

### CHAPTER III

#### CHARACTERIZATION

In the Ups. under consideration, the upaniṣadic teachings centre around the nature of Ātman; the three states of the soul, the importance of Prāṇa etc. and all this is set forth by way of various conversations. At the Upaniṣadic time the method of imparting education was the Guru-Śiṣya-Saṁvāda. The disciple asks the questions and the guru answers his questions. Here a brilliant group of teachers and disciples is met with. These dialogues represent highly intellectual Brahmins like Āruṇi Gautama, Yājñavalkya; and royal personages like Janaka, Pravāhana Jaivali, Citragārgyāyani, Brhadratha etc.

The Ups. present different characters as the seekers after the Highest Truth either as a young pupil having just completed his pupilage like Śvetaketu; as a pedant ācārya like Āruṇi who was puzzled over a problem himself or sometimes he is a liberal and appreciative king like Janaka or a young boy, like Naciketas - full of enthusiasm for the metaphysical knowledge and who is proof against all kinds of temptations. Though young or old; rich or poor; the seeker is inquisitive about the Highest Truth.

On the other hand the Upanisadic teacher was such a worthy and respectful personality that everyone is tempted to bow down at his immense depth of knowledge; he was humble eager to teach; equally he was most patient and resourceful with his disciples. Once the student successfully stood at their test, the response, the flow of knowledge that came from there was true and sincere of inward truth; it was the flow of real spiritual knowledge. The varied castes of personalities, Presented by these stories is thus quite adequate to meet the demands of the creator's unique art.

In the Upanisadic times the Kṣatriyas took the leading part in the intellectual life. Kings were not only the patrons of learning but they knew some branches of knowledge which were unknown to Brahmins. This is illustrated by the following instances: 1. For the sake of knowledge the Brahmins never hesitated to bow down before a Kṣatriya. Āruṇi went to Pravāhana - the king of Pāñcāla with a view to learn Pañcāgnividyā.<sup>1</sup> There the king's remark " This vidyā did not rest with the brahmin family<sup>2</sup> is very suggestive. 2. In KAU<sup>3</sup> the citra-Gārgyāni's words

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1. CHU 5.8 BRU 6.2.7.

2. BRU. 6.2.8.

3. KAU. 1.1.

" You are worthy of Brahmin, O Gautama, Come here I shall make you know clearly " throws light on Āruni's praise-worthy character, a gallax personality; as well as the king Citra's hold over a particular vidya that the person like Āruni approached him for instructions. It is evident from these facts that in the Upaniṣadic period the kings were not only learned scholars but also teachers. They were leaders in thought and culture. They also helped for the development of learning by holding conferences viz. a typical one is the videha philosophical conference held by the king Janaka. Thus the stories taken for study inform about the character's personality, nature, position in the society, depth of knowledge etc.

Uddālaka:-

Uddālaka is one of the most prominent and important personalities in the Upaniṣadic literature.

He was a Kurupañcāla Brahmin and the son of Aruna; and the father of Śvetaketu. He belongs to Gautama family; in fact the whole family of Āruni was distinguished in history. His family was most cultured and his literary fame extended over several generations.

He is mentioned as an authority on ritualistic problems and speculations.<sup>4</sup> The CHU 5.3.6-10 refers him as contemporary of Jaivali. He did not suffer from any complex, when he approached the king Jaivali. The KAU describes him as a contemporary of king Citra-Gārgyāyaṇi. Uddālaka was appointed as a chief priest in Citra's sacrifice but he deputed his worthy son - Śvetaketu to it. The BRU refers him as a contemporary of Yājñavalkya. It also appears that Yājñavalkya was one of his successors and also a disciple of Uddālaka. He was a teacher of his own son. Uddālaka was a life-long student who was old in years but everfresh and young to learn. This seems to be true when he

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4. SE - 1.1.2.11; 2.2.1.34; 3.3.4.19;

BRU 3.5.1; CHU 3.24; 5.3.6-10.

became ready to go to Citra's assembly. When he found that the questions made by Citra to Śvetaketu are unknown to him also. Uddālaka is straightforward, he readily confesses his lack of knowledge to Śvetaketu.<sup>5</sup> (" I too did not know this, my Son ! " ). He is openminded and modest. He goes to learn Vidyā to anybody; without feeling the superiority or inferiority for learning the knowledge. He was an earnest seeker of truth. Similarly he was an intense lover of Indian wisdom. He was very obedient, loyal student to carry out to the orders of his preceptor. He became ready to stay in Citra's house for a year, observing Brahmacharya, within a moment.<sup>6</sup> The charm of Uddālaka's personality remains in his simplicity and in his quest of knowledge; so eager he was that Gārgyāyana was surprised and he remarked: " You are worthy of Brahmin, the Divine knowledge,<sup>6</sup> Gautama. "

His place in the history of Indian culture is thus indicated by Oldenberge: " When the time shall have come for the inquiries which will have to be made to create order out of the chaotic mass of names of teachers and other celebrities of the Brāhmaṇa period, it may turn out that the most important centre for the formation and diffusion of the Brāhmaṇa doctrine will have to be looked in Āruni and in the circles which surround him.<sup>7</sup>

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5. 2 His speech . CHU 5.3.6 f6

6. 8 KAU 1.1.2.

7. Oldenberg's remark quoted in "The History of Buddhistic philosophy." p.396(n).

MbH refers Uddalaka as a father of Śvetaketu and a disciple of Āyodhadhaumya; the story also mentions how Āruni got the name Uddālaka. Another story in MbH<sup>8</sup> is narrated in which Uddālaka is said to be father of Naciketas.

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8. MbH. Anu Parvan. Chap. 71.

Śvetaketu Uddālaka Āruneya:-

Śvetaketu was a grandson of Āruna and son of Uddālaka Āruni. He was initiated at the age of twelve and returned at the age of twenty-four having completed his education. He was very much proud of his learning but his father made him humble having shown him his lack of knowledge.

Yājñavalkya won him in the discussion on the occasion of sacrifice performed by Janaka<sup>9</sup>. Once he approached the king Pravāhana but he was defeated there also.<sup>10</sup> He gained knowledge by approaching the king Citra- Gārgyāyani<sup>11</sup>. While commenting on the same passage (BRU 6.2.1.) Ś states, " the king had already heard of his pride for learning and wished to teach him a lesson. "

The MbH<sup>12</sup> refers to Śvetaketu as a son of Uddālaka, born to his wife by one of his disciples. Śvetaketu was the first person who raised his voice against the evils of drinking and adultery by a Brahmin. There is a story in the MbH about the fact which prompted him to bring marriage system within a frame work of law.

9. SB. - 11.6.2.1.

10. BRU. 3.2.54

11. KAU. 1.1.

12. Mbh. Śanti Parvan.35.22

The KAB describes Śvetaketu as an ācārya who made the rules of Yajña. He laid down definite rules and procedures for priests who would officiate in different capacities in Yajñas. He had suggested different customs and practices to be observed by brahmacārins and tāpasas.

MbH refers Śvetaketu and Naciketas as brothers.<sup>13</sup> Both are from Gautama family. Son of Āruni<sup>14</sup> Āruneya is the family name of Āruni and Śvetaketu of Aupaveśi kula.<sup>15</sup> Prācin Caritrakosa mentions seven families those are called as Gautama viz. Aruna, āgnivesya, Uddālaka Āruni, Kusri, Sāti and Hāridrumata.

Auddālaki is a name given to Śvetaketu and also to the Asurvinda<sup>16</sup> or Kusurubinda ācārya. Moreover in the Gautama family one person was known as Kusri Vājasravas<sup>17</sup> that is he may be the ancestor of Naciketas because Vājasravas was Naciketas father's name. Hence Kusri known as Vājasravas - " who was famous for food " belongs to Gautama family because Hāridrumata, Uddālaka, āgnivesya, Kusri etc. are referred to be known as Gautama. Thus Śvetaketu belongs to Uddālaka family and Naciketas belongs to the Kusri Vājasravas family and therefore Śvetaketu and Naciketas can be called Auddālaki.

13. vide, Siddhesvarashastri Citrāvas, "The Prāchin Caritrakosa"

14. Naciketas is called <sup>Gautama and auddālaki</sup> auddālaki in KATU, ~~or~~ KATU - (1/10-1)

15. SB 10.3.4.1.

16. JB. 1.75.

17. SB<sup>7</sup>. 1.16, PB - 22.15.10.



The relationship between them can be drawn as follow according to the following "Prācin Caritra Kosa."

Vājasravasah (also known as Uddālaka )	Arūni (Uddālaka)
↓	↓
Naciketas ( Auddālaka )	Arūni (Uddālaka)
	↓
	Śvetaketu.

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Vājasravas	—	Arūni
↓		↓
Vājasravasa (Kusri		Arūni (Uddālaka)
↓		↓
Naciketas		Śvetaketu

So	Uddālaka
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Naciketas	Śvetaketu (MbH)

Therefore it can be concluded that Śvetaketu and Naciketas were related with each other but they were not closely related to each other. F E. Pargiter mentions Uddālakas from two different Gotras i.e. one from Angirasa and the other from Ātreya <sup>18</sup>. Uddālaka or Uddālaki from Ātreya Gotra had a son called Naciketas, according to the view of Pargiter. Therefore Śvetaketu belonging to Aruna Aupavesi family and Naciketas son of Uddālaka are not related to each other because the Gotras differ.

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18. Op. cit. Pargiter F.E. Ancient Indian Historical tradition p. 327.

Pravāhana Jaivali :-

The name of the Pravāhana Jaivali occurs in CHU 1.8.2, 5.3.1 and BRU 6.2.1. He was the son of Jivala and the king of Pañcāla.

In the JAUB he is mentioned as connected with some important rules and regulations that a priest should behave in a particular way.

He is associated with sāmāns. He orders the priest to commence and halt the chanting of rcs. He also expresses his wish that they should sing sāmāns with love and devotion.<sup>19</sup> He was one of the learned Kṣatriya kings who was taught a Brahmin student. He had an assembly of learned scholars where Śvetaketu happened to go once. The king was a leading figure in the Pañcālas and famous for his special command over the Udgītha. He put several questions to Śvetaketu in the assembly and he failed to answer them. Hence Śvetaketu's father came to the court and submitted himself as a student.<sup>20</sup>

§ states that the assembly of the Pañcalas was famous for learning. And the king was in possession of a particular branch of learning which was unknown to Brahmins. When the king started to explain to Āruni, the king expressed-"This Vidyā now will be known amongst Brahmins." This king was a specialist in subjects connected with mystery of life, death and immortality of the soul.

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19. Ortel H JAUB - 1.38.4.

20. CHU 5.3.6 and BRU. 6.2.4.

Janaka :-

Janaka, the king of Videha is one of the most important personality in the ŚB, BRU; Jai.Br. and KAU.<sup>21</sup>

Janaka is mentioned as the family-name of Videha or Nimi. It is the branch of a solar dynasty named from Nimi. The second man of the Videha is known as Mithi Janaka. He founded Mithilā-nagarī. All the persons from this dynasty are known as Janaka. They are mentioned in the Vedic and the Purāṇic literature. According to the TB he discussed philosophical themes with Yājñavalkya and Śvetaketu Āruṇeya. He is well known for his generosity and his keen interest in discussion about Brahman as the ultimate reality. The statement of SB<sup>22</sup> shows he reached the level of the Brahmin-philosophers in the attainment of knowledge.

He is known for his interest in philosophical problems. Once he taught Yājñavalkya in his earlier days.<sup>23</sup>

In the BRU. the name of the king Janaka occurs at various places.<sup>24</sup> He is associated with various philosophical conferences. A number of well-known philosophers and sages arrived at the court of Janaka and a debate was held on the interesting topics. Janaka's court was the centre of Vedic culture. He is always mentioned for giving the encouragement to the learned persons. He is always found in having the contact with the Brahmins of

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21. SB 11.3.12; 4.3.20; BRU 3.1.1; 4.1.4; 2.1; 4.3.1 Jai.Br. 1.19<sup>2</sup>

KAU. 4.1; TB. 3.10.9.9.

22. SB. 6.2.10.

23. SB. XI 6.2.

24. BRU. 2.1.1; 3.1.1; 4.3.1; 4.3.38 etc.

Kuru-Paṇcālas like the sage Yājñavalkya, Śvetaketu etc. He is presented as a student of Yājñavalkya with a formal request.<sup>25</sup> He put some questions on the power of a boon granted by Yājñavalkya. In the conversation Janaka repeatedly requests him to instruct.

Though Janaka was a king he was unattached to worldly pleasures and possessions. He threw down the empire and himself at the feet of Yājñavalkya for the sake of Highest knowledge which destroys fear, pangs etc. completely.<sup>26</sup> To him philosophy was more important than sovereign powers.

In the Purāṇas Janaka is named as the king of Mithilā. He is regarded as one of the twelve sages who know the nature of dharma ordained by Hari. He is born from Nimi as per the Vedic reference but the Purāṇas make an innovation by observing that he was born by the churning of Nimi's body. The name of his son viz. Udāvasu is mentioned in it but the Purāṇas mentions his other relations as father of Sītā; father-in-law of Rāma etc. The Upaniṣadic reference viz. "Yājñavalkya won a prize for learning in Janaka's court" is elaborated in BRP. Once in the Aśvamedha sacrifice Janaka wanted to know the best amongst the scholars and declared a test prize of much gold, villages, servants and 11,000 cows.

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25. BRU 4.3.1

26. BRU.4.3.24.

Yājñavalkya:-

He is a prominent authority on rituals in the SB and on philosophy in the BRU. In the SB he appears very frequently in the first five and the last four kāṇḍās as a noted teacher whose opinion is taken as authoritative.

Uddālaka was one of his teachers from whom he learnt Madhu-vidyā. Śvetaketu was one of his fellow-disciples. First Yājñavalkya was defeated by the king Janaka since he made Janaka to teach him ritualistic knowledge viz. Agnihotra. Afterwards Yājñavalkya grew up to be one of the most learned teachers of the time. He surpassed his own preceptor - Uddālaka in a disputation <sup>27</sup> in a vast assembly of scholars of the entire Kuru-Pāṇcālā country, held by king Janaka. In that conference he figured most eminent in philosophical problems. Ś comments on this portion and explains Gārgi's speech; he says-"brahmodyam prati etattulyam na kaścīd vidyate." <sup>28</sup> ie. There is no equal to Yājñavalkya in describing brahman." He was a profound and unparalled scholar.

Once Janaka conducted a horse-sacrifice and he called an assembly to celebrate his sacrifice. In it he wished to find out the most superior one among the sages. The king declared a prize for a consummate scholar viz. one thousand cows to each pair of whose horns gold coins were fastened. Janaka announced

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27. BRU. 3.7.1.

28. ŚBH on BRU. 3.8.12.

that the one who claimed to be eminent might come forward and take the cows with him. Here also Yājñavalkya proved his superiority over all the renowned scholars.

The BRU 4.3.1 presents him as imparting the sacred knowledge of Brahman to the emperor Janaka. It is a discussion between them in the form of questions and answers viz. Janaka asked him " which is the light that guides us during the day time" the king's discussion goes on further. At this time the king was so much moved that he offered his entire-kingdom as a gift; with himself as an attendant.

Purāṇas mention that Yājñavalkya spent his major part of life at Janaka's court. He was also king Janaka's priest. The MbH <sup>29</sup> mentions him as a Brahmvādin and son of Visvāmitra. The VAP <sup>30</sup> represents him as a son of Brahmvāh.

The BRP <sup>31</sup> describes the same episode and states that Yājñavalkya won the prize as renowned scholar in Janaka's assembly. He is associated with ritualistic philosophy. He is a philosopher. Upto the BRP he is prominent in the story. The story is not consistent fully but slightly differs viz. In BRP the number of cows increases upto 11000 than BRU.

29. MbH. Anu. Parvan. 4.5.51.

30. VAP. 60.4.1.

31. BRP - 1.2.30.36 ff.

Yama :-

Yama is a god of death of Rgvedic antiquity. The RV<sup>32</sup> mentions Vivasvat and Sarayu as Yama's parents.

He appears as a teacher in KATU<sup>33</sup>. Naciketas being cursed by his father went to the residence of Yama and wished to know the highest truth. According to Naciketas Yama was the only person who knew about the Supreme Self and none other than him knew it fully well.<sup>34</sup> As a teacher he is reflected a strict person. At the beginning he examines the candidate well.

In Purāṇas Yama appears as a lord of Pitrs. He punishes men after death according to their actions: sinful or sinless. He is a judge in the field of rewards. He rides on a buffalo. He is incharge of hells. Kāla and mrtyu are his assistants. He was seen incarnate by Sāvitri, when he took away the life of her husband: Satyavat. Here he is kind enough to bless Sāvitri and returned the life of her husband. Generally he is figured as a terrific person and a ruler of the Yamaloka. When the life-span of a being is over, Yama sends agents who take the soul to Yamapuri. From there the holy souls are sent to Vaikuntha and the sinful one to different hell.

32. RV. 10.14.5.

33. KATU 1.1.20.

34. KATU 1.1.22.

Maitri:-

Maitri was a famous teacher. He was a great Ātmavit who imparted instructions to his disciple Śākāyanya. He was a well-known exponent of the highest secret of the Ups.<sup>35</sup>

Naciketas:-

Naciketas was a well-known son of a ṛṣi. He is also called Gautama<sup>36</sup> and is a son of Vājasravas; Vājasrava is a family name of Kuṣāī and Naciketas. In KATU<sup>37</sup> he is called Auddālaka, i.e. to say a son of Uddālaka Gautama.

The earliest reference of Naciketas is found in the Rv. Yama-sukta.<sup>38</sup> According to Sāyana the Yama sukta denotes Naciketas by the vocable "Kumāra" further this sukta tells that the son (Kumāra) of Vājasravas went to Yama's abode to carry out the command of his father and he made Yama pleased with him and then Naciketas returned.

The TB elaborates the story of Naciketas in which Naciketas's father is said to have performed Viśvajit sacrifice. The sacrifice needs all the possessions to be offered to the priests. In this account Naciketas, though a young boy, is depicted as thinking himself.

35. MAU 2.1.3.

36. SB - 10.5.5.1; TB - 3.11.8.1. , 1.20.103.

37. KATU // ||

38. Rv. X.35.



Naciketas also tried to prevent his father from offering feeble and old cows as gifts . Again and again the boy is seen to be asking only one question ( i.e. Kasmai mām dāsyāmi ? ) even though his father neglected his question at first. Naciketas is depicted as young but matured well versed, sincere and devoted kumāra. He is not afraid of death, when he carried out his father's command.

In KATU the same story is presented in detailed with a philosophical background. Herein the young chap is represented as thinking of his father's anger all the while, when he asked for his first boon. Similarly he remained steady and unmoved when Yama offered him the delights and enjoyments like gold, cattles, sovereignty over the earth; musics etc. His nature is stead-fast, firm and the charming attractions had no effects on him. He did not hanker after praise. All the time he insists on Yama to impart to him the knowledge about 'Self'. He is interested in knowing the highest principle and nothing else.

Naciketas is mentioned in MbH - Anu-parvan Chap. 71 39  
in a different context. The story related to him from TB and KAT

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39. The story of Naciketas is discussed in " Some Remarks on the ' Naciketas legend ". Vide Dr. S.G. Kantawala, Ludwick's felicitation Vol. p. 295

In MbH. he is presented as a sage of olden days and son of Uddālaka. He had the life of a hermit for a long time serving upon his father. Once his father cursed him, when he did not bring flowers, samits etc from the forest and was taken to Yamaloka. Here the purpose of going to Yamaloka and the reason of his father's anger differ from those in the TB and KATU. Yama advised him when he came back. Naciketas became a great scholar.

#### Citra-Gārgyāyani:-

The character of the king Citra-Gārgyāyani occurs in the KAU 1.1 . He was one of the most learned Kṣatriya kings.

Citra is the name of several persons. The Rv<sup>40</sup> contains a Dānastuti of a prince named Citra. The legend attributes this to Sobhari and describes Citra as a king of rats.

In the KAU Citra figures as a teacher of Uddālaka Āruni. He is the knower of some secret vidya. He is a contemporary of Śvetaketu and Āruni.

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40. Rv. 8.21.18.

Brhadraṭha :-

King Brhadraṭha belonged to the family of Ikṣvāku. Pondering over the transient nature of the world he relinquished his throne and he went to the forest to perform severe penance<sup>41</sup>. One day a sage called Śākāyanya appeared before him and instructed him about the Highest Self.

The Purāṇas mention a number of kings named Brhadraṭha. One of them belonged to the Maurya family as (1) a son of Śatadhanvan; (2) a son of Devavrata of Sahadeva family; (3) as a father of Kusāgra etc. The king Brhadraṭha mentioned in MAUP may be related to one mentioned in the VAP<sup>42</sup> in the VP. Brhadraṭha was the son of Bhadraraṭha and the father of Brhadkarma. The Ikṣvāku line kings originated from him. Brhadraṭha, the son of Śatadhanvana went to the forest and became an ascetic. He practised penance to attain heaven. He wished to know the secret of Eternal truth from Śākāyanya.

Śākāyanya:-

He is mentioned as a having lusture like a burning fire in MAU. He went to the king Brhadraṭha when the latter performed severe austerities. The sage taught him the Brahmayāgya.

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41. MAU 1.1

42. VAP 99.281; VP 4.18.22.

Indra:-

Indra is favourite god of Vedic Pantheon. He is invoked with highest attributes throughout the Rv. Nearly one fourth of the Rgvedic hymns celebrate the glorification of this god. He is praised separately as well as praised with other gods. Indra is not a natural phenomena as Agni, Surya, Maruts, Varuna; On the contrary it presents cosmic power. He is surrounded by the myths than any other god of the Rv. Indra is a leader of Vedic Aryans and a dragon killer. According to one view the figure Indra indicates the personification of thunderstorm; the conquest of demons of drought and the release of waters or the winning of light is frequently described. Most of the descriptions of Indra are woven round Indra-Vrtra combat and the victory of Indra over Vrtra. It is said that heaven and earth trembled with fear when he smote Vrtra with his thunder-bolt. A Vedic seer proclaims the heroic deeds of Indra thus: He is said to have torn asunder the mountains and released the waters or cows imprisoned in the caves. "

He stands in the middle region. Indra's personality grew among Vedic people. It reflects the Vedic religion. It indicates the personification of human and super-human element. It presents the most lively and attractive picture. Indra's physical features like head, arms, hands, belly, lips moustache etc. are described in the connection with his powers of drinking soma. The epithets like " Maghavan " ,

"Vasupati " suggest Indra's generosity bountifulness. The attributes of Indra are of physical type but he is a dreadful, invincible person; an irresistible warrior whose mighty powers win victory always.

In the Brahmana period Viṣṇu gains ascendancy. In the purāṇic period Indra's position declines. He became subordinate to Brahmā, Viṣṇu, Mahesa. The Viṣṇu - worship gradually increased in the Purāṇic period.

In KAU 3.1 Indra is presented as instructing the supreme knowledge to the king Pratardana. He bestows such knowledge which would be beneficial to the whole mankind.

Indra appears as demon in the Iranian Culture <sup>43</sup>

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43. vide :- Burrow T. " Journal of the Royal Asiatic society " 1973 ( London ): " The Proto-Indo-Aryans " p.123-140.

Pratardana:-

The king Pratardana is mentioned in KAU 3.1. In the RV he is said to be a Kāsirāj Daivodāsi. He is a seer also<sup>44</sup>. His son is Bhāradvāja. In the SB<sup>45</sup> he is referred to as having discussed the faults in the sacrifice in the Naimiṣāranya. He attained the Indraloka after his death.

In the KAU 3.1. he is mentioned as the son of Divodāsa, the king of Kāśī. He went to the abode of Indra by means of prowess and battle. Indra was pleased with his bravery and promised to bestow on Him a boon. Pratardana was wise enough to secure the best knowledge from Indra having said that Indra should stick to his words and bring harmony in words and actions.

In Purānas<sup>46</sup> Pratardana is also mentioned as a king but the information regarding his parentage follows there in more details than the Rv and the Ups. He is a king of the Puru dynasty. He was the son of the daughter of the king Yayāti. He ruled the country after making Kāśī as his Capital. Pratardana's mother's name was Mādhavī, Yayāti's daughter and his father was Divodāsa. Once Pratardana happened to come across on his way his grand father viz. Yayāti, who had fallen from Svarga.

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44. 1. Rv. 9.96; 10.179.2.

45. 2. SB. 2.6.5.

46. 3. VAP 99.281.

VP 4.18.82.

Rāma:-

Rāma is a name of king in the Rv<sup>47</sup>.

In the Epics and Purānas he is glorified with vivid pictures of his heroism. In the later Upanishads like Rāmarahasya and Rāmottaratāpini Rāma is developed as a god. He is regarded as an incarnation of Viṣṇu. All the epithets of Viṣṇu are applied to Him; and he is worshipped as a deity by number of people even in the twentieth century. In Rv. it is told that Rāma is Brāhman. Rāma is mentioned as a Vāsudeva in the vyūha. Similarly Rāma is described as 'Turya' among four states in the line of Vedānta. That means Rāma is described and praised in both ways (1) in the Vedānta philosophy (2) in the traditional cult of Bhakti that is by the Rāmānuja point of view. Lakṣmaṇa; Bharata; Śatrughna and Sītā are mentioned to be the parts of Rāma. Sītā, the consort of Rāma is the Prakṛti. Rv describes that Sītā, the delightful one is the source of things in the world. Lakṣmaṇa, Bharata and Śatrughna also constitute their roles as Visva, taijasa and Prājña conditions when Rāma described as the most important state viz Turya, in the line of Gauḍapāda. They equally share different parts along with Rāma when Rāma is mentioned as "OM". Rāma is considered as ardhamātrā of "OM", without which the worship of OM could not be completed. Rāma is worshipped with the help of mantra.

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47. Rv. 10.193.14,15.

Rāma worship was raised to the highest rank to the such an extent that RU <sup>48</sup> mentions all other cults i.e. those of Gānapatyas, Sāktas, Vaiṣṇavas are not meritorious as compared to Rāma worship.

In Purāṇas Rāma is known as a son of king Daśratha. He is known for his righteousness and truth. He was born in the ĪKsvāku race and was a brother of Lakṣmaṇa, Bharata and Śatrughna <sup>49</sup>.

He killed many demons like Mārīca, Rāvaṇa, Khara and Kumbhakarna. Along with his wife viz. Sītā, Rama spent a forest life in obedience to his father's command. He is presented as a vigorous king; led a life as a celibate; give joy and happiness to the subject. He also performed sacrifices by giving all his kingdom as gift.

48. RU 6.4

49. BHP 1.12; 2.7.23-25;

and MP 12; 50-51.



Kṛṣṇa:-

Kṛṣṇa occupies prominent place in epics and Purāṇas to a great extent. Kṛṣṇa is a hero in Bhāgavata Purāṇa. He is considered to be an incarnation of the supreme god Viṣṇu. Although Rv<sup>50</sup> represents Kṛṣṇa as the name of a seer, there are few references of Kṛṣṇa or Kṛṣṇas in Rv compared to Purāṇas. The authorship of Rv<sup>51</sup> which regards Kṛṣṇiṇya as a Patronymic form, appears to be derived from the Kṛṣṇa. The Lord Kṛṣṇa has a very close relation with the Vedic figure viz. Indra.<sup>52</sup> Indra, almost serves as a model on which some of the later Kṛṣṇa stories were developed. Kṛṣṇa is identified with Indra the most prominent and popular god of the Indo-Aryans. Although the figure Kṛṣṇa does not appear in the hymns of the Veda, some of the important traits, associated with him are conspicuously present there marks. In the Vedic times Varuṇa was worshipped mostly, then Indra surpasses the god varuṇa; then after the Indra worship is turned into the Viṣṇu's glorification. The Viṣṇu is regarded as the most supreme god afterwards. He surpasses all the other gods of the Veda. And the Kṛṣṇa is regarded as the incarnation of the Viṣṇu. Thus the Lord Kṛṣṇa may be identified with the Indra of the Rv. The form Kṛṣṇa compounded with Aṅgīrasa is mentioned in KAB.

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50. Rv 8.25.34.

51. Rv. 8.86, 1.116, 1.117.

52. vide Benjamin Solis, "The Kṛṣṇa cycles in the Purāṇas" p.17.

The CHU<sup>53</sup> speaks Kṛṣṇa as a son of Devaki; as well as a student of Ghora-Angirasa . Several modern scholars like Grierson Garbe and Von Schroeder identify this Kṛṣṇa with later Kṛṣṇa of Purāṇic times. There are much contradictory views regarding the identification of Kṛṣṇa of CHU and Kṛṣṇa of Puranic tradition<sup>54</sup>. Scholars like R.G.Bhandarkar, A.D. Pusalkar and Benjamin<sup>55</sup> deal and discuss the Kṛṣṇa problem.

The Puranas represent Kṛṣṇa as a descendent of Yadava family, who spent his childhood in Gokula and then spent his life in Dvārka. MbH and Purāṇas call him Vāsudeva . He was a reality to the ordinary minds of the people. The stories about Kṛṣṇa as a killer of Kamsa. Jarāsaṅgha; Slayer of a dragon are sung beautifully in Purāṇas. Then Kṛṣṇa is raised to the rank of supreme divinity. Kṛṣṇa an incarnation of <sup>N</sup>ārāyaṇa reaches the highest position within the Vaiṣṇavas as in BHP.

At the later Upaniṣadic period a separate cult of Kṛṣṇa as a supreme deity might have developed. He is regarded as a Pūrṇāvatāra of Viṣṇu in mortal form. Kṛṣṇa's character is reflected as a human hero rather than his divine form . He acts according to the human motives. In the G~~o~~U Kṛṣṇa is identified with the Brahman. He is described as unqualified i.e. he is not a enjoyer of the fruits. He is the witness of all the acts. Similarly the bodily description of Kṛṣṇa follows

53. CHU 3.17.6

54. vide -Pusalkar A.D. Studies in Epics and Purāṇas Historicity of Kṛṣṇa ff. p.49.

55. op. cit. Benjamin Solics "Kṛṣṇa cycles in the Purāṇas.

in GU<sup>56</sup> It is said : Those who worship Kṛṣṇa having four - hands with Conch, Shell, bow, and lotus in Mathurā get emancipation. Similarly GU describes the brightness of Kṛṣṇa's garments, garland of Kaustubha jems, earrings etc.  
...  
Mere utterance of Kṛṣṇa is the Saviour of distressed souls.

### Siva :-

The worship of Śiva goes back to very early times. It was current under Rudra's name among the Vedic people. Formerly Rudra was prayed in various hymns<sup>57</sup> and in some of the hymns he was asked to protect the children from the effect of diseases. He is often spoken as the best physician, similarly he possesses the power of healing remedies. Rudra is awful and terrible god in the Rgvedic times. He is represented as having brilliant shafts which spread over heaven and earth<sup>58</sup>. Rudra is always associated with Maruts.

56. GU 61-63. "श्रीवत्सलान्-दने हृदये केतुमे प्रमथा युतम् ।  
पुत्रैर्गुणैः शश्वचैश्च शङ्खपद्मगदाविवृतम् --- "

57. Rv 7.46.2, 7.46.3, 1.43.4 etc.

58. RV 7.46.3 .

Rudra's phenomenon is indicative of destructive energy.

" In the YV and AV Rudra had attained the nature of a benignant God the whole majesty of the god-head<sup>59</sup> Rudra's glory appears in its peak at the time of Brāhmanas. In the later time that is in the period of Epics and Purānas he becomes prominent and widespread. Rudra's dreadful and destructive character is appeased. He appears as beneficent-saṁkara, auspicious (Śiva) <sup>60</sup>.

N.J.Shende opines that the cult of Śiva is earlier than Kṛṣṇa cult. The germs of Śiva cult exists even before the Vāsudeva Kṛṣṇa cult was more popular; and the Śaiva Ups pour its loving adoration on Rudra-Śiva. Similarly when Vāsudeva kṛṣṇa came into field, the germs of Bakti speedily developed towards Kṛṣṇa <sup>61</sup>.

The Kaivalya Up glorified Śiva as the supreme lord of the universe. The Up advises that the Saṁnyāsin should devote himself to the meditation of Śiva for getting emancipation. Śiva is described as eternal principle; he pervades all living and non-living beings. He is creator, protector and destroyer of the world. Usually in the Ups.

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59 - vide Shende N.J. "The Religion and Philosophy of the Atharvaveda" p. 243.  
 60. For an account of the origin and growth of Saivism, vide e.g. Bhandarkar R.G. op.cit pp.102 ff.

61. vide - Shende N.J. " The Religion and Philosophy of the AV. " p.242.

the supreme entity is "Brahman " when is described as Nirguna-nirākāra but it is shown as Saguna having forms viz three eyes and dark blue throat <sup>62</sup> in latter times. Śiva is said to have thousand names. He is considered as a master of ganas and bhūtas. He is well-known for his liberality in granting boons. He is a great Yogin and the residential place of His<sup>m</sup> is Kailāsa.

Gautama :-

Gautama is a common patronym as well as to when it is applied to a descendent of Gotama to Aruna, Uddālaka, Aruni, Kusri, Sāti, Haṭidrumata etc.

Gotama Rahugana is mentioned in the RV<sup>63</sup>. He figures as purohita or a family priest of king Mathava videgha in SB. Gautama/ Gotama is a famous seer among Rāhugana. Small Ganas were grown up at the time of Bhāradvāja. 20 sūktas are allotted to Gautama in his name. Gotama obtained wealth having pleased Asvins.

JAUB, TAB also mentions the names as Gotama and Gautama <sup>64,65</sup>

62. KLU 1.7.

63. RV. 1.78.5.

64. JAUB - (i) 1.14 <sup>॥ गोतमस्य प्रतापे मेता ५५ अन्तः कुर्वते ॥</sup>  
 (ii) 3.44 <sup>अथ गोतमम् । गोतमे वै राहूगणे । ५ अमृतं</sup>  
<sup>५ अथ उपासते ॥</sup>

65. (iii) 2.218.