द्रः ..... (SVI.P.64.)

240. Vide SVI p.521-528.

241. Ibid, p. 179.

242. Ibid, p. 182.

243

lion. Gold stüker has fixed up 7th century B.C. as the early limit, while Keith and Weber take 4th century B.C. as a latter limit of his date. Rājasekhara gives a legendary account of Pāṇini as contemporary of Patañjali.

This account can hardly be true. Prof. Monier Williams, Prof. Maxmuller, Prof. Colebrook and others have highly appreciated Pāṇini's grammar.

The oriental method of learning grammar is to cram the sūtras first. So grammarians used to keep all the sūtras on tip of the tongue. Venkātādhvarin welcomes such grammarians (v.575). Kṛṣṇa does not like this method of learning in which a student cram down the sutras without understanding any sense lying behind the sutras.

The poet gives some sūtras of Pāṇini in Sārdūlavikṛīḍita and Sragdharā metres in the description of a grammarian (v.568,569). They are given below:

1. नाऽऽसक्तो । (I.1.10).
2. दाधाधदाप । (I.1.19).
3. अचोऽन्यादि हि । (I.1.64).
4. चूड । (I.3.7 ).
5. शेषोऽध्यसखि । (I.4.7).

243. सिंहो व्याकरणस्य कुरिहस्त्रिधा प्रणतं विनिः । (SVI p.183).

244. SVI p.185.

245. Ibid, pp.183.

246. Vide SVI pp.200 chapter on 'Pāṇinīya vyākaraṇa aur pāścātya vidvano.'

6. यच्च भद्र । (I.4.18).  
 7. धिराप्तौऽवस्थानम् । (I.4.109).  
 8. लिप् - तस् - शि - सिप् - थस् - थ - निष् - वस् - प्रस् - ता  
 (तां - स्त - धासाधां - ध्यामिः - वरि - प्रदिः )  
 (III.4.78).  
 9. टिङ्ठाणञ् द्रुथसन् . . . . . ।  
 (IV.1.15).  
 10. उत्त इत् । (IV.1.95).  
 11. छे च । (VI.1.73).  
 12. लोपो व्योर्वलि । (VI.1.76).  
 13. वृद्धिरेचि । (VI.1.85).  
 14. ऊसि ऊसोश्च । (VI.1.110).  
 15. शोऽनाः । (VII.1.3).  
 16. ससजुषोसः । (VIII.2.66).  
 17. जुना जुः । (VIII.4.40).  
 18. अनचि च । (VIII.4.46).  
 19. शरेशोरि । (VIII.4.62).

Patañjali and his Mahābhāṣya:-

The poet does not mention Kātyāyana or his Vārtika on Pāṇini's Aṣṭādhyāyī. But he often mentions Patañjali and his Mahābhāṣya. Aṣṭādhyāyī of Pāṇini is not fully mastered without studying Mahābhāṣya. The study of Mahābhāṣya provides proficiency in grammar and one may have clear understanding in it (v.572). In other words the study of grammar is quite incomplete without the study of Mahābhāṣya of Patañjali. As a result it is said that one

can not face his rival in a debate among learneds assembled without the help of grammar particularly Mahābhāṣya (v.573). One may not have knowledge of the proper use of vibhakti or case and words in the proper sense (v.510).

The modern scholars of grammar also do accept authenticity of Mahābhāṣya while they find contrast between Pāṇini's sūtras and Vārtika or Bhāṣya.<sup>247</sup>

Patañjali's synonyms are Gonardīya, Gonikāputra, Nāganātha, Ahipati, Phanibhṛt, Śeṣarāja, Śeṣāhi, Cūrṇikāra, Padakāra etc.<sup>248</sup> Venkaṭādhvarin calls him 'Sabdavidyāparimāla' (v.278), 'Ādimasābdikoraga' (v.282). He takes Patañjali as Ahipati and describes as bed of Viṣṇu (v.414,572).

The life of Patañjali is quite in darkness of history. Gonikā may be his mother's name. Mahābhāṣya shows that he might have passed his major life in Pāṭaliputra.<sup>249</sup> He seems to be well acquainted with Mathurā, Sāketa, Kauśāmbī etc. The works like Sāmavedīyanidānasūtra, Yogasūtra and Mahābhāṣya are attributed to him.<sup>250</sup> Generally scholars believe him to have flourished approximately in 150 B.C. Mahābhāṣya of Patañjali is highly honoured even to-

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247. SVI, pp.311.

248. Vide SVI, pp.311-316.

249. Mahābhāṣya 3/2/123.

250. Vide SVI, pp.316.

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day.

Veṅkaṭādhvarin thinks Mahābhāṣya of Patañjali a Tīrtha or a sacred place like the holy river Ganges. As the bath or death in the Ganges bestows a salvation upon a devotee, a deep study in Mahābhāṣya provides protection in a debate. He gets rid of worry how to face the rivals among the scholars assembled (v.572).

Thus it seems that the poet might have studied well Pāṇini's grammar as well as Mahābhāṣya of Patañjali and achieved profound knowledge of grammar.

Grammar of Prakṛta:-

Among the grammars of Prakṛta languages the poet refers to the grammar of Tamil author of which is said to be Agastya (v.245). The poet admires Tamil language and gives equal importance to the Prakṛta languages and their literature like that of Sanskrit and Sanskrit literature. He does not like to hate Prakṛta languages and their literature. They are worthy to be honoured (v.244, 245). Author of Padārthacandrikā, a commentary on this Campū gives a name of Tamil grammar 'Ilakkaṇam' attributed to Agastya, a saint who crossed the mountain Vin-dhya and dwelt in South India as a first Ārya.

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251. कृतेऽयं पताञ्जलिना गुरुणा तद्विनिम्बितम् ।  
सर्वेषां व्याख्यानानां महाभाष्ये निबन्धने ॥

(SVI pp.330).