CHAPTER III

MYTHOLOGICAL ALLUSIONS IN KADAMBARĪ
As thought that Śabara chief was the incarnation of Yama. It was supposed that Gods assumed *avatāras* by means of sending a portion of themselves to the earth.¹

The prince is compared with 'Airāvata', who is white in colour.²

It is narrated in the Purāṇas that when Vṛṣṭa was killed by Indra, his followers, the 'Kelayas,' to escape from the hands of the Gods, concealed themselves in the ocean. Thence they used to come out at night and killed sages for destroying religion and righteousness on the earth. To get rid of this, Indra with all the Gods went to Viṣṇu and prayed for redress. Whereupon the God told them that the 'Kelayas' were the authors of all the mischief and bade them go to Agastya who alone

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1. Svaib svairansaih prasūyadhvam yathestam mānusesu ca Mah Bhā. Adi. 64.58.
2. Rāmā. VII. 16.25.
could be able to drink up the sea and deprive the Kelayas of their shelter. Being requested by the Gods, Agastya drank up the sea, and the demons being thus exposed were killed by the Gods.¹

Bana, frequently alludes to this and other stories of 'Agastya.'

Agastya, Born of a pot: (Kalasa yoni) p.45, l. 6.

In the RgVeda, Agastya and Vasishtha are said to be the sons of Mitra and Varuna. The story about the birth of Agastya and Vasishtha is narrated by Yaska in the Nirukta in the following way.

The seed of Mitra and Varuna fell at the sight of the lovely nymph Urvasi, at a sacrificial session. Part of it fell into a pitcher and part dropped out; from the former rose Agastya and from the later Vasishtha.

¹ Mah Bhã. Vana. Chap. 100-103.

cf. Bhûta dhâtrî kalasa-yoni pâna pani
Kalita sakala salilam ságaram avatîrṇa - Káda.
Agasti curses Nahusa to be a serpent: [Suralokād ekahunkārā nipatita Nahusa] p.45, 1. 1.

God Indra, after killing Vṛtra and his other enemies, wished to purify himself from this sin by observing penance. Seeing the celestial throne vacant, all the sages came to Nahusa, increased his power by their spiritual might and crowned him the king of the Gods. In his vanity he wanted to enjoy Sachi, who on the advice of Vṛhaspati agreed to yield to his desire if he would come to her in a palanquin carried by sages.

While being thus borne by the sages he had a quarrel with them as he urged them to quicken their speed saying sarpa sarpa (move on) and kicked Agastya on the head; sage Agastya got angry of this open insult and cursed Nahusa and at once hurled him down to the mortal world to wander there as a snake for thousands of years.¹

¹ Mah Bhā. III.181.


There were two demons, namely, Vātāpi and Ilvala. Of these the latter would assume the form of a Brāhmaṇa and the former of a goat. Ilvala would kill it and feed hundreds of Brāhmaṇas. Then he would call out to Vatāpi and he would come out tearing the bellies of the Brāhmaṇas. Thus thousands of Brāhmaṇas were killed by these two demons. Agastya once ate this demon who had assumed the form of sacrificial food and consumed him there in his belly, and freed people of the evil doings of the two.¹

The reference is to the drinking off the whole water of the ocean. When Agastī drank off the ocean, the pearls, etc., were exposed to view.²

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¹ Atāpibhaksito dhena vātāpis ca mahābalah, etc. — Mah Bhā. III.99.
² Mah Bhā. Vana. Ch.100.
Agastyā: p.126, l. 3.

Agastyā is a bright star in the southern celestial hemisphere. It is said that water becomes clear when Agastyā begins to rise. When Varāhamihira wrote his Bṛhatsamhitā, Agastyā rose when the sun was in the constellation.¹

Agni: p.27, l. 7.

The allusion is the story of parrots being cursed by Agni.

The story is as follows: The Gods wanted a warrior to fight with the demon Tāraka. It was learnt that Agni will be helpful for the purpose. Thus Gods sought after him who concealed himself in a 'sāmi' tree.

The parrots informed the Gods this. Being angry Agni cursed the parrots of losing the power of speech.²

Agni was as if assumed the false disguise of a Brahmacari in the form of Harita. The reference is to the following story:

In Mahabharata it is narrated that King Svetaki held a sacrifice which continued for a period of twelve years. Due to the constant pouring of ghee to the fire caused indigestion to that God. He was thereupon advised by Brahma to devour the Khanda forest as a remedy for his disease. But Indra would not allow him to do so and poured down rain to extinguish the fire. Agni then in the disguise of Brhma asked the assistance of Krsna and Arjuna who raised a canopy of arrows over the forest through which the rain could not penetrate and thus enabled Agni to consume the forest quietly.

Agnisapa: (Kariram ca jihv parivrtil): p. 27. 1. 7 to p. 28. 1. 1.

Gods being harrassed by the demon Taraka, who was extremely powerful by the favour of Brahma, went to that God and prayed to make them free from the demon. Brahma
told that through the instrumentality of Agni, a son named 'Kārtikeya' would be born to the Lord 'Śiva' and the demon would be killed by him. The Gods searched for Agni, who had concealed himself somewhere, but could not find him. They met an elephant and asked him if he had seen 'Agni'. The elephant replied that he was to be found in the Aśvattha tree. For this, 'Agni' being angry cursed the elephant saying that his tongue would be henceforth turned back and thus he would forever lose his power of speech.¹

Antaksāparivāra: p.63, l. 3.

The Sabaras are fancies to be the attendance of Antaka (Yama) are represented as dark. Even Yama is spoken of as dark.²

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¹ "Atha tān dviradah kascit
Surendra dviradopamaḥ.
Asvatthasthognirityeva māha
devān Bhṛguḍvaḥ.
Śasāpah jvalanah sarvān dvirāna
kopa muračchitah.
Pratīpā bhavaṁ jihvā
bhavaṁviti Bhṛguḍvaḥ
dhavatviti Bhṛguḍvaḥ".
- Mah Bhā. Anu. 85. 42-44.

² Šyāmāvadanam raktāksam pāsahastam bhayaṁvaham.
Andhaka: p.119, 1. 5.

Andhaka was a powerful demon. He was the son of Diti and Kasyapa. He had two thousand eyes; still as he walked about like a blind man (andha), he received the name of 'Andhaka.' 1 He was killed by Siva, as he attempted to carry off Pārijāta from heaven. 2

Apsaras: p.291, 1. 6.

These are a class of subordinate deities residing in heaven. They are sometimes regarded as the wives of the gandharvas, though they are more generally considered as heavenly courtesans who share in the merry life of Indra's paradise. They are endowed with superhuman power such as that of changing their form, flying through the air without being seen, etc. They are said to have sprung from the ocean at the time of churning.

1. Sa vṛajatyaandha vad yasmādanandhōpihi bhārata tamandhakoyam nāṃneti procu tatra ivaśinah
   - Iti Bhāratokterandhanka iti nāma. "

2. Rāmā. III.30.27.
Abhimanyu: p.365, l. 6.

Abhimanyu was the son of Arjuna and Subhadra.

In Mahābhārata battle, when Arjuna was away, the 'Kauravas' once formed a 'Cakravyūha' under the advice of Droṇa. The other Pāṇḍavas, being unable to break through it, 'Abhimanyu' entered, slew many and for a time was more than a match for the veteran leaders of 'Kaurava' side. As the odds against him were tremendous, he was overpowered and slain.

Amarapati (Indra): p.43, l. 1.

'Yindhya' is compared with body of 'Indra' having *netra sahasra*. The allusion is to the myth of 'Indras' illicit love with 'Āhalyā', Gautama's wife. Once, enchanted by 'Āhalyā's beauty, Lord Indra ravished her in the guise of her husband, in 'Gautama's absence. After returning from ablution Gautama saw Indra running away in haste. He could understand what exactly had happened and cursed him to be covered with thousand sores all over his body, which afterwards changed into eyes.'

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**Varanaga lubdhasyānge te tat sahasram bhavisyati** - Kathā. III.3. 144-45.
The forest was like the glory of this king. Here the allusion is to the 'Prajāpatis' incensuous love for his daughter 'Sandhyā', who is also called Sarasvatī. According to the Vedic version, Gods did not like this and from their terric forms fused together sprang Rūdra who pursued Prajāpati who was following his daughter running away from him in the form of a mṛgī, himself becoming a deer.¹

According to another version it was the sacrifice performed by the 'Dakṣa' that ran away in terror but 'Śiva' pursued him in the form of a hunter and cut off his head, which then became the constellation - Mṛgasīrṣa. This myth is explained by 'Kumari abhaṭṭa' as a poetic notion, the Prajāpati incensuously disposed towards his daughter being the sun pursuing aurora or the dawn.²

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1. i) cf. Prajāpatirveisvam duhitaramabhyadhhyaya ddīvamityanya āhurusasamityanye.
   Tāmrasyo bhūtvā rohitam bhūtāmagyettam deva...
   ii) Aitareya Brāh. III.33.
   iii) Śata Brāh. I. 7-4, 1-2.
   iv) For the Puranic version, see Kālikā p.XIX and Kum. IV.41.

2. Vide Kum. IV.11.
Here the poet compares the lady, who is in penance with the svargagaṅgā amarāpagāmiva nabhaso-vatīrṇām.


The Śabara army was scattered in a thousand groups. The poet fancies them to be the water of Narmadā being scattered in various streams by Arjuna.

This Arjuna was a great king of the Haiyas. He was also known as 'Kārtavīrya' or 'Sahāsrārjuna'. He was favoured by Dattātreya with the boons of a thousand arms, power to prevent unrighteousness in any part of his country, invincibility in battles and death only with the hands of a hero of world wide celebrity.¹

According to the Vāyupurāṇa, he ruled for 35,000 years on the earth. He was slain by Pārśurām for having carried away his father's Kāmadhenu.²

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1. Viṣṇu P. IV.II.
2. Raghu. VI.38.
Once at the time of sporting with his females in the 'Narmadā', he, wishing to know the power of his thousand arms, stemmed the current of the river with them and let it off afterwards.¹

Arhata: p.427, l. 4.

*Arhata* is a sactified teacher of the Jainas, a *Tirthaṅkara*. It is also applied to Buddha. It can be compared from the words occuring often in the Pāli texts as - 'namotassa bhagavato arhato sammāsambuddhassa'. The usual Jaina 'nokkāra' (salutation) is 'namoarihantānam namo siddhānām'.

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1. Rāmā. VII. 32.4.

He was a royal sage known for his generosity. Nothing definitely is known about his family.\(^1\)

According to Vis P., he was the son of 'Pratardana' who enjoyed sovereignty for over 60,000 years.\(^2\)

According to the Märka P., he was the son of Kuvalayāsva and Madālasā.\(^3\)

In Rāmāyana, he is spoken of as giving his own eyes to a Brāhmaṇa.\(^4\)

Bhānu. says nothing about him except telling as 'known one' (Alarkah prasiddhah).\(^5\)

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1. 'Alarkonāma rājarsir abhavat sumahātapaḥ dharmajñah satyavādī ca mahatmā sudrāḥa vratāḥ - Mah Bhā. Asva P. Ch.30.

2. Saśthim varṣam sahasrāni saśthim varṣa satāṇi ca alarkādaparo nāṇyā bubhūje medinīṁ yuvā - Vis P. IV. 8.8.

3. Märka P., Ch.27.


This alludes to the story of Indra's cutting down the wings of mountains, who were flying anywhere and station wherever they want creating thus lot of inconvenience to human beings. On the request of people and sages, Indra cut down the wings of the mountains with his thunderbolt (Asani) and some flew into the ocean.\(^1\)

Here the king Sudraka is compared with the Meru mountain amidst the Kulaparvatas, who have as if assembled because of the fear of Indra.

Bhānu. records the story without quoting any source.\(^2\)

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1. cf. Udadhim iva bhayāntah pravista sapakṣa bhūmibhṛt sahasra samkulan - kāda.
   Pakṣa cchida gotrabhidattagandhān saranyam enam ṣataṣo mahidhārah - Raghu. 13.7.

2. Bhānu., p.16.
Aśvatthāma: p.367, 1. 2.

He was the son of Drāna and Krī, and a great warrior of the Kauravas army. After the last fight in Mahābhārata samāra in which Duryodhana was mortally wounded, Aśvatthama discharged the Brahmāstra, which after having killed the sons of the Pāṇḍavas entered the womb of Uttaṇa and killed the child there.

Asvamedha: p.367, 1. 1.

This sacrifice was performed only by kings and implied that he who instituted it was the supreme lord of all the kings.

In Satapatha Brāhmaṇa it is described that a horse attended by a guardian with an army was let loose to wander for a year. When the horse entered any country, the ruler had either to fight or to submit. After the successful return of the horse after a year, the rite called Asvamedha was performed. It was believed that he who performed a hundred Asvamedhas became Indra.

The Jābali āśrama is like Hanumāna who had smashed the bony frame of Akṣa.

Akṣa was the son of Rāvana. According to Rāmāyana, Hanumāna seized Akṣa's legs as he flew into the sky and dashed him upon the ground and killed him.¹ It is not mentioned there that Akṣa was killed with the piece of a rock. So perhaps the poet refers by Akṣa to Dhumrākṣa, as remarked by Mr. Kane, whom Hanu. killed by throwing the peak of a mountain on his head.²

Ādiyuga prajāpati: p.279, l. 4.

The ten sons of Brahmā and the first progenitors of the human race.³

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2. Ibid. Yuddhakānda, 52. 36-37.
3. See Manu. I.34.
Adivarāha: Lifting up the earth from the ocean: p.48, 1.2.

This alludes to the story of the demon Hiraṇākṣa, who had become insolent and oppressive on account of the boon conferred on him by Brahmā, once seized upon the earth and carried it into the depths of the ocean. Viṣṇu then came down as the Great Boar and lifted up the earth to its proper position by killing the demon.¹

Indu: Ravished the wife of Brhaspati: p.393, 1. 2.

Here the mythological allusion is like this —

Once the moon performed 'Rājasūya yajña' and became so arrogant that he carried away Tārā, the wife of Brhaspati. Though asked by Brahmā he did not restore her and formed an alliance with Śukra and his pupils, the demons. Indra helped Brhaspati. A fight ensued, but at last Brahma compelled the moon to return Tārā to Guru.²

¹ Bhāg P. III.13.19.
² Viṣ P. IV.6.
Bhānu. quotes it in short telling that Candra being intoxicated by passion carried away Tārā from Brhaspati and says purāṇa prasiddham without mentioning the name of the Purāṇa.¹

Isāna: p.21, l. 6.

The Cāndāla girl with the red mark of goracanā looked like Pārvatī, when she assumed the form of a mountaineer woman.

This alludes to the story of Siva assuming the form of a Kirāta.

It is said that Lord Siva in order to test the power of Arjuna, assumed the form of a Kirāta, who was practising austeries for securing devine miraculous weapons.²

Ucchaisravas: p.173, l. 3.

Ucchaisravas is the name of the horse of Indra and one of the fourteen jewels churned out of the ocean.

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1. Bhānu., p.393, l. 11-12.
Uttara kuru: p.271, 1. 8.

This refers to the country of the 'Northern Kurus', one of the nine divisions of the world. It is said to be a country of eternal bliss.

Uttarā:

Uttarā was the daughter of King Virāṭa and wife of Abhimanyu, the son of Arjuna and Subhadra.

Udayana: p.88, 1. 3.

Udayana was the king of Kausāmbi (the modern Kosam, about 31 miles above Allahabad), who belonged to the Vatsa family. The country which he ruled was also called Vatsa.

1. Navavarsātmakasya jambudvipasya varsabhedaḥ
   'Daksīnena tu nilasya meroḥ pārśve tathottāre,
   uttarāḥ kuravo rājan punyāḥ siddhanīśvitāḥ' - Mah Bhā. Ch.7.

   cf. A. Uttara kuravah sāṅgavatākhyam
   varsam tadeva kuruvaṃśam.

   D. Uttarakurava iti bhūmandalasyanavānām
   varsanāṃ harasya varṣasya, etc. - Vide Kane., p.II. 8.
The reference in this verse is to the Nrsimhāvatāra of Viṣṇu. Viṣṇu in his dwarf incarnation became the son of Kasyapa and Aditī and thus was the younger brother of Indra. Bhānu also records this: Upendra Nṛsimhē aṭārī.2

There is a reference to Kasyapa obtaining Viṣṇu as his son as a boon, in Rāmā.3

The demon king Hiranya Ṛṣipu persecuted his son Prahlāda since he was a devotee of Viṣṇu. Viṣṇu assumed the form of a man-lion and killed Hiranya-Ṛṣipu.4

1. Upendra iti viṣhyāto vāmanatvēc ca vāmanah - Bhāg. P. VII.3.42.
2. Bhānu., p.3, 1. 7.
4. Bhāg P. VII, Ch.5, 8.
Ulūpī was the daughter of the Nāga Kaurava.

While bathing in the Ganges, she chanced to see Arjuna and being enamoured of him, managed to convey him to Pātāla. There she induced Arjuna, after considerable hesitation, to marry her. She bore him a son named Irāvat. When Babhrvāhana killed Arjura, it was sanjīvamanai supplied by Ulūpī that brought Arjuna back to life.1

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1. Ulūpī cintayamāsa tadā sanjīvamanam manim
   sa copatisthata tadā pannagānām parāyanam.
   - Mah Bhā. Asvam. 80.42.

   ... ityuktāh sthāpayamāsa tasyorasi manim tadā.
   - Mah Bhā. Asvam. 80.51.

tasminnyaste manau viro jisnurujjīvitaḥ prabhuh
cirasupta ivattasthau mrsta lohita locanah.
   - ibid. 80.52.
He was named Syasriga because he was born of a doe and had a small horn on his forehead. Once the country An̄ga was affected by draught; so all the Brâhmanas advised the king Lomapâda to send for this sage as the means of getting rain. Accordingly, the king invited the sage and copious showers of rain fell into his country on his entrance. In return, the king gave Sântâ, Dasaratha's daughter, adopted by him, in marriage to him. It was this sage who performed for Dasaratha the son giving sacrifice.

The Sabara chief was like Ekalavya, manifested in another birth.

Ekalavya was a Sabara boy, the son of the Hiranya dhanusha, a king of the Nîsâdâs. Ekalavya willing to be a disciple of Dronâcârya approached him and expressed his wish. But he was not admitted only because he was a Sabara. Then thereupon he made an

1. Raghu. X.4.
image of Drona and his love for his guru was so strong that even from that image he learnt the whole art of archery. The Sabara chief is appropriately fancied to be Ekalavya, both being archers and belonging to a wild non-aryan tribe.

Kaca: p.94, l. 6.

Kaca was the son of Brhaspati, the teacher of the Gods. He was sent to Sukrācārya, after his Upānayana to learn sanjīvanī viḍyā.

Kanakagiri: p.91, l. 1.

The sage Jābali is compared to Kanakagiri.

Kanakagiri - suvarṇādri. This fabulous mountain is also known as Meru and Sumeru. This is regarded as the lympos of Hindu mythology and said to form the central point of Jambudvīpa; all the planets revolve around it and it is compared to the cup or seed vessel of a lotus, the leaves of which are formed by the different dvipas, the river Gaṅgā falls from heaven on its summit, and flows thence to the surrounding worlds in four streams; the regent of the four quarters of the compass occupy the corresponding faces of the mountain;

the whole of which consists of gold and gems; its summit is the residence of Brāhma and a place of meeting for the Gods, Rṣis and Gandharvas, etc.

Kapila: p.88, 1.2.

Sage Kapila was the founder of the Sāmkhya School of Philosophy. The Hindus have attached so much reference to his name that he was called 'the divine Kapila'. He was said to have been a son of Brahmā,¹ the creative form of Brahma and an incarnation of Viṣṇu,² or a form of Agni though born as a son of Vitatha and Devahuti.³ He was endowed with knowledge, virtue, freedom from passion and supernatural power at the time of his birth.

1. Vide Gauḍapādas comm. on Sāmkhyakārikā, p.1; Cole Brooks, II. 242.
3. In Bhāg P., however, Kapila is said to have nine sisters all born to 'Kardama' by his wife Deva huti. Bhāg P. II.73, III.33.1.
His memory survives only in his system because no certain account is known about his life, date, etc. It is probable that he lived in the seventh or eighth century before Christ. He is said to have been born at Puṣkara, a sacred bathing place near Ajmer, and to have dwelt at Gāṅgā sāgar. But there is no evidence in support either statement. It seems to be certain that he was born in Northern India and sometime before the birth of Gautama Buddha whose time of death is assigned to 544 B.C. An indefinite antiquity was sometimes assigned to the Sāmkhya system. In the first book of the Mahābhārata, Nārada has said to have taught to the thousand sons of Dakṣa, the doctrine of final deliverance from matter, the surpassing knowledge of the Sāmkhya and is reckoned as one of the Prajāpatis or first progenitor of mankind.

Kabandha; p.47, l. 4.

Kabandha means a headless trunk; here that of Rāhu, the demon who eclipses the sun and moon.

When Rāma and Laksmana were in search of Sētā, crossed Krauncāranya, after having travelled three Krosas from Janasthāna, fell into the hands of the demon Danu. He had at first a resplendent and mighty one but as he troubled the sages in the forest, he was cursed to be a demon by the sage Sthūlasīras, who relenting said that he would go to heaven when his hands would be cut off. His hedious deformity arose from a quarrel with Indra whom he challenged but who struck him with his Vajra and drove his head and thighs into his body. At his request Indra endowed him with a mouth in the belly and arms a yojana in length with which to catch his victims.

When he caught Rāma and Laksmana, each of them cut off one of his arms. When his body was burnt, he assumed a heavenly form and told Rāma to form an alliance with Sugrīva who would help him in recovering Sītā.

Kamalayoni: The creator. The God Brahmā is supposed to have sprung from the lotus that grew from the naval of Viṣṇu, and his conveyance is the swan.1

Kamalini, the abode of Lakṣmī: p.226, l. 7.

The lotus is said to be the abode of Lakṣmī. Now, Lakṣmī has run a thorn of the lotus-plant into her foot and does not, therefore, set it firmly anywhere.

Karnīṣuta: p.40, l. 6.

The 'Vindhyā' forest is compared with the story of Karnīṣuta. The allusion is:

Karnīṣuta was a Kṣatriya who was the founder of the science of stealing. He is the hero of a story in the Brhat-kathā.1 According to Hārāvali as quoted by the comm. of Vāsavadattā, Karnīṣuta was also called Mūladeva, Mūlabhadra and Kalaṅkura. Vipula and Acala were his two friends; and Sasa was the name of his counsellor.2 According to the Vaijayanti, he was called

1. cf. Viśrāntam iya vitata paksatinā viyati pitāmaha vimāna hamsayuthena. Harṣa C. VII.
He is twice referred to in the Daśakumāra carita as Karnaśuta prahite pathi matimakarvam and as Kathamatikārkasyena Karnaśutamatikrāntaḥ.

Kṣemendra in his Kalāvītāsa describes Mūladeva as the prince of Dhūrtas (clevermen) and as adept in all the kalās. Tatrābhūdabhibhūta prabhūta māyāni kāya sata dhūrtaḥ. Sakalā kala nilayānām dhūryah śrimūladevākhyāḥ. In the Kathāsarit sāgara Mūladeva is mentioned in a story where he is described as a dhūrta and his friend is said to be sāṣā.

Bhānu remarks:

Karnaśutan kantakah steyasāstra pravartakah. Khyātav tasya sakhāyau dvau vipulācala sanjñakau. Saśo mantrīvaras tasya iti Brhatkathāyām kathā nibaddha.
According to D., Karnīṣuta nāma caurya śāstra pravartakā kaścit rājā... tasya vipulācaleti nāyikā nāma dheyam. A. gives a long story according to which Karnīṣuta was a brāhmaṇāvṛva in the country of Bhūrivarman. Vipula and Acala were his pupils. Sasa was one of his friends.

Kalāpi, etc.: p.202, 1. 2.

According to Bhānu., 'Kalāpi', 'sanātha' and 'svetaketu' are three royal sages. However, a sage called 'sanātha' is not known whereas kalāpi and svetaketu are known personalities. Kalāpi is said to be the founder of a vedic school as mentioned by Pāṇini.

'Svetaketu' was the son of 'Uddālaka - Ārunī' whom his father made to understand Brahma by saying 'tattvamasi svetaketu'.

Thus it is better to take 'sanātha' as 'accompanied by' then taking it as a sage.

1. Kathā, taraṅga. 89.23.
2. Vāṣapa. p.74 (Hall).
5. Kane ( p.50.
8. See Chha Up. VI. 8-16.
Brh Up. VI.2.
Kalpānta:

A kalpa is a period of 1000 Mahāyugas. It is equal to a day of Brahmā, the day and night is of equal duration. At the end of a Kalpa the whole universe is destroyed.¹

Kātyāyani:

Her feet were marked with lines of very thick dye looking red and thus she resembled the feet of Durgā, stained with the blood of Mahiṣāsura who is just killed.

Here the reference is to the legend of Goddess Durgā killing Mahiṣāsura.

The demon Mahiṣā defeated Indra and drove him along with the gods from the heaven. The gods went to Visnu and Siva for help.

The divine spirit emerging from their body took the form of Cāndī. The gods gave their weapons to her, who vanquished the demon and crushed him in her feet.²

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1. BG. VIII. 17-18.
   Vis P. VI., 3-4.
2. Mārkaṭṭ, 82-84.
The poet fancies the dark girl to be Yamunā running away owing to the fear of being dragged by Balarāma's plough.

Once Balarāma, under the influence of wine, called the river Yamunā to come to him that he might sport in her. But Yamunā did not oblige. So Balarāma felt insulted and dragged her with his plough, until the river implored his pardon in a human form.¹

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   Tasya vākyam nādī sā tu mattoktāmavamanya vai, nājagāma tataḥ krddho halam jagrāha lāṅgāli - Vis P. V.25.9.
   Grihitvā tāṁ tate tena cakarsa mada vihvalah - Vis P. V. 25.10.
   Vaḥasi vapusi visade vasanam jaladābham
   hala hati bhiti milita yamunābham - Gita.
   Śīrāyudha halabhaya niscala kālindī jalo tvisi - Kāda.
Kicaka: p.43, 1. 2.

The forest was like the city of Virāṭa.

The allusion here is to the myth of Kicaka, the brother-in-law of Virāṭa.¹

The Pāṇḍavas have to remain incognito for twelve years. They went to the court of Virāṭa along with Draupadi, in various guise. Draupadi became Sairindhrī. Kicaka, the Commander in chief, who is also the brother-in-law of the king was smitten with the beauty of Sairindhrī and desired to violate her chastity and was killed by Bhīma ultimately.²

Kindama muni: p.365, 1. 4.

Kindama cursed Pāṇḍu. The allusion is like this -

While hunting in the forest, king Pāṇḍu shoted a male deer who was sporting with its female partner.

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1. Virāṭanagarī, p.43, 1. 2.
   See Kicaka.

They were no one but the sage Kindama and his wife. There the sage cursed Pandu to die if he sports with his wife.1

Pandu afterwards died while he was sporting with his wife Mādrī.

Kulasailas: p.244, l. 4.

There are seven mountains called Kulasailas. They are:

\[ 'Mahendro mālayaḥ sahayāḥ suktimānṛksaparvataḥ, \]
\[ Vindhyās ca pāriyātras ca saptaite kulaparvataḥ'. \]

1. Ahām hi kindamo nāma tapasā bhāvito munih
vyāpatraṇ manusyaṇāṁ mṛgyā maithuna mācaram
Mṛgarūpa dharam hatvā māmevam kāmamohitaṁ
asya tu tvam phalam mūḍha prāpyaśīdrśameva hi
Priyayā saha samvāsam prāpya kāmavimohitāṁ
tvamapayasyāmavasthāyāṁ pietalokam gamisyasi'.

- Mah Bhā. Adi. Ch.118.

2. Vāyu p.45.88.
**Kumāra:** p.126, l. 5.

The commander of the gods, 'Skandha,' was appointed by the gods as the commander against the battle of demon Tāraka.¹

**Kṛtayuga:** p.109, l. 3.

Ujjain is fancied to be the source of Kṛtayuga where Dharma is as its highest.

**Kṛṣṇa:** Killing the elephant Kuvalayāpīḍa: p.67, l. 5.

The Śabara chief is compared with Kṛṣṇa who had tore out the tusk of the elephant.

The allusion is to the following story:

Kṛṣṇa while coming to Mathurā to attend the Arrow-festival (Dhanu-yātra) tore out the tusk of Kuvalayāpīḍa, an elephant that was let loose upon him by Kamśa, his maternal uncle, with the evil intension of killing Kṛṣṇa. But in return Kṛṣṇa killed the elephant and hold its tusk as a weapon.²

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² Hātva kuvalayāpīdaṁ vrṣṭvārohāpracoditaṁ, madāṛgānuliptāngau gājadantavārāyudhau, etc.—Vīś P. V. 20, 21-22, 30.
Kaustubha: p.418, l. 6.

Kaustubha was one of the fourteen jewels produced at the churning of the ocean.¹

Khandasparaso, etc.: p.264, l. 1.

The reference is to the form of Siva as half male and half female.²

Khara and Dusana: p.63, l. 6.

The sabaras are compared with the followers of Khara and Dusana.

Khara was the half brother of Rāvana and brother of Surpanakha, whose nose and ears were cut off by Laksmana, he first sent 14 demons to fight with Rāma. Those being slain by Rāma, Khara sent an army of 14,000 giants under his general Dusana which also met the same fate.³

1. Kaustubhākhyāmabhūdratnam padmārāgo mahādadhē
   tasmin harin sprhām cakre vakso'laṅkarane maṇau -
   Bhāg. VIII. 8.5.

   Dehārdha pravīta hara garvitā gaurī - ibid, p.188.
   vide Kumārvītī VII. 28

Gandhamādana: p. 124, l. 2.

A mountain to the east of Meru and known for its forests having adoriferous herbs which give its name (Gandhena mādayatīti).

Guha: p. 8, l.

Bhānu: Guha iva Kārtikeya iva, so'api apratihata saktih syāt iti.

Ghatotkaca: p. 68, l. 1.

The Sabara chief was like Ghaṭotkacā. Ghaṭotkaca was the son of Bhīma (the second brother of Pāṇḍavas) by the demoness Hidimā, was with a terrible form.¹ He fought in the side of Pāṇḍavas and was killed by Karna with the Sakti (missile) given by Indra.

¹ Prajājñe rāksasī putram bhīmasenanmahā balam.
   Vipupāksam mahāvakraṁ sāṅku kārṇam bibhīsanam.
   - Mah Bhā. Ādi. 155.31.
The sāgaras are sometimes said to be four, in the four directions and sometimes seven, surrounding the seven dvīpas.1 Bāna, elsewhere also says about the four sāgaras.2

Citarekha darśita, etc.: p.199, l. 2.

Here the allusion is to the following story: Uṣā, the daughter of Bānāsura saw 'Aniruddha' in her dream and fell in love with him. She then resolved to marry no one else. In order to find out who her chosen lord was, her friend, Citarekha, drew the pictures of all the youths in the world. She showed them to Uṣā and asked her to recognise her lover. He happened to be Aniruddha. Citarekha, by her yogic powers, brought Aniruddha to Uṣā's chamber. By this means, Uṣā's union with Aniruddha was facilitated.3

1. 'Ete dvīpāḥ samudrais tu sapta saptabhīrāvṛtah lavaneksu surā sarpīr dādi dūgāḥ jalaḥ samāṁ - Viṣ P. II. 2.6.
'Tasya prabhedaṁ ksīrodo lavanodas tathaṁpare' - Amarakośa.

2. cf. 'Caturudhāhi mālā mekhalayā bhuvo bhartā' - Kāda.

Brhat Ka M. VII. 1.66-67.
The king Tārāpīḍa is compared with Jarāsandha.

This is the story narrated in Mahābhārata - Brhadratha, the king of Magadha, was sonless for a long time. So being desirous for a son he propitiated the sage Kauśika who gave him a mango fruit. The king cut it into two halves and shared and gave it to both his two queens. After eating it both the queens conceived and brought forth each a half of a boy. This strange creations were looked upon with horror and thrown upon into a crematory ground. There the demoness Jāra was wandering in search of food. She got those two halves and put them together just to take them. But strangely those two halves being properly joint got life and started crying. Then Jarā, the demoness took it and presented that baby to the king. From this accident about his birth the boy was called Jarāsandha.1 Bhānu. without quoting the source produced the same story.2

2. Bhānu., 127, l.18-22.

The reference seems to be to the legend that when Rāma being angry with the sea was about to discharge the Brahmacstra against it, the sea god came out and prayed Rāma.¹

Jahnu: Ganges being drank by: p.92, 1. 5.

The sage Jabālī is compared to Jahnu as there issued from him the rays of his teeth.

The allusion is to the following story:

The river Ganga, while being brought down by Bhagīratha, happened to wash off the altar of Jahnu who was performing a sacrifice. The king got angry and drank off the river. Bhagīratha then propitiated Jahnu, who


Sāgarah samupakramya pūrvam amantray vīryavān abravit prānjailī vākyam rāghavam sarapānimam - ibid., Yuddha. 22.22.
afterwards gave out the water through his ear. On this account the Gangā is called Jāhnvi or the daughter of Jahnu. ¹ Bhānu., however, says - Jānubhyām udgīnānto Jāhnavīty uchyate.²

Jāmadagnya: p.15, l. 5.

The king Sudraka is compared with Jāmadagnya who had brought under his control the entire world with his sharp axe (Parasu dhārā).

The allusion here is to the story of Parsurama who is said to have killed all the Ksatriyas by his sharp axe. The story goes thus: Kārtavīrya carried away the

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1. cf. Vaisākha sukla saptamyām muninā Jahnunā pura ādaupitā punastyaktya kornarandhrattu daksinānt.

cow of Jāmadagni, the father of Parsurāma. Being angry, Parsurāma killed Kārtavīrya. In revenge, Kārtavīrya's son killed Jāmadagni in the absence of Parsurāma. Later knowing this, Parsurāma took the vow of extirpating the Kṣatriyas and is said to have done so twenty-one times.¹

It may be mentioned here that Bāna. very frequently alludes the story.²

Tripathagā ... haricaranaprabhavaḥ: p.248, l. 2-3.

'Tripathagā' is the other name of Ganges. Rāmāyaṇa says:

'Gangā tripathagā nāma diivā Bhagīrathī ca
tripatho bhāvayantīti tasmātripathagā smṛtā', iti.

And Ganges is said to have sprung from the toe of Visnu.³

2. cf. Parasurāmam iva ksatra ksapana ksīna parasupāsa
   cihhitam bālānām ātām ² Hārs C. IV.
   cf. Samagram udgatam ekavismati krtvah krtta vamsam
   utkhatavān rājanyakam parasurāmah ² 'Ibid. VI.
   Dāyānālasya parasuramasyevasakalarājanyavamsa
   vana ² Kāda.
3. Vis P. II.8.110.
   Also Mārka P. 56.1.
   cf. Harsa C. I.24, VII.12.
Tripura Bhasma: p.120, l. 1.

Lord Siva applies to his body the ashes of the three cities.

The reference is to:

Lord Siva burnt down the three cities of gold, silver and iron built by Maya in the sky, air and earth, and presided over by himself Vidyunmalin and Tārakāsura.

Trisānku: p.16, l. 1.

The Candālakanyā is compared to the royal glory of Trisanku, who had also become a Candāla by curse.

This alludes to the Puranic story of Trisanku, the father of Hariscandra, a king of the solar race, who wished to attain heaven in his human form. His family priest Vasistha was requested for the purpose to perform a sacrifice who declared it to be impossible. Trisanku then requested his sons, who cursed him to be Candāla, taking it as an insult to their father who had already refused his request. Visvamitra, the rival of Vasistha, took pity on him and raised Trisanku towards the heaven by virtue of his own

spiritual merits. He being a Cāndāla, Indra did not admit Trisanku in the heaven and threw him down to the earth.

However, Visvāmitra did not allow him to come down to the earth and arrested him downward motion, keeping him suspended in the space.¹

Dasavadana: Lifting up the mountain Kailāsa: p.242, 1.1.

This refers to the story of Rāvana's lifting up the mountain Kailāsa. Rāvana conquered over Kubera and took his aerial vehicle Puṣpaka and directed it towards the part of Kailāsa, the particular spot of Siva Pārvati's abode. While coming nearer, the vehicle's movement was arrested by the power of Siva, and he was then told by 'Nandi' to leave the place. Rāvana being angry uplifted the mountain. But Siva in order to humble his pride pressed it with the toe of his left foot and compelled 'Rāvana' to relinquish his hold of it.²


2. Rāmā. Utta. XVI.
Dasānana: Shaking the mountain Kailāsa: p.122, l. 4.

The king Tārāpīḍa supported and steadied Dharma like Pasupati.

The reference is to the following myth. Once Rāvana was travelling in his puspaka vimāna in the sky. While flying over Kailāsa, the abode of Lord Śiva, he was stopped by Nandī saying that Śiva wanted private there. On this Rāvana got angry and with arrogance caught hold of Kailāsa and shook its foundation. When Pārvati became afraid by the violent motion of the mountain, Śiva in anger pressed the mountain in his toe in order to make it steady.¹

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1. Puspakasya gatis cchinnā vat krte mama gacchata
tamimam śailamumālalam kāromi tava gopate.
   - Rāmā. VII. 16.23.

Evaṃ uvā tato rāmah bhujānviksipya pārva
tolayāmāsa tam sīghram sa śailah sama kampataḥ.
   - ibid., VII. 16.25.

cf. Kailāsa sṛīyam īva dasa mukhonmulad na ksobha

Kālena Kailāsam īva dasānaneo dhriyāmānam - Harsa C.
   V. II.
One of the ten sons of 'Brahmā'. 'Dakṣa' is variously stated to have sixty, fifty, forty-four and sometimes even a less number of daughters. Of these twenty-seven became the wives of the moon and thirteen (or according to some seventeen and according to others, eight) married Kasyapa and became the mothers of gods, demons, men and animals.

The neck was as if the shower, formed into a mass of the spray of water discharged from the trunks of guardian elephants of the quarters.

These elephants of the quarters are said to be eight in number.¹

'Dilīpa' was the king of the solar race. Kālidāsa describes him as the grandest ideal of what a king should be and father of Raghu.²

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¹ Airavataḥ pundarīko vāmanah kumudo'ṇjanah puspadantaḥ sarvabhaumah supratikāsa diggajān. - Amārah.

² See Raghu. I. 12-30.
Divyam iva, etc.:

The eyes of the gods do not wink.¹

Duhsalā: p.365, l. 6.

The daughter of Dhṛtarāṣṭra and wife of Jayadratha, the king of 'Sindūhadeva'.

Druma: the king of the Kinnaras: p.88, l. 4.

Druma² was the king of the Kinnaras.

Dharmarāja: p.193, l. 3.

Yama is the king of final justice. 'Citragupta' records the good and bad deeds of men and Yama deals out punishment.³

Dhundhumāra: p.120, l. 5.

Dhundhumāra, who was otherwise known as Kuvalayāsva, was the son of Ikṣvāku. The demon Dhundhu was harassing the sage Uttānka in his devotions. So Kuvalayāśva with his 21000 sons attacked the asura who lived in a sea of sand and slew him. From this exploit he got the name Dhundhumara (the slayer of Dhundhu). All his sons, however, except three, perished in the fiery flames of the demon's breath.¹

Dhenuka, subdued by Balarāma: p.88, l. 3.

Demon Dhenuka was living in a tāla grove in the form of an ass. As Kṛṣṇa and Balarāma one day entered into the grove and picked some fruits, he ran to the spot and started kicking Balarāma, in return Balarāma seized him with his hind legs, whirled him round and killed him by dashing him on a palm tree.²

1. Viś P. IV.2.
   Mah Bhā. 201-204 chaps.
2. Hari V. Ch.70.
   Viś P. V.8.
Narakasura: p.128, l. 5.

When the 'Mahāvarāha' raised up the earth, out of ocean, a demon, 'Nāraka' by name was born by the contact of earth with the great Varāha. He was very powerful. He started oppressing the gods and deprived Varuna of his umbrella. He also took away the ear-rings of Adīti. At the request of Indra, Kṛṣṇa killed him.¹


Originally regarded as identical, but in later mythology and epic poetry considered as distinct, Arjuna being identified with the former and Kṛṣṇa with the latter. They are called variously as Daivau or Purvadevau, Rṣi or Rṣīttamau and are represented as practising very austere penance on the Himalayas in a hermitage called Badarikāśrama.²

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1. Viṣ P. 5.29.
Hari V. Ch.122.

2. Krte yuge mahārāja purā svayambhuvontare
noro nārāyaṇa ścaiva hariḥ kṛṣṇaḥ svayambhuvah, etc.
This alludes to the story of the marriage of
and the love anxiety between Gandharvadattā and
Naravāhana.

Gandharvadattā was the daughter of Sāgaradatta,
a gandharva king. She was resolved to marry one who
would sing a hymn to Viṣṇu to the accompaniment of Veena
in the three grāmas. Naravāhana did this and married
her.¹

The editor also gives a similar story -
Gandharvadattā, the daughter of Sāgaradatta, king of the
Gandharvas, was a very beautiful damsel. She listened
about Naravāhana from a bard and was very much anxious
about him.²

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1. Kathā. lam. V. Ch.2.
Brhat Ka M. 13.70 ff.

2. Tatha hi kathāsarit sāgara - 'Rājā sāgaradattākhyo
gandharvānāmihasti yah. Tasya gandharvadattākhyā
sutāsti nyākrtāpsarāh'. Sāhi bandimukhān naravā-
hanadatta sya 'guṇān śrtvā tasmin utkanthitā babhuva.

Editor's note No.2, p.199.
However, Bhānu explains that Priyadarsanā was the daughter of Naravāhanadatta and Gandharvadatta was her teacher of music and she longed for union with him.¹

Narasimha: p.9, l. 4.

Viśṇu in the form of Narasimha killed the demon Hiranyakasipu.²

Narasimha iva: p.239, l.

The prince Candrapida is compared to Narasimha on account of his white complexion.³

Cakravarti Naravāhana: p.177, l. 1.

'Naravāhana' was the son of Vatsarāja who was the king of the Vidyādharas.⁴

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2. Vide *supra* p. 146.


4. For this account, see Kathā., Tarāṅgas 23, 51-54. Cf. Bhānu., p.177, l. 1.
Nala: The monkey chief: p.123, 1. 3.

Nala, the son of Visvakarma, a monkey chief was the architect under whose supervision the Setubandha between India and Srilanka was built.¹

However, Bhānu holds - Naletyupalaksanam nilajām-bavatpramukhānām.²

Nalakubara: p.310, 1. 2.

Śvetaketu was as handsome as Nalakubara, i.e., the son of Kubera, who is renowned for his beauty which enslaved the nymph, Rambha, to him.

One day, when Rambha decked with heavenly ornaments, was coming to Nalakubara, Rāvana forcibly detained her. Nalakubara became exceedingly angry at this and cursed Rāvana that if he tries to seize a woman against her wish his head should break into a hundred pieces.³

2. Bhānu., p.122, 1. 10.
Supporting the Mandara at the time of churning of the ocean.

While the gods and the demons churned the ocean with the mount Mandara, \( ^1 \) Viṣṇu supported it with his arms when it started sinking; and hence his shoulders were hardened by the constant rubbing of the sides of the mountain.

**Nārāyaṇa:** p.21, l. 7.

**Srīya:** p.21, l. 8.

The girl was resembling Lākṣmi darkened by lusture of Viṣṇu's body who is black in complexion.

The reference here is to the legend of Nārāyaṇa as having Lākṣmi on his chest. \( ^2 \)

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1. Rāmā. Bāla. 45.47.

Nārada duhitr: p.427, 1. 7.

Here the name Nārada may mean the author of the musical work Sangita makaranda, in the introduction of which we read 'Gītam vādyam ca nṛtyam ca trayam saṅgītam ucyate. Nāradena krtam sāstram makarandākhyam uttamam.' And Nārada duhitr may mean 'a lady who had studied Nārada's system of music'.

However, Bhānu. takes Nārada as 'devabrahma' and his daughter named as Madrā. 2

Madrā (in music) a personification of the first murchanā in the gāndhāra-grāma.

Nārāyana mūrti: p.227, 1. 2.

This refers to the 'Krśna' showing the 'Visvarūpa' to 'Arjuna'. 3

1. Gaekward's Oriental Series No.XVI.
2. Nārada devabrahma tasya duhitri madrabhidhana...
   p.427, 1. 11.
3. BG Ch.II.
Parasurāma: p.169, l. 7.

Candrāpīḍa is compared with Parasurām because of piercing the mountains.

Parasurāma also pierced the Kraunca mountain.¹

There is a reference further to Parasurāma's clearing the earth of the Ksatriyas. The hostile Parasurāma thrice-seven times destroyed the Ksatriyas and filling with their blood the five large lakes of samanta pañcaka offered libations from them to the race of Bhṛgu. Then he performed the Asvamedha sacrifice, gave away the whole earth to Kasyapa and retired to the mountain Mahendra.²

Parāśara: Following Yojanagandhā: p.68, l. 1.

The Sabara chief was like the sage Parāśara who followed Yojanagandhā (the musk deer, the fisherman's daughter).

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1. Vide P.
   ibid Sānti Par. Rājadharmā. Ch.49.
Sage Parāśara was the son of the sage Vasistha, said to be the author of RgVeda, i.e., 65-73 and part of IX, 97. Sage Parāśara fell in love with a fisherman's daughter, whose stinking smell of the body spread a yojana; and for that she was known as Matsyagandhā. But by the fever of the sage her stinking changed into fragrance and started spreading a yojana; Then she was known as Yojanagandhā.1 Vyāsa (Parāśara) was the offspring of their union.2

Pariksita: p.367, l. 2.

Pariksita was the son of Abhimanyu and Uttara. Uttara was pregnant when Abhimanyu died and at the end the Mahabharata samara in which Duryodhana was mortally wounded, Asvatthāmā discharged the Brahmastra, which after having killed the sons of the Pāṇḍavas entered the womb of Uttara and killed the child there.3 The son when born was quite dead but was restored to life by Kṛṣṇa.4

1. Tasyā tu..... - Mah Bhā. Adi. 63. 82-83.
2. Yajanagandha.... Vyāsaṃatā ceti vaijāyanti.
Pâṇḍu: p.365, l. 4.

Pâṇḍu, the world-conquered king, became a fuel to the fire of the curse of Kindama, i.e., he died from the consequences of sage Kindama's curse.¹

Pâtâla: The abode of demons: p.250, l. 3.

The dust was dark and profuse. Thus it is compared with Pâtâla. It is said to be the haunt of dark demons and other dark things.²

Pârvatîsimha: p.174, l. 6.

The lion is the vehicle of Pârvatî.³

Pârijâta: p.225, l. 6.

The milky ocean, the abode of Viṣṇu, is the native place of pârijâta tree which was produced from it along with Lakṣmî at the time of churning of the ocean.⁴

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1. Vide Mah Bhâ. Ādi. Ch.118.
2. cf. Pâtâla talavâsisu vijñâya dânavesu evotistastu tamomândalesu — Harsa Č. III.
4. See infra 213
Prthā: p.365, 1. 3.

Prthā is the another name of Kunti, the daughter of Surasena. She was given by her father to Kuntibhoja, a childless friend.¹

Pramadvarā: p.366, 1. 8.

Pramadvarā was the offspring of Menakā and Visvavāsu, the king of the Gandharvas. Menakā left the infant on the bank of a river and Sthulakesa, a sage, whose hermitage was near, brought her up and named her Pramadvarā. Ruru was promised her hand. Once she trod upon a serpent and was killed by the bite. A devadūta promised that she would come to life again, if he gives her half of his life.² Ruru did the same and Pramadvarā regained her life.³

1. Śrūṇāmā vādusrestha vāsudevapitā'bhavat
tasya kanyā prthā'naṁ rupenāpratime bhuvī
tāgra'jāmāthā tāṁ kanyāṁ suro'ujrāha kaukṣine
pradādau kuntibhojāya sakhā sakhye māhātmāne
   - Mah Bhā. Ādi. III.3.


3. Ayuogo'rdham prayacchāmi kanyāyai khecarottama
   ārṇgarānāprabharaṇā samuttisthatumepriya - Ibid. 9-12.
This story is referred to in the Brāhatkathāmanjari 1 and also in Kathāsarit sāgara. 2 Bhānu. gives the story without giving the source. 3

Baka: Demon, seizing the city Ekacakra: p.67, l. 7.

The Sabara chief is fancied to be the demon 'Baka' who had seized the city 'Ekacakra'. The reference is to:

Baka was the name of a great demon who conquered the kingdom of Ekacakra. He was living this country and forced its king to send every day a large quantity of food with two buffaloes and a man for his daily meal. One day it was the turn of a Brāhmaṇa family, with whom the Pāṇḍavas stayed incognito, to send one person. Bhīma went and killed the demon Baka. 4

2. Kathā. II.6. 76-87.
Babhruvāhana: p.367, l. 1.

Babhruvāhana was the son of Arjuna from Citrāṅgadā, princess of Maṇipur. When the horse in the Asvamedha of Yudhiṣṭhira came to Maṇipur, Babhruvāhana read from the plate on its head that his father Arjuna had come to his kingdom. He respectfully offered his kingdom to his father. Arjuna upbraided him for submitting so meekly. Babhruvāhana, being irritated, cut off Arjuna's head with an arrow.

Bana: p.198, l. 2.

The commentator does not say anything about the person except telling 'a demon'.

Bāna, a daitya, was the eldest son of Bāli, who had a thousand arms. His daughter, namely, Uṣā, fell in love with Aniruddha, the grandson of Kṛṣṇa, whom she beheld in a dream and had him conveyed to her

1. Viṣ P. IV.20
apparment. For this one great fight took place between Bāṇa and Kṛṣṇa. In this battle Siva and Skanda assisted Bāṇa and Kṛṣṇa was supported by Balarāma, Pradyumna and others. Kṛṣṇa cut off the hands of Bāṇāsura but at last Siva interceded for the life of Bāṇa and Kṛṣṇa granted it.¹

Bhagavatī Sasthīdevī: p.160, 1. 2.

The goddess that presides over the 6th day of the birth of a child and is invoked for the purpose of giving him strength and protecting him in throughout the life. She is said to be a form of Katyāyanī or Durgā. She is sometimes identified with Devasena.² It is said that the child's destiny is written on its forehead on the sixth day.

The Cāndāla Kanyā in her dark features immitates Visnu, who assumed the form of a coquetle.

The reference here is to the legend of the churning of the ocean by the gods and demons. The demons carried away the whole pot of Amṛta for which the gods seek the help of Vīsnu. Vīsnu then assumed the form of Mohini and proposed to distribute the 'Amṛta' amongst the gods and demons, to which both the parties agreed. He, by tricks, deprived the demons of Amṛta.1 Bhānu. also narrates the same story.2

1. Tamālokya surā sarve kalasām cāmrā bhrtam.
   - Bhāg. P. VII.8.35.

   Lipsantah sarvavastūni kalasām tarasā haran.
   - ibid. VIII.8.36.

   Etasmin antare Vīsnu sarvopāya vidīsvarah yosid rūpam....
   - ibid. VIII.8.42.

   Yādā kṣayam gatam sarvam tada vīṣṇur mahāvalah
   amṛtam so'harat turnam māyāmāsthaya mohinīm.

The king Sudraka is compared with Gangā pravāha, who followed the path of Bhagīratha, meaning thereby, who was pious and noble in his purpose and action.

The allusion is to the following story.

The solar king Sagara performed a number of sacrifices and Indra being frightened of Sagara winning his throne carried away the sacrificial horse.

While searching for it, the sixty thousand sons of Sagara dug the earth and met the sage Kapila. They mistook him as the thief and subsequently were burnt to ashes by the wroth of the sage.

It was learnt that they will be liberated only if their ashes were watered by the celestial Ganges.

Neither Sagara nor Anumān, his grandson, nor the great grandson Dilipa could do anything to bring Ganges down to the earth from heaven.

2. cf. Markap. 56.12.
Bhagīratha, the son of Dilīpa, succeeded in bringing down the Ganges from the heaven. Ganges is believed to have followed the track of the chariot of Bhagīratha.  

Bharata: p.120, 1. 5.

'Bharata' was the son of Dusyanta and Sakuntale, the sovereign prince of India, called Bharatavarsa after him.

Bharata, etc.: p.168, 1. 5.

'Bharata' is the author of the work Natya Śāstra; and by Adi the poet probably refers to Visakhila and Kohala, who also wrote on dramaturgy and dancing.

Bhīṣma, the enemy of Śikhandī: p.67, 1. 8.

The Sabara chief is fancied to be like Bhīṣma, both being the enemy of Śikhandī.

Śikhandī was the son of Drupada, placing whom before Bhīṣma, the Pāṇḍavas managed to bring about his fall on the battle field.  

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1. cf. Nīti. NS8. Vs.10
Bhagīrathopirajārsir divyam syandanam śāsthitah
pārvyaś agrre mahārajas ganaḥ prayātto anvagat.
- Rama. Bha. 43.30.

Madana: p.21, l. 8.

(Kupita hara hutāsana dāhyamāna madana dhūma malini krtamīva ratim)

The girl was beautiful like Rati, the wife of Madana, but of black complexion. The poet fancies that as if Rati is darkened due to her association with cupid by the smoke.

Mandara: p.466, l.

King Tārāpīda's gait was slow owing to excessive joy and who drew himself put in its proper place his pure upper garment that slipped aside in his haste, as the Mandara mountain did the waters of the milky ocean.

Here the reference is to the churning of the ocean. At the time of the churning of the ocean, the mount Mandara was made as the handle and so the waters of the milky ocean must have whirled around it.

However, our commentator Bhānu, paraphrases Mandarah by mount Meruh which does not seem to be correct,¹ as Mandara is said to be to the east of Meru in Vis P.²

1. Bhānu., p.466, l. 8.
2. Vis P. II.2.
The king Tarāpīḍa is compared with the feet of Viṣṇu. The celestial Ganges is said to have sprung from the toe of Viṣṇu, hence the epithet.

1. Vāmaḍadāmbujāngusthe
   Nakha sroto vinirgata
   Visnor bibharti yām bhaktyā
   Śirasaharniśam dhrvah.

   - Viṣ P. II.9.110


   cf. Tasmāt pravardha mānāde....
   bhāgirathi pravāha iva pāvanah.


   also
   /Svetagāṅgavarta pāṇduram

   Padam iva tribhuvana
   vandanīyam trivikramasya.

   - ibid. VII.12.
The king resembled Viṣṇu red with the blood of Madhu and Kaitabha just killed, with his thighs reddened by the rays of the rubies of his throne.

The allusion here is to the killing of Madhu and Kaitabha by Viṣṇu.

It is said that the two demons sprang up from the wax of the ears of Viṣṇu, when he was absorbed in yogic sleep at the end of the Kalpa. Immediately they wanted to devour Brahmā who woke up Viṣṇu for protection. Viṣṇu managed to choose a boon from them as they can be killed by him. Thus, they were killed between his thighs.¹

Bhānu records the event without elaborating the allusion but makes Hari as Kṛṣṇa.²

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   cf. Mārka P. Ch. 81.
   cf. Purāṇa purusā pīvaroru santa pista madhu kaitabha rudhira pataḷa pataḷa vapur abhavott adhipatir arnasam — Hars C. VIII.

2. Harimiva Kṛṣṇamiva, p. 17.
Mārīca: Assuming the form of golden deer: p.47, 1.2.

This is the story from the Rāmāyaṇa, that when Rāma, Laksmana and Seetā were living in Pālavatī, once Surpanakha, the sister of Rāvana came there and saw Laksmana. She was attracted by his personality and wished to have him as her husband. Laksmana denied it and cut her nose and ears. Being annoyed and insulted Surpanakha went back to Rāvana and described what had happened. Rāvana, to take revenge, sent so many Rāksasas to fight. But all were defeated. So Rāvana sent the demon Mārīca who in the form of a golden deer roamed about Rāma's hermitage.

Seetā was fascinated and urged Rāma to bring it for her.¹

Mahākāla: p.109, 1. 4.

Siva in his character of the destroyer of the universe, being then represented as having black colour and a terrific aspect.

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The celebrated shrine of Mahākāla is situated on the bank of the river Kṣīprā in Ujjain. This is one of the twelve reputed Jyotirliṅgas of Siva, and immortalised by several Indian bards such as Kālidāsa, Bhavabhuti and others.¹

Mahākāla: p.458, l. 7.

Mahākāla is a form of Siva as the destroyer of the universe.²

Here the poet fancies that as if Ambikā with her creeper like body covered with a fine silk garment, with the red sindura on her forehead, tāmbula in her mouth, karnapura on her ear, etc., and is represented as a abhisārikā going to meet the Great Destroyer.

Mahāvarāha iya... : p.210, l. 4.

The king is compared with Viṣṇu. Viṣṇu, as Great Boar, raised the earth out of the ocean and supported it on his jaws.³

1. Mēgh. Vs.34.
   cf. Harṣa C. III.
The war of Kurukṣetra is unique in many ways. The two armies consisted of eighteen aksauhinis, all of which fell on the battle field. An aksauhini consists of 21870 chariots, as many elephants, 65610 horses and 109350 foot.

Mahīṣa: p.68, l. 4.
(Killed by Durgā)

The Sabara chief is compared with the trident of Durga, that was wet with the blood of demon Mahīṣa, whom Durgā killed.

Mahīṣāsura: p.459, l. 1.

Here the poet fancies that goddess Ambikā was chidding the offending buffalo with her toes (the flame) and reminding the fate of Mahīṣāsura, that had the form of a Mahīṣa, and was killed by the goddess.

The story of Mahīṣāsura vadha is narrated in Mārkandeya P. in the following way:

\[\text{L2. For the story, vide p. 216}\]
Mahiṣāsura became the Indra of heaven and tormented the gods. The gods in despair went to Viṣṇu. Tejas proceeded from the bodies of all gods was collected into one mass and became Devī. All the gods furnished her with their own weapons, viz., Śūla, Cakra and Pāśa, etc., and she vanquished the demon with these and crushed him with her foot.¹

Mātrmandala: p.269, 1. 2.

The 'mātrs' are the divine mothers attending on Śiva or more usually on Śkanda. They are generally eight in number.² Bhānu. comments: mātrmandalam brāhmaṇaprabhrtināṃ saptadevīnāṃ samudāyah.³

Mādrī: p.200, 1. 20.

Mādrī was the sister of the king of Madrās and the second wife of Pāṇḍu, to whom she bore two sons, Nakula and Sahadeva.⁴

1. Mārka P. Ch.62-84.
2. Brāhmaṇa mahēsvari ca indrī varahī vaisnavī tathā kauberityāpi saptāyā... - Halāyudha.
3. Bhānu., p.269, 1. 3.
The Mātrās are the divine mothers attending on Siva or more usually on Skanda. They are seven or generally eight in number.¹

Mānasa lake: Created from the mind of Brahmā.² p.

Mānasa sarah: p.56, l. 1.

The lake Mānasa on the Kailāsa mountain so called because it was created by Brahmā by his own mind or will. It is also called as Brahma sarah.³

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3. Vide Rāmā. Ādi. Ch.XXIV.
Māṇḍhātā: p.147.

Māṇḍhātā was a king of the solar race, the son of Yuvanāśva (born from his own belly). As soon as he came out of the belly the sages said - 'Kāmesa dhāsyati'. Whereupon Indra came down and said - 'Mām dhāsyati'. The boy thereupon called Māṇḍhātṛ.¹

He conquered the entire earth and wanted to vanquish Indra himself. Indra promised to offer him his throne with the condition that he would have to kill the demon Lavāṇa. However, Māṇḍhātṛ perished along with his army in the right with Lavāṇa.²

Bāna is very fond of referring to Māṇḍhātā.³

Musalāyudha: p.132, 1. 2.

Balarāma had two weapons - Hala and Musala,⁴ hence he is called musalāyudha.

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2. Bhāg P. IX.1.34, 2.
   ibid. IX.6.34.
   Rāmā. Uttar. 67, 5-6.
4. Halān ca balabhadrasya galaṇād āgataṁ jvalat, mānasābhīmatam vipra saunandam musalam tathā - Viṣ P. V.22.7.
The reference is to the story of Agasti making the mountain Vindhya keep his head down forever. The story runs as follows:

Once mount Vindhya became jealous of the extreme height of mount Meru, and demanded that the sun should revolve around him as he did round Meru. Not being obliged by the sun, Vindhya raised himself as far as to bar the passage of the sun altogether. The whole world thus completely enveloped in darkness. All the request of the gods were fallen in deep yeer to free the passage of sun. Whereupon the gods requested the sage Agastya to check the upward progress of Vindhya, his disciple, and thus to restore order to the world. Accordingly the sage approached the mountain, who bowed down to his preceptor's feet, and was told by the sage to remain in a stooping posture till he returns from the south. But the sage never returned and Vindhya still continues in that posture.¹

¹ Mah Bhā. III.104.  
cf. Raghu.VI.61.
Meru giri: p.264, 1. 3.

The celestial Ganges is described as starting from the slopes of Meru.¹

yayāti: p.120, 1. 5.

Yayāti was the second son of Nahuṣa and the father of Yadu. He married 'Devayāni' and 'Sarmiṣṭhā.' He was cursed by Sukrācārya to become prematurely old for transferring his love from Devayāni, the daughter of Sukrācārya to Sarmiṣṭhā, the daughter of the Asura king. After many entreatise he was allowed to transfer his decrepitude to any one of his sons; Pūru having received it, the king enjoyed youth for 1000 years, after which time he retired to the forest having restored Pūru to his youth and made him his successors.²

1. Merukūṭa tatāntebhyo nipatanṭi vivartita,
vikṛtyamāṇa salīṭā nirālambā papāta sa - Mārka P. 56, 3-4.

2. Rāmā. III.66.7.
Mah. Bhā. Ādi. Ch. 78-83.
cf. Anya dvāyam... bhagīrathā yayāti prabhṛtya avāmī - Harṣa C.II.7.
Rādhya: p.219, 1. 5.

Rādhya (Karna) was the son of Kuntī born in her virginhood from the sungod. Kuntī, out of shame, took the baby and left him drifting on the river. Charioteer Adhiratha found him and Karna then brought up by Adhiratha's wife Rādhā; hence the name.\(^1\) And he was placed on the throne of the kingdom of Anga, as when Arjuna refused to fight with any one who was not a king.\(^2\)

Rāma: Cursing the Cakravāka pairs: p.50, 1. 3.

(Rāmāsāpāgrastā....)

The pairs of Cakravākas are seen even now. Their wings are darkened by the blue lustures of the lake. The poet fancies that the visible darkness on their wings is the curse of Rāma in visible shape. The reference is to the following myth:

Sitā was kidnapped by Rāvaṇa and Rāma was lamenting through grief for his lost wife. The Cakravāka

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birds laughed at him. Rāma in anger cursed them to suffer from the grief of separation from their mates at night.¹

Rāma: Piercing seven tāla trees: p.50, 1. 5.

This alludes to the story of the Vali-Sugrīva fight described in Rāmāyāna.

Rāma just to convince Sugrīva of his valour as superior to that of Vāli, shot an arrow which pierced seven palm trees and entered the earth.

1. cf. Asesa Dandakāryāvāsī munijanasāpa sārthamivā saṁcarantam;

2. Sa grhitvā dhanur ghoram saram ekam ca maṇadah sālam uddīśyam ciksepa purayan sa raverdisāḥ /
... bhītvā tālān giriprasthām sapta bhūmim visesaṁ sāyakas tu mūhūrtena tālān bhītvā maṇaṁ jābāṁ
nispṛtya ca punastūnāṁ tameva pravīsesah tān drstvā saptanirbhinnān sālāṁ bānārā pungavah
Rāmāyaṇa sara begeṇa vismayaṁ puram gataṁ.
Rāhu-grāsa: Moon being seized by Rāhu: p.218, 1.7.

The girl was fair like moonlight. The poet fancies that 'jyotṣaṁ' left orb of the moon through the fear of being seized by the demon 'Rāhu'.

Rohinī, wife of moon: p.341, 1. 1.

Amongst 27 nakṣatras, represented as the wives of moon, Rohinī was the most favourite.

Lakṣmi: p.8, 1. 2.

King Sudraka was like the ocean - the source of Lakṣmi, i.e., wealth.

The reference is to the churning of the ocean by the demons and gods from which sprang up Lakṣmi. She was the one of the fourteen jewels churned out of the ocean.

1. Rāhuḥ saimhikeyaḥ sa cāsaṇu grahas tena graśaḥ bhaksanam tasmādyad bhayaṃ tasmād rajanikara maṇḍalam candra-
bimbam apahāya tyaktvā gām prthvīṁ avatīrṇayāgatayā jyotṣaṁyeva kaumuddyeva. - Bhānu., p.218, 1. 15-17.
2. cf. Uparāgante sāsinah samupagataḥ rohiniḥ yogam - Sāk.
   cf. Mah Bhā. Ādi. Ch.18.
   Rāma. Bāla. 45.27.
Lakṣmī resides in the chest of Viṣṇu: p.120, 1. 8.

Lakṣmī is described as dwelling in lotus beds and in the chest of Viṣṇu reclining.¹ She is also said to dwell in lotus bed. The poet fancies that she left off her favourite haunts and embraced the king.

Vadavānala: Aurva, a rishi: p.440, 1. 8.

The madhyabhāga of the himagrha of the Kādambarī's bāsabhavana was so cool and full of water issuing from fountains, etc., that the poet fancies that as if all the oceans are assembled there to cool down the submarine fire.

The mythology behind this Vadavānala (submarine fire) is described in Mahābhārata that the sons of Kārtavīrya, with a view to destroying the descendents of Bhṛgu, killed even the children in the womb. But one of the pregnant women of the family secreted the foetus in

   also cf. adhomukhena... pāṅkaja vanāni vincyānu - ibid. IV.
   cf. Bhāgavata. VII.8.28.
her thigh (ūru) and saved it. So the child at his birth was called as Aurva. On beholding him all the sons of Kārtavīrya became blind and the wrath gave rise to a flame which threatened to consume the whole world but at the desire of his pîtrîs, he cast it into the ocean and there it remains concealed with the face of a horse and is said to devour its waters.¹

1. Tatastam krodhajam tātā aurvo'gnim varunālaye
   utsasarja sa caivāpa upayunkte mahodadhau
   mahad hayâsire bhûtyā yattadvedavo viduh
   tamagnim udgirad vaktrat pibatya āpo mahodadhau
   - Mah Bhā. Ādi. Ch.180, 21-22.
   cf. Adyāpi nunam harakopavahnis tvayi jvalatyaurva
   ivāmburasau - Sāk. III.
   'aurvas tu vādavo vadavānalah' ityamaraḥ.
varāha; fear of: earth entered into sea: p.268, 1.2.

The demon Hiraṇākṣa obtaining boon from Brahmā became insolent and carried the earth into the sea. Viṣṇu assuming the form of a Boar brought it up.¹

The earth is represented here as entering sea due to the fear of stroke of the Boar.

But it is not known what account Bāṇa. follows in saying that the earth entered the water of the sea through fear of the stroke of the Boar's snout.

The earth was carried to sea by the demon Hiraṇākṣa. As Viṣṇu in the form of a boar was lifting it up, the demon Hiraṇākṣa attacked him and the earth was afraid of him.²

According to Vis P., the Varāha form was chosen because it is an animal that delights to sport in water.³ According to the other Purāṇas it is the type of the Vedic rituals.

1. cf. Vasati daśāna sikhare dharaṇī tava lagnā, śaśini kalaṅka kaleza nīmaṅga keśava dhrta dukara rūpa... - Gita.


The king is compared with Varuna. (Yathā varunāḥ pracetā rājahamsam kalahamsamārohati.).

'Varṣa' is a continent. According to ancient Indian geography the earth is divided into seven dvīpas continents. They are: 'Jambu', 'Plukṣa', 'Śālmala', Kuśa, 'Krauñca', 'Sāka' and 'Puṣkara'. Each of these dvīpas was divided into 9 varṣas (continents) each having mountains and oceans surrounding it.

Bhārata Varsa is defined as -

Uttaram yat samudrasya
   himādraiś caiva daksinam,

Varṣam tad bhāratam nāma
   bhāratiḥ yatra santatiḥ. 3

Varṣaparvata is one of the mountain ranges supposed to separate divisions of earth. They are to separate the

1. Bhānu., p.32, 1. 21 to p.33, 1. 1.
2. Vis P. II, 1-3.
   Māṇika P. 54 ff.
different divisions of earth. They are:

Himavān hemakūtaś ca ṛṣabha meru reva ca
nīlah āvataḥ tathā srīgī śaptāśmin varṣa parvatāḥ.¹

Some read niṣadhaḥ for ṛṣabhaḥ and Kṛṣṇa for nīla.²

Vasujanani: p.227, l. 4.

Vasujanani - who gave birth to the Vasus.

The eight Vasus tried to carry off Vaśiṣṭha's cow (Zāmadhenu) while he was engaged in prayer and were condemned by the sage to be born as mortals. The Vasus then requested to Ganga to be their mother.³ The Ganges then became the wife of 'Śāntanu'. She threw in the Ganges the sons one after another and the last one only was given to Śāntanu who later on was known as Bhīṣma.⁴

1. Mārkaṭa, 54.9.
2. cf. Vyāsa Bhāṣya on Yoga su. III.
3. Tvaṃasmān mānuṣī bhūtvā sṛja putrān vasunbhuvī - Mah Bhā. Xdi. 96.15.
This story runs as follows: Vāli, the elder brother of Sugrīva, while engaged in a fight with the demon Māyāvi, the brother of Dundubhi, was absent for a long time from Kiskindhā. Sugrīva, thinking him to be dead, ascended his throne. But Vāli returned after having slain the demon, and angry that his brother should have seized the throne hastily banished him and seized his wife. Sugrīva then came with his four followers and lived on the mountain Rṣyamūka where he was safe from the attacks of Vāli.

1. Rṣyamūka girivara pampa paryanta sobhite
   nivasatyatman viśascaturbhih saha vānaraṁ
   - Rāmā. Ara. 72.12.

   Ecamuktva tu māṁ tatra vastraṇaikena vānaṁ
   Tadā nivasayā maśa Vāli vigata śādvasah
   Tenāham apavidhvas' ca hṛtadāras' ca Rāghava
   ... Rṣyamūkam girivaram bhārīyāharana dukkhitaṁ
vāyu-purāṇa: p.90, 1.1.

The speech of the god of wind, the Vāyu-purāṇa, was originally related by Vāyu.1

Vāsuki: p.123, 1. 5.

The snake Vāsuki was used as a rope at the time of the churning of the ocean.2

Vāsuki: p.177, 1. 5.

It alludes to the story of the churning of the ocean, where Vāsuki was the rope with which Mandara was coiled at the time of churning.3

1. cf. Purāṇam sampravaksyāmi Yaduktam mātarisvanā, 
prstena munibhibhī pūrvam naimiśya ir mahātmabhibhī. 
- Vāyu P. I. 47, 48.

2. Vivudhāh sahitāh sarve yataḥ puccham tataḥ kṛtāh, 
Kṛṣṇena vāsukera daityāh pūrvakaśa nivesitaḥ. 
Mah Bhā. Ādi. Ch.18.

cf. Ullikhita pārśvaprakāśitakrasimnā māndaramiva 
surāsura rābhabhī sabramita Vāsuki kṣinena mādhyena, 
etc. - Harsa C. IV.27.

Mah Bhā. Ādi. Ch.18.
Vāsudeva: p.9, l. 5.

Vikrama trayena āyāsita Vāsudevam. The king had subdued the whole world by eka vikrama, by his prowess alone whereas lord Viṣṇu had to take three steps and thus as it laughed at Viṣṇu. The allusion is to the dwarf incarnation of lord Viṣṇu.

Bāli was a powerful and generous demon. At the request of the Gods, Viṣṇu assumed the form of a dwarf mendicant and begged three steps of land. Being granted his request, he assumed a mighty form and covered the entire heaven and earth in two steps and he put his third step on Bāli's head and thrust him into pātāla.

Virupākṣa: p.284, l. 2.

The god Śiva so called because he has an odd number of eyes.

1. Bhānu., p.9, l. 12.
2. Rāmā. Bāla. 29.
3. Vikṛtarūpanyakṣīṇī netrāṇi yasya sa virupākṣah śivaḥ.
   Vairūpyam ca trinetravād iti - Kāraṇasvāmī.
   Vividhāni ravicandrāṇaśi rūpanyākṣasyaṣṭi - Bhānujiḍīkṣitaḥ.
   cf. Kum. V.
Visrama bhramari Lakshmi: p.225, 1. 6.

Here 'Lakshmi' is compared to a bee sporting in the lotus-bed of the swords of warriors. This implies the hard-heartedness and unsteadiness of Lakshmi.

Visatarasravas: p.163, 1. 5.

The new born child is compared with Visatarasravas, i.e., Visnu. Visnu possessed of Sankha and Cakra. Bhānu wrongly treats Viśṭa as Indra.1

Vrkodara: p.124, 1. 1.

(Brings the flowers from Gandhamadana).

This is a story from Mahābhārata. While the Pāṇḍavas were conquered in gambling and were leading the forest life, once Draupadī beheld a lovely flower of an exceedingly gratifying smell borne by the wind. Then she asked Bhīma to get that flower for her. Then Bhīma went in search of that flower to the lake which was abundant with these flowers, on the mount Gandhamadana. He conquered the Nāga king, the guardian of the lake, married his daughter Ullakā and came with the Saugandhika flowers.2

Viṣṇu supported Mandara at the time of churning of the ocean.¹

However, Bhānu.² holds and comments Vaikuṇṭha as Kṛṣṇa.

Vainya: p.9, l. 2.

King Śudraka uprooted his enemies who were like mountains with his bow as Vainya did. Vainya iva cāpakotī, etc. Bhānu. comments: Vainya iva prthurāja iva. Prthunā pūrvam parvatākīrṇam dharitreṇ vilokya dhanukoṭyā parvatān utsārya bhūḥ samikṛṣṭeti purāṇam.³

1. Tato devāsurāḥsarve mamānthuḥ raghundana praviveśya pāṭālam manthānab parvatottamaḥ.
   - Rāmā. Bāla. 45.47.
   cf. Vis P. I.9.76.
   iti ārtvā hraikeṣah kāmatham rūpam āsthitaḥ parvatam pratataṁ kṛtvā śiṣye tatro dadhau harih parvataḥram tu lokātmā haste nākramya keśavaḥ.

2. Tatra udyaktau yo vaikuṇṭhah kṛṣṇah... - Bhānu. p.123.

The reference is to the mythological personality - Vainya, the son of the king Vena who levelled the earth by casting away the mountains with his bow. The story runs as follows:

Formerly mountains were rebellious covering the earth according to their wish. As a result no corn grew and people were starved. Vainya who is also called Prthu levelled the earth and made it fertile.¹

It may be mentioned here that Vena, being a profane king was put to death by the holy sage and Prthu was born from the right hand of the dead king, who milked the earth in the form of a cow.²

1. ¹tata utsārayāmāsa śailān śata sahasrasaḥ; dhanuskotyā tadd Vainyas tena śaila vivardhitah. - Vis P. I.13.82.
   cf. Prthvīṁ iva samutsārita mahākula bhūḥpyd vyatikaram. - Kāda.
   Harsa C.IV, Vs.2.

   cf. Kūm. 1.2.
Vṛkodara: p.169, l. 4.

Here Candrapīḍa is compared with Vṛkodara, i.e., Bhīma. In the Adiparva of Mahābhārata, there is a detailed discussion of Bhīma.¹

Śakuni: being partial towards Duryodhana: p.51, l.9.

Śakuni was the most important as well as the villain character of Mahābhārata. In whom (Duryodhana) was apparent his partiality for Śakuni, his maternal uncle. Who suggested him many wicked schemes and assisted him in carrying them out, apparently for his good but really to work out his ruin. For example, it was Śakuni who suggested Duryodhana that he by his great skill in gambling would deprive Pāṇḍavas of their wealth.²

Śakti: p.8, l.2.

Bhānu. Etat pakṣe (Kārtīkeya pakṣe) śakti astraviṣeṣah.³

This is the particular missile of Kārtīkeya; and for that he is called Śaktidhara.

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Indra is supposed to have attained his position by performing a hundred sacrifices.

Where the peacocks were drinking viṣam (water).

The reference here is to the churning of the ocean, Śiva drinking the poison first produced from the ocean.

According to Rāmāyaṇa, 'halā-hala' was first produced at the time of the churning of the ocean. It was drunk by 'Śiva' in order to make the world free from the terrible effect of the poison which made even his throat dark.¹

1. Rāmā. I. 44.
   Bhāg. VIII.7.
Surasena: p.365, 1. 3.

Surasena was the king of Mathura and father of Vasudeva and Kunti. ¹

Sonitapura: p.198, 1. 2.

Sonitapura was the ancient capital of Banasura and now it is known as Devikot in Sinajpur District. ²

Sripurva: p.461, 1. 3.

That old Dravida dharmika was conversant with thousands of wonderful stories about the Sripurva.

This Sripurva is a famous shrine in the Kurnool district in the Madras presidency, which is also known as Sri Sailam. It is a sacred place of Siva and here lord Siva is worshipped as Mallikarjuna. ³

About this Sripurva, Mahabharata says:-

Sripurvatam samasadya nadiitram upasruvet
Asvamedhamyapnoti pujayitvam vrsadhvajam
Sri parvate mahadevo devyasaha mahadyutih.

1. Mah Bh. Adi. 111.3.

2. Sonitapuram Bananamno daitivasya nagaram tac ca 'Devikot' iti prasiddham - Bhana., p.198, 1. 7.

nyavasat paramaprito brahma ca tridasaih saha
tatra deva hrade snātvā sucīḥ prayata manasaḥ
āsvamedhām avāpnoti param siddhi ca gacchati.¹

On this mountain, Goddess Lakṣmī practised penance
and was boonéd to always reclined on the chest of Viśṇu.

Vide Kalāpi.

Svetadvīpa: p.279, l. 7.
Svetadvīpa is one of the 18 minor divisions of the
world. It is described as lying to the north of the
milky ocean.²

Satyavrata: p.94, l. 7.
The sage Jābāli is compared with Satyavrata to whom
keeping the vow was dear.

2. Kaśyapadheruttarataḥ  śvetadvīpo mahāprabhaḥ
   Mah Bhā. San. 338.
Satyavrata is the name of Bhīṣma. His original name was Devavrata. Santanu fell in love with Satyavati, a fisherman's daughter. But out of fear of Bhīṣma who was heir to the throne, her father did not consent to her marriage with Santanu. To gratify his father's desire, Santanava made a vow to the parents of the girl that he would not accept the throne nor marry, and thus enabled his father to marry the damsel. On account of his terrible vow he came to be called as Bhīṣma.\footnote{Sanat Kumāra: p.78, 1. 1.}

Sage Hārīta was like Sanātkumāra. Sanat was a sage and was one of the four sons of Brahma.\footnote{1. Vide Mah Bhā. Ādi. 100.98. 2. 1) The other three were Sanaka, Sadānanda and Sanātana. ii) Bhāg P.III.12.} Sanat was always a young man. He is said to be the author of a treatise on medicine. We learn from the chhan up. that Narada approached him as a disciple and learnt from him the Brahma-vidyā.
He was the teacher of Kṛṣṇa and Balarāma in Dhanurvidyā. The teacher demanded as his Daksīṇa his son that had been killed at Prabhasa by a rāksasa called Pāncajana. Kṛṣṇa dived into the sea, killed Pāncajana, but he did not find the boy there, then he went to Yamapūrī, conquered yama and brought back the boy and restored him to his teacher.¹

Sapakṣa bhubhṛt: mountain having wings, entering the ocean: p.199, l. 1.

Here is the reference to the mountain having wings which were later on cut off by Indra, and as if gathered together due to the fear of their wings being cut off by Indra.²

Saptadvipa: p.237, l. 7.

The earth is generally told of as divided into seven dvipas.¹ Sometimes they are also said to be eighteen.²

Saptarsimandala: p.106, l. 3.

The seven sages are: Marīci, Atri, Angiras, Vasistha, Pulastya, Pulaha and Kratr.³ Each Manvantara is said to have a different set of Saptarsis. Thus the Vaivasyatamānvantara has: Vasistha, Kasyapa, Atri, Jāmadagni, Gautama, Visvāmitra and Bharadvāja.⁴

Samvartakāmbuda: p.191, l. 5.

Samvartakāmbuda is the name of the clouds that pour down rain at the time of universal deluge. Or Sambarta may mean pralaya; Samvarta eva sambartakah. Samvartaka ambudāḥ puskarāvartakah.⁵

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1. Vide Vis P.II.2.11. ff, Also Vyāsa Bhāsyā on Yoga Sū. III.25.
3. Vis P. III.1.
Lakṣmī and Sarasvatī are poetically described as jealous of each other, the fact being that a rich man is not always a learned man.¹

Sindhuśāja Jayadratha: p.365, l. 7.

Jayadratha, boonéd by lord Śiva and killed by Arjuna. The story narrated in the Mahābhārata is as follows:

Jayadratha, the king of Sindhudesā, once while hunting in the forest, saw Draupadī and being captivated by her beauty carried her away when the Pāṇḍavas were on hunting. When they returned they pursued the ravisher and released Draupadī. Jayadratha was humiliated by Bhima up to a great extent and was released at the instance of Draupadī. Jayadratha being insulted practised severe penance and propitiated Śiva. Being asked for the boon, he prayed that he should be able to kill the Pāṇḍavas.

¹ cf. Raghu. VI.29.
Siva said that he can be abled to defeat the Pândavas in the battle except Arjuna. In the Mahâbhârata battle he was killed by Arjuna.

1. \textit{Jagâma râjan duhkhârto gaṅgâdvaraya bharata sa devam sâranam gatvâ virupâksam umâpatim.}\hspace{1cm} - Mah Bhâ. Vana. p. 272.25.

\textit{Tapas ca cāra vipulam tasmai prīto vrsadhvajah}\hspace{1cm} - ibid. 26.

\textit{Varam ca samai dadau devaḥ sa ca jagrâha taccrnun samastân sarathân panca jayeyam yudhi pândavân.}\hspace{1cm} - ibid. 272-29.

\textit{iti râjâbraviddevam neti devastam abravit ajayyam scâpyavadhyâmsca vârayisyasi tânyudhi.}\hspace{1cm} - ibid. 272-28.

\textit{îtrejunam mahâbâhum naram nâma suresvâram.}\hspace{1cm} - Mah Bhâ. Vana P. 272.

2. \textit{Sa tu gândîvanirmuktaḥ sarâ hyena ivâsugah cchitvâ sîrah sindhpater utpadâta vîhâyasam.}\hspace{1cm} - Mah Bhâ. Dronâ. 146-21.
Sītā's image was painted inside the hut occupied by Rāma. Poet fancies that Sītā in the form of the picture as if again rose up from the earth. The reference is to the story of Sītā entering into the earth:

Being called upon by Rāma to prove her chastity to the people, Sītā got incensed and requested her mother the goddess Earth, to open up and give her shelter in. The earth opened up accordingly, and the goddess Earth came up seated on a celestial throne, took Sītā into her arms and disappeared, the chasm in the ground closing over them.¹


- Rāma. AranyCh.92, 14-26.
Sīrāyudha halabhaya: p.413, l. 4.

Sīrāyudha, Balarāma was the 7th child of Vasudeva and Devaki, but to save him from Kaṁsa, he was transferred to the womb of Rohini. He is represented as dressed in blue clothes and armed with a plough.

Here the poet compared marakatasila with the dark colour Yamuna, who is as if standing still in fear of the plough of Sīrāyudha.

The allusion is to the story of Balarāma dragging Yamunā with anger.¹

Sāvitrī: p.264, l. 6.

Sāvitrī is the wife of Brahma.² According to Bhānu., Sāvitrī is the wife of fire god.³ A. takes it as the presiding deity of the gāyatrīmantra.⁴

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¹ See p.
² Harṣa C. I.4.
³ Sāvitrī hutāśana patni. p.264, l. 12.
⁴ Rcoṭha sāvitrī ekhyān sāvitrī devato cyate. Vide Kane., p.309.
   cf. Tridasair arcitā devī vedabhāgesu pujitā bhāvasuddhasvarūpā tu sāvitrī tena sā smṛtā. - Vis P.
Sudhāsnuta: p.418, l. 4.

The moon is said to be full of Sudhā (nectar), which is drunk by gods and the manes. Thus it is called 'Sudhāsnuta.'

Suparna: Vs.13, l. 2.

'Suparna,' the Eagle more known as 'Garuḍa,' was the son of 'Vinatā' and 'Kasyapa,' and is the vehicle of 'Viṣṇu.' According to mythology, Garuḍa is said to have freed his mother Vinatā from the slavery of Kadr, her co-wife by offering 'nectar' which he snatched from Indra after defeating him.

   cf. Rāvimāvasate satāṁ kriyāyaṁ sudhayaṁ tarpayayate surān pitṛn ca. - Vikrama.

2. Vide Kane, p.10.
This is the mountain said to be in the east of Meru. However, Bhānu wrongly explains it as Meru.

Saimhikeya: p.71, 1. 3.

Saimhikeya is a metronymic of Rahu who is supposed to devour the disc of the moon at the time of the eclipse. He is mythologically a Daitya, the son of Vipracitti and Saimhikā.

1. **Meroscaturdisam tatra navasāhasra vistrutam**
   **Ilavrttam mahābhāga catvārascātra parvatāh.**
   - Vis P. II.2.15.

**Viskambhā racitā meroryojanāyutam ucchritāh**
**pūrvena Mandaronāma daksine gандhamādanaḥ**
**vipula pascime pārsve supārsvas' cottare sthitah.**
   - ibid. II.2.16.
The Ganges falling on the head of lord Siva.

When the Ganges fell from heaven on the head of lord Siva it was conceited enough to think that by the force of the fall, Siva would be crushed. Siva wanted to humble her pride and so Gangā had to wander in the labyrinth in his matted hair long, till one outlet was given to her.

Bhānu gives the story as follows:

Once the sage Sthūlasiras was wandering about to collect Kusa grass. Suddenly he heard a loud cry - help! help! He saw certain imatiated persons hanging down. Being asked by, he was informed that they were his ancestors. Since he was issueless the ancestors would be put into hell called 'put'.

1. *Visāmyaham hi pātālam srotasā grhya sankaram
tasyāvalepanam īnātvā krddhastu bhagavān harah.*
   - Rāmā. Bāla. 43, 6-7.
Then the sage asked Rambhā to be his wife. Rambhā requested him to wait till she comes back after attending to some works of gods. When she delayed the sage cursed her to be a mare. Bhānu.

comments:

Atra kathā - 'Stūlasirā nāma mahārsīh
kusasamidārtham paryatan mahatī svabhāntare pratāmāh
paritrāyasva paritrāyasva ittyuccataram dhvanim asrnot.
Gatvā ca tatra ksāmasārīrān purusāns tatra lagnān
pralambamānān apasyat. Prastasca 'ke yūyam' iti. Te ca
pitara ityevoca - 'tvayā ca apatyotpattir na kṛtā.
Tat virahāt tvaduparam pumnammi narakē patisyāmāh' iti.
Tat śrutvā mahārsī rambhābhīdhānāmeva yositamidam ukta-vān -
'tvām kāmayāmah' iti. Tayā coktam - 'yathājñāpayasi.
Kim tu devakāryam kṛtvāgacchāmi. Ksamyatām tāvat' iti.
Gatāyām sanketa bhangō jāta iti mahārsinā krddhena 'vadavā
bhava' iti sā sāptā naranārāyana vigrahāvadhīs' ca sāpo
bhavisyati' iti.\footnote{1. Bhānu., p.178, l. 16-22.}
Hari: Killing the demon 'Naraka': p. 90, l. 4.

Hārita was like 'Hari' who had banished the fear of Naraka (hell). The reference is to the myth of Hari killing the demon 'Naraka'.

'Naraka' was a demon, who was also known as Bhauma being the son of Bhūmi, was the king of Prāgjayotisā. According to the Mah Bhā. and Viṣ P.¹, he carried off the ear-rings of Aditi to the impregnable castle of Prāgjayotisā, but Kṛṣṇa, at the request of the gods, went there and having killed the Asura recovered the jewels. His account is differently given in the Harivamśa.

Hari: Sleeping in the vana.: p. 98, l. 4.

In the four months of the rainy season, Viṣṇu is believed to be lying asleep and the doors of heaven shut up.²

Hidambā: p.227, l. 5.

Hidambā demoness was the sister of Hidambāsura. She, being attracted by Bhīma’s exploits, married him and became the mother of Ghatotkaca, who played a prominent role in Mahābhārata yuddha.¹

Hiranyagarbha: p.198, l. 5.

In which the god Brahmā was born as Hiranya garbha, that the action of the world may well proceed. According to Manu, Brahmā was born as Hiranyagarbha, the first male formed by the undescernible eternal first cause, in a golden egg, resplended as the sun. Having continued in the egg for a year, Brahmā divided it into two parts by the effort of thought and with these two shells he formed the heaven and earth, and so on.²

In Rg Veda, Hiranyagarbha is said to have arisen in the beginning of the creation, the one lord of all created things, who upholds heaven and earth, who is god over all the gods, who gives life and breath and whose commands even the gods obey.

1. Mah Bhā. Ādi. 155.7, 31, 38, etc.
2. See Manu. I.7. ff.
**Hiranāksya:** p.68, l. 2.

The Sabara chief is fancied to be Hiranāksya for he had his chest wounded by the tusk of big boars. The reference is to the myth of Hiranāksya being killed by lord Viṣṇu in his Varāha incarnation.¹

**Harikṛta jalakṛīdaṁ:** p.226, l. 1.

The reference is to the Kāliyamardana. The serpent 'Kāliya' lived in a pool of the Yamunā and rendered its water poisonous. Only a 'Kadamba' tree had grown on its bank and Kṛṣṇa jumped into the river from this Kadamba tree and trod upon the hoods of 'Kāliya'.²

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2. Tadetam nātīdūrastham kadambamurūsākhīnāṁ, adhirhuhyotpatisyāmi hradesminnabilaśīnāḥ, iti. - Vis P. V.7.10.
The poet mentions seven jewels out of 14 churned from the ocean including Lakṣmī.

This refers to the story of the churning of the ocean by gods and demons.¹

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¹ See p. 223 supra.