CHAPTER FOUR
PHILOSOPHICAL ELEMENTS IN THE VPC

The VPC is a Campū full of literary elements. Apart from the poetical elements, information pertaining to philosophical ideas are also not wanting in it. However, VPC is not a philosophical work out and out, like the Prabodhacandrodaya of Kṛṣṇamīśra or the Naiṣadhacarita of Śīharṣa. It has happened so owing to the nature of the contexts which allows a few opportunities to incorporate such elements. Still, Tirumalāmbā is found to have exhibited her knowledge of philosophical ideas throughout the pages of her Campū work.

The phrase ‘vedavedāntavidyā’\textsuperscript{1} indicates that the VPC of Tirumalāmbā provides some information regarding the Vedānta school of philosophy. This system owes its origin to the Upaniṣads which mark the culmination of the Vedic speculation. Hence this system is fittingly called the Vedānta or the end of the Vedas. The fundamental doctrine of the Vedānta school is in the oft-quoted line ‘tattvamasi’\textsuperscript{2} (thou art that). It denotes the identity of the individual soul with God or Brahman. The study of the system of non-quality is

\textsuperscript{1} VPC, p.19.
\textsuperscript{2} Chāndogya, 6.8.7.
also reflected in the VPC. It means that the Vedāntaśāstra teaches the doctrine of non-duality, i.e., the identity of Paramātman and Jīvātman. Again the word ‘vyāptajagatṛayikaḥ’ in the VPC, indicates that person who had pervaded the three worlds with his majesty. This type of similar idea is found in the Kadambaṇi (Kd).

According to Vedānta, there is only one real existence i.e. Brahman. So the Vedānta is known as the advaitavāda or the doctrine of non-duality or the idealistic monism. Only the Supreme Soul i.e. Brahman is the 'Reality'. It is also denoted by the words like Paramātmā or Parama-puruṣa in the Upaniṣads and the Purāṇas. The knowledge of the ‘Supreme Soul’ is also referred to in the VPC.

Ācārya Śaṅkara is foremost among the philosophers, who advocated and propagated the ‘Advaita’ system and considered Brahman as the highest Reality. Of all the systems, the Vedānta, especially as interpreted by Śaṅkara, has exerted the greatest influence in Indian life. Śaṅkara interprets the Upaniṣads and the Brahma-sūtra to show that pure and unqualified monism is taught therein.

3. advaitaśāstrādhyāgāhena samyag vidyāmivāsādyā vivṛddhastvāḥ
vidyāpurīṁ vīravaraḥ svadhāmāṁ vyadyotata vyāpatajagatṛayikaḥ.

4. vyāptabhuvanamaṇḍala ......

5. VPC., V. 164.

6. adhyātmavidyāmiva upaniṣadvaratapasphūṭāla .......... - Ibid., p. 27.
God is the only Reality, not simply in the sense that there is nothing except God, but also in the sense that there is no multiplicity even within God. A *Vedāntin* feels that the same soul which is in him is also running. He realizes the truth of the expression ‘*so’ ham*’ and the ‘*brahman*’ in him is reflected everywhere and thus he truly pervades the universe.

‘*Māyāvāda*’, an important theory upheld by Śaṅkara, is also found to be mentioned in the *VPC*. Śaṅkara holds that, in consistency with the emphatic teaching that there is only One Reality, we have to explain the world not as a real creation, but as an appearance which God conjures up with his inscrutable power ‘*Māyā*’. But in other treatises and even in the *Vedas*, creation is compared to magic or jugglery. God is spoken of as the Juggler who creates the world by the magical power called *Māyā*. To make the conception of *Māyā* more intelligible to ordinary experience, Śaṅkara interprets it in the light of ordinary illusions that we have in daily life, when a rope appears, for example, as a snake or a glittering shell appears as silver. In all such cases of illusion there is a substratum or a reality (e.g., rope, shell) on which something else...

   b) *ibid.*, p. 55.
(e.g., snake, silver) is imagined or super-imposed owing to the ignorance of the substratum. This ignorance not only conceals the underlying reality or substratum, but also makes it appear as something else. Our perception of the world's objects can be similarly explained. We perceive many objects in the 'One Brahman' on account of our ignorance (avidyā or ajñāna) which conceals the real Brahman from us and makes it appear as the many objects. When the juggler produces an illusory show, it makes one coin appear as many. The cause of this wrong perception from the standpoint of the magician is his magical power, whereas for the spectators, it is utter ignorance. If this analogy is applied to the world-appearance then it can be said that this appearance is due to the magical power of Māyā in God and at the same time, it denotes the ignorance of a person.

On the other hand, it is observed in the VPC that Lord Viṣṇu is found to be mentioned in different places by different names. It is said in the VPC that Nṛsiṁha married Ombamāmbā, the daughter of Rāmāmbikā of the solar race and enjoyed pleasures in her company. After that he prayed God Acyuta\(^8\) i.e. Viṣṇu for a son. During the period of her pregnancy, Lord Viṣṇu appeared to her in a

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8. VPC., p. 66.
dream and blessed her with the birth of an excellent son. The queen also gave birth to a son and the child was named Acyuta, after God Acyuta. It prompts us to believe that Vaisnavism was in full practice in the days of the VPC.

Different schools both devotional and monistic came to be developed in this system of Vedanta after Śaṅkara. Some Vedāntins identify Viṣṇu while others identify Śiva with the Supreme Reality. This type of notion is found in the Prabodhacandrodaya (PC) of Kṛṣṇa Miśra. It should be mentioned here that there are some Purāṇas, which establish the Vaiṣṇava Vedānta or Vedānta based on Viṣṇu cult. Here Viṣṇu is identified with the Supreme Soul. Among the Purāṇas the BP is the principal one which upholds Vaiṣṇavism. Twenty two incarnations of Lord Viṣṇu are narrated in the BP. Moreover, it is found in the BP that all the sages, the Manus, the gods, the sons of Manus are the partial forms of the Supreme one i.e. Lord. According to VP, the four yugas viz.

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9. PC., p. 11
10. āṇḍakośe śaṅkāre'smin sapta-varṇaśaṅkute vairājaḥ puruṣo yo'sau bhagavān dhāraṇāśrayaḥ. —BP.I.25.
11. ekonavirnāše virisatame vṛṣṇiṣu prāpya janmanī rāmakṛṣṇāvibhuvho bhagavānaharadbharam. —ibid., I. 3.23.
12. rṣayo manavo devā manuputra mahaujasah yugavyavasthāṁ kurute yathā maitreya tacroṣu. —ibid., III. 2.55.
13. caturyugeṣvasau viṣṇuḥ sthitiyāpāra laksanaḥ yugavyavasthāṁ kurute yathā maitreya tacroṣu. —VP. III. 2.55.
Satya, Tretā, Dvāpara and Kali are known as Yugāvatāras of Lord Viṣṇu. It is narrated in the Purāṇas that the forms which live with us and the forms by which we establish our personal contracts are only His Lilāvatāras.14 On the other hand, the Gītā, which is known as an Upaniṣad, says Viṣṇu as a form of Lord Kṛṣṇa among the Ādityas15 and establishes the supremacy of the Lord. He is regarded as the Brahman16 as well as Yogesvara17 and Purāṇa puruṣa18 in the Gītā.

Vaiṣṇavism is found in the works of classical literature also. According to the Rmn19, Sītā is regarded as Lakṣmī while Rāma as Viṣṇu. The term ‘Viṣṇu’ is explained in the MB20 in different manner. The MB says that Viṣṇu is the cause of the origin and mobility of all creatures and He is the pervader of the heaven and the earth.

14. bhāvayatyeṣa sattvena lokān vai lokabhāvanaḥ
   īlīvāvatārānurato devatīryaṅgnaṇārdiṣu. - BP. I.2.34.
15. ādityānāmaham viṣṇu. - Gītā. X. 21.
16. parama brahma. - ibid., X. 12
17. evamuktvā tato rājan mahāyogesvarohariḥ. - ibid., XI. 9.
18. tvamādidevaḥ puruṣaḥ purāṇa - Ibid., XI. 38.
19. sītā lakṣmīrbhavān viṣṇuḥ. - Rmn. VI. 117.29.
20. gatiśca sarvabhūtānāṁ prajanāścāpi bhārata
   vyāptā me rodasī pārtha kāntiścabhyadhika mama.
   - MB, Śāntiparvan, 341-42.
The etymology of the term 'Viṣṇu' can be shown from the root 'Viś' used in the sense of 'to envelope' with the addition of the suffix 'nuk'. The VP\(^\text{21}\) explains that the same root is used to denote the sense of 'to enter'. The principal idea is that Viṣṇu preserves the whole world. It is found in the MB\(^\text{22}\) also that he is called 'Viṣṇu' because of His all-pervading quality.

In addition to Vedānta system, the VPC provides some information regarding the Sāṁkhya philosophy also. The Sāṁkhya system is the work of the great sage Kapila. The Sāṁkhya stream of thought covers all the literature of ancient India including śrutis, smṛtis and purāṇas. According to some thinkers, the name 'Sāṁkhya' is an adaptation from 'saṅkhya' meaning number. According to others however, the word 'saṅkhya' means perfect knowledge i.e. samyagjñāna.

The phrase guṇatrayamiva prakāśayad\(^\text{23}\) means the three guṇas namely sattva, rajas and tamas of prakṛti. On the other hand, the verse, yasyaśca tejaśca...........\(^\text{24}\) also mentions the three

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\text{21. yasmādviśvamidaṁ sarvaṁ tasya śaktyā mahātmamanāḥ
tasmādevocye viṣṇurviśa- dhātoḥ pravesanāt. - VP., III. 1-45.}

\text{22. ................. brhatvād viṣṇurucyate. - MB., Udyogaparvan, 70-3.}

\text{23. VPC, p. 80.}

\text{24. ibid., V. 95.}
\end{flushleft}
qualities. Here the fame of king Acyuta is found to be compared with *sattva guṇa*, and the majesty is found to be compared with *rajas*, while the infamy of the hostile kings is found to be compared with *tamoguṇa*. Ṣāṅkarakṛṣṇa mentions the three qualities in his *Sāṁkhya-kārikā*²⁵ (SK). The three qualities are necessary for creation.²⁶, etc. *Sattva* is that element of *prakṛti*, which is of the nature of pleasure, light and bright. *Rajas* is the principle of activity in things. It always moves and makes other things move. *Tamas* is the principle of passivity and negativity in things. It is opposed to *sattva* in being heavy (*guru*) and in obstructing the manifestation of objects. The qualities of *prakṛti* is also narrated in the *'Sāṁkhya-pravacanasūtra' (SPS)*²⁷. The scope and utility of these qualities are found to be narrated by Lord Kṛṣṇa in the *Gītā*.²⁸ The poetess of the *VPC* mentions *sattva* as a quality along with *tamas*.²⁹

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25. SK. V.11.

26. sattvaṁ laghu prakāśakamīṣṭamupastambhakaṁ ca laṁ ca rajaḥ
gurū varaṇakameva tamaḥ pradīpavacārthato vṛttiḥ. – ibid., V. 13.

27. satvādīnāmataddharmatvam tadṛṣṭvatvat ................. – SPS., VI. 39.

28. sattvam rajastama eti guṇah prakṛti sambhāvaḥ – Gītā., XIV. 5.

29. gāmbhiryanityavisṛtvarasattvaुगुṇa ............... – VPC, p. 82.
Though Vaiṣṇavism is found to have occupied the prime importance in the work of Tirumalāmbā, yet the authoress gives a few references to Saivism\(^{30}\) also in the VPC. This system of philosophical-cum-religious doctrine dominating the culture of southern India to a large extents, is found to be mentioned in the VPC. The whole system assumes the notion of three realities\(^{31}\), viz., Pati (God), Paśu (soul) and Pāsa (bondage). Here ‘Pati’ means Lord Śiva\(^{32}\) and another meaning of the word ‘Śiva’ is maṅgala (auspicious). He is omniscient because He is the creator of all. Mādhava mentions four-fold division of bondage as mala, karman, māyā and rodhaśakti.\(^{33}\)

The Saivism is one of the four Tantric sects commonly known as the ‘Māheśvaras’,\(^{34}\) the three others sects being the Kāpālikas, the Pāśupatas and the Kāruṇikasidhāntins. Normally, they follow the philosophical and the religious doctrines traditionally ascribed to Lord Maheśvara or Śiva. Hence, all these Tantric sects are commonly known as the ‘Māheśvaras’. It is learnt from the Śāṅkarabhaṣya of the Brahmasūtra that there are five padārthas viz., Kārya, Karan,?

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30. VPC., pp. 45, 57.
31. pāśa paśuḥ patriti trittayena sarvam vyāptam sa eva bhagavānchiva īśvarotra. — SDS., p. 274
32. tatra patipadārthaḥ śivoabhimataḥ. — ibid., p. 277.
33. pāsaścaturvidhāḥ syuḥ. — ibid., p. 294.
34. Bhāmatī under BS (Brahmasūtra), 2.2.37; BSS, p. 565.
Vidhi, Yoga and Duhkhānta All these are common to the religious and philosophical views of the four Saivite sects. Śaṅkarācārya mentions that Paśupati or Lord Śiva himself propagated the concept of these five padārthas in order to liberate a person from bondage.35

Tirumalāṁbā refers to Buddhism, particularly to the Śūnyavāda, also in the VPC36. According to this system of Indian Philosophy, considered as a heterodox one, perception is the only source of knowledge. The Mādhayamika school of Śūnyavāda is founded by Nāgarjuna, who was a South Indian Brāhmin. The follower of Śūnyavāda is known as Śūnyavādin or Mādhyamika. These philosophers may be called nihilist also, because Śūnyavāda is understood as nihilism by many a Indian writers. The doctrine of Śūnyavāda as has been understood by non-Buddhist philosophers is that the universe is totally devoid of reality. Hence everything is Śūnya or void. Mādhavācārya has mentioned nihilism or the unreality of all things in his Sarvardarśanasāṅgraha37 (SDS). Nāgarjuna also presents similar view in his Mādhyamikakārikā (MK).38

35. BSS, p. 566.
36. ibid., p. 13.
37. yathākramam bāhyarthasaūnyatva .............. – SDS., p. 31.
38. na sannāsanna sadsanna cāpyanubhayālmakaṁ catuṣkotivinirmuktaṁ tattvaṁ mādhyamikā viduḥ. – MK. I.7.
According to the Madhyamika view, everything is unreal. Again, it is such a type of view, which is known as nihilism in the West as well as in India. The word śūnya, used by the Madhyamikas themselves, is chiefly responsible for this notion because śūnya means ordinarily void or empty. But when we go through this philosophy more closely, we come to realize that the Madhyamika view is not really nihilism. It does not deny all reality, but only the apparent phenomenal world perceived by us.

That Tirumalāṁbā, the poetess of the VPC, enjoyed familiarity with a number of the systems of Indian philosophy, both orthodox and heterodox, can be witnessed from the few references made in the work in the proper context.

GEOGRAPHICAL INFORMATION

The VPC provides a lot of information regarding the geographical condition of India in general and Southern India in particular. It mentions the names of some countries, rivers, mountains and holy places of ancient India. Such informations possess political, historical and cultural importance also. A discussion based on the elements pertaining to geography is incorporated below:

Tuṇḍīra

Tuṇḍīra is a name of a country of ancient India. This part is known as Toṇḍamaṇḍala, which is a constituent of Drāviḍa and quite evidently it can be assumed that this country belonged to the
southern part of India. The capital of this country was Kānci. The principal sentence in the VPC is ‘atha tatra gacchāneva .......... tundāranatītya etc. Generally the intervening accusatives qualify tundāraṇ. This country is situated in the southern quarter.

**Cola:**

The VPC states the name of the country called *Cola*, which belongs to the middle valley of the Kāverī or the southern portion of the province of Mysore. The *Cola* country is situated on the bank of the Kāverī. It is identified with the modern Tanjore. This country was famous even in the days of *Rmn*. The name of this country is found in the *Rmn* and the *MB* particularly in the *Sabhāparvan*, frequently. The name of the country is also found in some of the *Purāṇas*. The *Kathāsaritsāgara* (KSS)

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40. VPC, p. 15.
41. ibid, V. 18, 19.
42. a) The Student's Sanskrit English Dictionary, p. 211
b) Ancient India, p. 525
43. tathaivandhrāṁśca puṇḍrāṁśca colāṁ pāṇḍyāṁśca keralāṁ.
   - *Rmn.*, IV. 41. 12
44. tataḥ suhmāśca colāṁśca. -*MB.*, Sabhā, XXIV. 20
45. tṛṣāṁ pare janapadā daksinapathavāsinaḥ	pāṇḍyāśca keralāściva colāḥ kulyāstathaiva ca. -*Matsya*, 113.46
of Somadeva also fixes the position of Cola country on the bank of the Kāverī.\textsuperscript{46}

**Madhurā /Mathurā**

Tirumalāmbā mentions another country called Madhurā also, in the VPC\textsuperscript{47}. The ancient name of the country was Madhurā and its modern name is Madurā. This Madhurā country is said to have been built by Śatrughna, brother of Rāma. He defeated the demon Lavaṇa, who was the son of Madhu.\textsuperscript{48} In the Rgh\textsuperscript{49} also Kālidāsa uses the word Madhurā instead of Mathurā. Again it is said in the Rgh that this region was afterwards called Śūrasenas from Śūraseṇa, one of the ancestors of Kṛṣṇa.\textsuperscript{50}

Mathurā was deserted by Lord Kṛṣṇa just before it was invaded by Kālayavana.\textsuperscript{51} The reference of Mathurā is found in the

\begin{verbatim}
46. ullaṅghayamānā kāverī tena sammardakārinā
colakesvākīrtīca kāluṣyam yayatum samaram.  - KSS., XIX. 95.
47. ......tadanu vihasya narasimhamahēśvarah praviśya madhurāpurīṁ  
       - VPC, p. 52.
48.  hatvā ca lavaṇāṁ rakṣi madhuputram mahābalaṁ.  
       śatrughno madhurāṁ nāma purīṁ yatra cakāra vai.  - VP. I. 12.4.
49.  upakūlaṁca kālindyaṁ purīṁ paurūṣabhiṣaṇāḥ  
       nirmame nirmamo artheṣu mathurāṁ madhurākṛtiṁ.  - Rgh. XV. V. 28.
50.  sā śūrasenaḥdhipatīṁ suṣeṇamuddisyā .............  - ibid., VI. V. 45.
51.  Vide, VP, V. 28.
\end{verbatim}
Also. It was a very flourishing place when the VPC was written by the poetess.

Śrīraṅgapatīnām

The VPC states the name of the city Śrīraṅgapattanam situated on the bank of the river Kaṅverī. It is the city of "Śrīraṅga" i.e. Viṣṇu. It is situated in Mysore on an island in the river Kaṅverī. It is said to have been founded by an ancient king, who was a devotee of Lord Viṣṇu. And he called this place after himself and dedicated it to Viṣṇu.

But Śrīraṅgapattanām (Seringapatam) was a place of great celebrity in medieval India. It was visited by the great Bengal reformer Chaitanya in the fifteenth Century. The Mādhavacampū (MaC) gives information that its chief was an independent prince.

Lanka

Lanka is said to be located in the midst of the ocean, it is said to be the name of the country as well as the capital of

52. pradadau kṛṣṇo gavāmayutameva ca
    śrīmanmāthuradesyānāṁ dogghriṇāṁ puṇyavarcasāṁ. - MB, Ādi. 46.
53. ... kāṅverīpariveśṭitāṁ śrīraṅgapattanāṁbhidhāmāvat-ista puṣṭīṁ... VPC, p.60.
54. Vide, Chaitanya Charitāmṛta, Book. II.
55. asau yuvā dakṣiniadesānāthāḥ śrīraṅganāthoth jītvairīrāḥ
    dharmesu vedeṣu kṛtandrāgastamālāmaladhikasobhigātraḥ. - MaC. III, V. 45.
56. .... sāgarantarāvāsa-durlaṅghyāṁ laṅkāṁivā raghupuṅgava...-VPC. p. 60
Rāvaṇa. It is said that Laṅkā was much larger than the present island of Śrīlaṅkā. Hence Laṅkā is identified with the island of Śrīlaṅkā.

Anantabhaṭṭa, in his CB says that Laṅkā is the town of the son of the race of Pulastya. It indicates that Laṅkā is the city of Rāvaṇa. The oldest name of Laṅkā was Siṁhala. It is needless to say, Vālmīki's Rmn contains elaborate description of Laṅkā.

Kaliṅga

Kaliṅga was another important and ancient country of India, which is found to be mentioned in the VPC. According to the Rmn Kaliṅga is a country on the sea-shore. The MB also gives the same informations of Kaliṅga. V.S. Apte quotes a verse from

57. The Students' Sanskrit English Dictionary, p. 475.
58. CB., p. 164.
59. vaṇaṇa parimāṇaṇa dvāradurgakriyāmapi
guptikararma ca laṅkāyaṁ rakṣasāṁ sādhanaṁ ca. – Rmn. V. 73.3

60. VPC, p. 28.
61. tathā vaṅgāṅkaḷiṅgāṁśca kauśikāṁśca samantataḥ. – Rmn., IV. 41.11.
62. pāṇḍyāṁśca drāvidāṁścaiva sahitāṁścoḍra keralaiḥ
andhrāṁstālavranāṁścaiva kalīṅgānoṣṭrakarmikān. – MB. Sabhā XVIII.48.
63. jagannāthāṁ samārābhya krṣṇātirāntaṁ priye
kalīṅgadeśāḥ samprkto vāmamārgaparāyaṇāḥ.

- The Students Sanskrit English Dictionary, p.139.
Tantra and tries to find out the position of Kaliṅga. According to this verse, the place in between Jagannātha and Kṛṣṇa, is known as Kaliṅga and Vāmamārga (tāntrism) is practised there. On the other hand, the name of the country is mentioned by Kālidāsa in the Rgh. The NS also mentions about the Kaliṅga. It gives us an account of Kaliṅga as a country of Pracyadesa. Kaliṅga is a country lying on the south of Orissa and north of Drāviḍa on the border of the sea.

Vidyāpari/Vijayanagara

Vidyāpari is also an ancient country of India mentioned in the VPC. Vidyāpari was the ancient name of Vijayanagara. The kingdom of Vijayanagara or Vidyāparī seems to have been founded on the ruins of the former dynasty. It extended up to the banks of the Kṛṣṇa, where the great battle of Talikata was fought. "There is perhaps no other city in India" says Ferguson, in which ruins exist in such profusion or in such variety as in Vijayanagar.

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64. sa tīrtvā kapiśāṁ sainyairbaddhadviradasetubhiḥ
   utkalādarśitapathaḥ kaliṅgābhimukho yayau. - Rgh. IV. 38.
65. aṅgā vaṅgāḥ kaliṅgāśca. - NS. XIV. 43.
66. haridvadhūrātmagunānuṣṭigāṁrunugrahīṣyannakhalīḥ karagrahāt
   prahitya dūṁivā kūṁigrato vibhuḥ pratasṭhe vijayādaracchalāt.-VPC.V. 16.
67. śrīvidyānagarī viśvavijayodayasālinī
68. Indian Antiquary, p. 374.
Triliṅga / Tiliṅga:

The VPC gives the name of the country Triliṅga, situated on the southern part of India. This country is located between the Godāvarī and the Kṛṣṇā. It is said in the Mārkaṇḍeypurāṇa (Mkp) that the eastern part of the Nizam's dominion was known as Tiliṅga (Triliṅga). This name is given to the Telegu language. The capital of this country was at Hammonkonda (Harmyakunda) six miles north of Warangal (Varṇakula). According to AGI, it probably belonged to the Andhras. However, Anundoram Borooah says that there is no authority to identify it.

Holy Places:

The VPC also gives us the information of holy places of India. A brief description of these places is placed here:

Gokarna: Gokarna is an important place of pilgrimage, mentioned in the VPC. The location of this holy place is on the southern part of India. It is found in the CB that Lord Śiva is worshipped there, along with Pārvatī i.e. śailakanyā. According to the Nāgānanda (Ngd)

69. VPC. P. 28.
70. tiliṅgāḥ kuñjoradāṅgacakchavāsāśca ye janāḥ. - Mkp. 58. 28.
71. Prinsep's useful Tables, pp. 267-68.
72. Ancient Geography of India (AGI), p. 83.
73. VPC, V. 50, p. 60.
74. Vide CB. III. 47.
75. yāvad ahamapi nātidūre bhagavantair daksīṇagokarnair pradaksīṇikṛtya svāmyā desāmanutiṣṭhāmi. - Ngd. Act. V.
of Śrīharṣa, *dakṣiṇagokarna* is the place of Lord Śiva. Again *Gokarna* is regarded as the abode of Śiva and Pārvatī in the *MB*.\(^7\) In the *Rgh*\(^7\) it is clearly mentioned that, *Gokarna* is a place of pilgrimage on the bank of the south sea i.e., *dakṣiṇodadhi*.

Dr. Ramsvarup Rasikesh,\(^7\) says that there are two *Gokarnas* viz. north and south. The south *Gokarna* is known as *Gendiyāṭīrtha*, while, the north is the hermitage of the sage Bhagīratha. It is situated near *Gangotri*.

**Rāmesvaram**: The authoress of the *VPC* mentions the name of another place of pilgrimage i.e. *Rāmesvaram*.\(^7\) It appears that the location of this holy place is on the southern part of India. It is a holy island or holy place located in the town of *Madhurā*. It is also known as *Setubandham*.

According to the *CB*\(^8\) the *setu* i.e. the bridge of rocks which extends from the southern extremity of Coromandal coast.

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76. a) *tarīṅḍrītya pāṇḍvo rājan gokarṇamabhito'gamat.* - MB, Adi. CCIX.24
   b) *tamaśityātha gokarṇamabhyagachchaddādaśānanaḥ*
      *dayitaṁ sthānamavyagraṁ śulapāṇermahātmanāḥ.*
      – ibid, Vana. CCLXI. 54.

77. *atha rodhasi dakṣiṇodadheḥ śritagokarṇaniketaṁśvaram*
   *upavīṇayitūṁ yayau raverudayāvṛttyapathena nāradaḥ.* - Rgh. VIII. 33.

78. Ādarsā Hindi Sanskrit Kośa, p. 776.


80. vide, CB, p. 164, III. 44, 48, 49.
towards Śrīlaṅkā. This place is such a type of holy place, by the sight of which one attains one’s goal without any effort. It is found in the *Rmn*\textsuperscript{81} that the construction of the *setu* over the sea was done by Rāma on his way to Laṅkā. According to the *Rmn.*\textsuperscript{82} the *setu* was constructed by Nala, who was a monkey, and he was the son of ‘Viśvakarman.’ The size of the *setu* is also described in the *Rmn.*

The breadth and length of the *setu* are ten and hundred *yojana*\textsuperscript{83} respectively. The *Vanaparvan* of the *MB*\textsuperscript{84} also reflects the same

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81. "ayaṁ saumya nalo nāma tanayo viśvakarmanāh
eṣa setūṁ mahotsāhaṁ karotu mayī vānaraḥ" - *Rmn.* VI. 22. 44-45.

82. "nalaścakre mahāsetūṁ madhye nādanadīpateḥ." - *ibid.* VI. 22.62.

83. "daśayojanavistūṭiṁ śatayojanamāyataṁ
dadṛṣṭurdevagandharvā nalaśetūṁ suduṣkaraṁ." - *ibid.* VI. 22.76.

84. "asti tvatra nalo nāma vānaraḥ śilpisāṁmataḥ tvāṣṭurdevasya tanayo
balavāniśvakarmanāḥ sa yat kāśṭhaṁ tṛṇam vāpi śilam vā kṣeṣpyate
mayi sarvarṁ taddhārayiṣyāmi sa te seturbhāviṣyati tenopāyena
kākutsthaḥ setubandhamakārayat daśayojana vistāramāyataṁ
śatayojanaṁ." - *MB.* Vana. CCLXVII. 41, 42, 44.
account of the setu. According to the Kūp Rāma placed the śivalīṅga on the setu. He worshipped Lord Śiva along with Pārvatī. There is a belief that all kinds of sins are washed away if anybody takes bath or visits this place.

Rivers

The VPC gives us the name of the two main rivers viz., the Kāverī and the Gaṅgā. Here is an attempt to add a brief discussion on the rivers mentioned in the VPC.

Kāverī: The VPC gives us an account of the river Kāverī which belongs to the southern part of India. According to VPC, Kāverī is the 'kaṇerakanyā'. And the bank of the Kāverī is decorated with a net work of lotus-buds.

The reference of this river is met with in the Rmn. According to the Kūp the Kāverī originates from the mountain Sahya. Again the second chapter of the Kūp regards the

85. setu madhye mahādevamīśānaṁ kṛttivāsasaṁ sthāpayāmāsa
liṅgaṁ apāvatāmaṁ rāghavah tasya devo mahādevah pārvatīsaṁha
śaṅkaraṁ yat tayā sthāpitaṁ liṅgaṁ drakṣyaṁadvijātayaṁ mahāpātaka
saṁyuktāṅgāṁ pāpaṁ viṇāyatu anyāni caiva pāpāṁ snātasyātra
mahodadhaṁ darśanādeva liṅgasya nāśāṁ yānti na samśayaṁ.

86. tato vajraṁneva dharendraṁ kāverakanyāṁ kalayaṁca kāmare
bhṛṅgaṁ gsaṁkāśatarāṅgagre kāḷasphutadhyuṅgo pārynāsam.

87. tatra drakṣyaṁthā kāverīṁ viṁśāṁapsaroṇaṁ.

88. tuṅgabhadrāṁ suprayogā kāverī ca dvijottamāṁ
dakṣiṇāpaṁthō nadyāṁ saṁhaptadaviniṁśṛṭāṁ.

89. pavitraśaṁśātpunyā kāverī vipulānaṁ
tasyāṁ snātvodakāṁ kṛtvā muciye sarva pātakaṁ.

- VPC. V. 20
- Rmn. IV. 41.15.
- Kūp. I. 45.85
- ibid. II. 36.16.
Kāveṇī as a sacred river and a place of pilgrimage. One becomes free from all sins if he takes a bath in this river. This Purāṇa says that the source of the stream of the Kāveṇī is known as candra-tīrtha. It is said to be the cause of attainment of heaven to those people who stay or give up their life on the bank of this river. Moreover, the AP also holds that Kāveṇī is a sacred river like the Godāvaṇī, Tūṅgabhadṛā etc. The fifth skandha of the BP gives an account of the rivers and mountains of Indian sub-continent. The name of the Kāveṇī is mentioned here along with some other rivers. A brief description of this river is mentioned in the MB. According to this epic the Kāveṇī is a sacred river. It is a place of pilgrimage like the Bhāgīrathī, the Kālindī, the Kṛṣṇā etc. Kālidāsa, the great poet also gives a brief description of Kāveṇī in the fourth canto of Rgh.

90. candratīrthamiti khyātam kāveryāḥ prabhavékṛṣayaṁ
tīrthamatatra bhaved vastum mṛtāṁṁ svargatirdhruvā. - ibid. II. 36.21.
91. godāvaṇī tūṅgabhadrā kāveṇī varadā nadiṁ
godavan tungabhadra kaveri varada nadi. - AP. CIX. 22.
92. .......... candra vasā tīmraparṇī kāveṇī veṇī
candra vasā tīmraparṇī kāveṇī veṇī. - BP.V.19.18.
93. tathā samudraścatvāro nadiṁ bhāgīrathi ca yā
tatha samudraśca tīrtha ca yā bhāgīrathī ca. - MB. Sabhā. IX. 18-20.
94. sa sainyaparihogenā gajadānasugandhinā
tatha samudraśca tīrthāḥ spacyāṁ patuyāṁ sāṅkanīyāṁvākarot. - Rgh. IV. 45.
Gaṅgā: The Gaṅgā (the Ganges) is the most sacred river of India. This celestial river Gaṅgā is mentioned in the VPC with a varieties of names, viz., Gaganavāhiṁīna, Jahnumāṁi, Bhagīrathini, Mandākini, etc. But Gaṅgā is very common and popular name. It is mentioned in the Rg. The name of the five other rivers are also found along with the river Gaṅgā in the Rg. She is said to be the daughter of the Himālaya. She had come down to the earth, only because of a curse, given by Brahmā. After that she became the first wife of king Śāntanu, a king of the lunar dynasty. She gave birth to eight sons. And the youngest one, Bhīṣma became a well-known historical personality for his valour and life-long vow. So, Gaṅgā is called 'bhīṣmasū' i.e. the mother of Bhīṣma. There is another account of the arrival of Gaṅgā on the earth. She came down on earth being propitiated by Bhagīratha. Bhagīratha, a king of the solar dynasty and the great grandson of Sāgara, brought down the

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95. VPC. P. 5.
96. ibid., p. 27
97. ibid., p. 80
98. ibid., pp. 23, 85, 114.
99. immaṁ me gaṅge yamune sarasvati
    śutudri stomam sacatā paruṣṇyā
    asiknyā marudvīḍhe vitastayārjī
    kīye śṛṇuhyā suṣomayā. — Rg. X. 75.5.
celestial Gaṅgā from heaven to the earth. From the earth she went to the lower regions to purify the ashes of his sixty thousand ancestors, the sons of Sagara. Hence Gaṅgā is called Bhāgīrathī. The name Bhāgīrathī is found to be mentioned in the *Rmn.*

There was an ancient king Jahnu by name. He was the son of Suhotra, who adopted the river Gaṅgā as his daughter. Gaṅgā is said to be the daughter of Jahnu. So she is known as Jāhnavi, Jahnukanyā, Jahnukumārī, Jahnutanayā etc. It is said in the *Hemacandrakośa* that Jāhnavi is another name given to Gaṅgā. The name Jahnukanyā is found in many works. It is a familiar name. But the name Jahnutanayā is stated in the *Amara.*

According to the *MB* the Gaṅgā is known as *devanada.* Kālidāsa uses the words *trimārgagā,* *trisrotasā* and

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100. nadīṁ bhāgīrathīṁ ramyāṁ sarayūṁ kauśikīṁ tathā I - *Rmn.* IV. 40.20.
101. gaṅgā tripathagā bhāgīrathī tridaśādīrghikā
102. gaṅgā viśṇupadī jahnutanayā suranimnagā bhāgīrathī tripathagā
bhiṣmasūrapi. — *Amara,* 1-10-31.
103. irāvati vitastā ca sindhurdevanadastathā. — *MB.* Sabhā. IX. 19.
104. asaumahendradvipadānagandhis
trimārgagā vīcivimardasītaḥ. — *Rgh.* XIII. 20
105. pravartayāmāsa kilānusūyā
trisrotasāṁ tryambakamuraimālāṁ. — ibid. XIII. 51.
jahnu kanyā etc. for the river Gaṅgā. And he indicates the story of the celestial river Gaṅgā and Bhagīratha in a single verse. It is said in the Brahmapurāṇa (Brp) that the river Gaṅgā is divided into two streams, viz., Gautamī or Godāvarīgaṅgā and Bhagīrathīgaṅgā. This division is done after the two persons i.e., the sage Gautama and the king Bhagīratha respectively. It should be mentioned here that the stream on the south of the mountain Vindhya, is known as Gautamīgaṅgā, Ādīgaṅgā or Godāvari. And the stream of the north is known as Bhagīrathī. Moreover, this Purāṇa says that one can escape all sins and attain the Viṣṇuloka if he utters the name of the river Gaṅgā. Some other Purāṇas also suggest the same account like Brp. The sacred river Gaṅgā is observed in the AP, Brp etc. in same way.

106. jalanidhimanurūparṁ jahnukanyāvatīṁ. -- ibid. VI. 85.
110. ganga gangeti yo bruyad yojananam satairapi mucyate sarvapāpebhya viṣṇulokarṁ sā gacchati. - Brp. CLXXV.82.
111. a) tīrthāṁ kanakhaṁpurṇyāṁ bhadraṁkāṁhradāṁ tathā gaṅgā sarasvatīsaṅgāṁ brahmaṁvartamaghaṁdaraṁ. - AP. CIX. 17.
b) gaṅgāṁhāṁtmyamāṁkhyāṁse vyāṁ sā bhukti muktī-da yesāṁmadhye yāti gaṅgā te desāḥ pāvanāvaṁraḥ. - ibid., CX. 1.
112. a) yatra yatra harerarca sa desāḥ śreyasāṁ padaṁ yatra gaṅgādayo nadyaḥ purāṇeṣu ca viṣrutāḥ. - BP. VIII. 14.29.
b) yajjalasparsāṁtrenā brahmaṁdaṁḍāḥatā api sagarāṁmāṁ divaṁ jagmuḥ kavalamdehabhasmiṁbhīḥ. -- ibid., IX, 9. 12.
Yamuna: Yamunā⁷¹¹³ is another sacred river of northern India, mentioned in the VPC. Yamunā is said to be the daughter of the sun in the VPC.⁷¹⁴ Again she is found to be the sister of Yama in some other works. On the other hand, Yamunā is also described as the daughter of Kalinda in the CB.⁷¹⁵ Different names of the river Yamunā viz., Kālindī, Tapanasutā, Ravisutā etc. are found in some other works. The name of the river Yamunā comes to our notice in the SB.⁷¹⁶ The name of the river Yamunā is found to have been mentioned in the SB also.

It is observed that the names Kālindī and Yamunā are used separately in the Rmn.⁷¹⁷ The name Tapanasutā is found in the Kūp.⁷¹⁸ According to this Purāṇa, the source of the Yamunā is

113. VPC. P. 80, 82, 107.
114. ibid., p. 80.
115. CB. Ill. 90.
116. kālindīḥ pūliṇeṣuṇkeli-kupitāṁṣṭriyā rāse rāsaṁ. - Veṇī. 1.2.
117. tapanasya sutā devī triṣu likeṣu viśrutā. - Kūp. I. 37. 1.
118. CB. VII. 47.
119. a) op.cit., Rg. X. 75.5.
    b) sapta me sapta sākina ekamekāśatā daduḥ
        yamunāyāmadhi śrutamuyuḍāḥdo gavyaṁ ṁrje ni
        rādho asvāṁ ṁrje. - Rg. V. 52.17.
120. bharato dauḥṣantir yamunāmanu gaṅgāyāṁ
        vrtragheḥ'badhnāt paṁca paṁcāsataḥ hayāṇiti. - ŚB. XIII. 5.4.11.
121. kālindīṁ yamunāṁ ramyāṁ yamunāṁ ca mahāgirinī. - Rmn. IV. 40.20.
the same with that of the Gaṅgā. Hence, people can attain mukti, paramagati\textsuperscript{123} by giving up life on this river. Various Purāṇas give such view. For example, prayāga\textsuperscript{124} is the famous place of pilgrimage of north India, which is situated on the confluence of the holy rivers Gaṅgā and Yamunā. The name of this river is found in the Gītagovinda (GG)\textsuperscript{125} of Jayadeva.

Mountains

The VPC furnishes information regarding some mountains of India. It mentions the different mountains of different parts of India. Some mountains are regarded as places of pilgrimage and some of them are regarded as places for performing penance. A brief description of these mountains is incorporated here.

\begin{enumerate}
\item yenaiva nihsṛta gaṅgā tenaiva yamunā gatā prāṇāṁtyajati yastatra sayāti paramāṁ gatiṁ. – ibid., I. 37. 2-3.
\item a) gaṅgāyamunayormadhyaṁ pṛthivyāṁ jaghaṇaṁ śmṛtaṁ prayāgaṁ jaghaṇasyānta rūpasthamṛṣayayo viduḥ. – AP. CXI. 4.
\item b) gaṅgā yamunayormadhyaṁ pṛthivyāṁ jaghaṇaṁ śmṛtaṁ prayāgaṁ rājaśārdūla triṣu lokeṣu viśrutaṁ. – Kūp. I. 35.11.
\item a) medhairmeduramambaraṁ vanabhuvah śyāmāstamālādramaiḥ. naktaṁ bhīrūrayam tvameva tadiṁ rādhē ! grhaṁ pṛapaya ittham nandanidēsātasaśčalitayoḥ pratyadhvakūṇjadrumaiṁ rādhāmādhaṁvāryṁtvajīnti yamunākūle rahaṁ kelayaiḥ. – GG. I. V.1.
\item b) ....... kṛtānuṭaṁ sa kalindanandiniṁ taṁāntakunže niṣasāṁda mādhavaiḥ. – ibid., III. V. 2.
\end{enumerate}
Himalaya: The name ‘Himalaya’ has not been directly used in the VPC. But the authoress Tirumalāmbā, first uses the word ‘nihāragiri’. The meaning of the word ‘nihāra’ is ‘snow’. Similarly, the word ‘himādrī’ is used in a single verse. Here also ‘hima’ bears the same meaning i.e. ‘snow’. Another word ‘nihāramahīdhara’ is used, which indicates the snowy mountain, i.e. ‘Himalaya’.

Sesakṛṣṇa in his PHC, uses the word ‘tuhinagiri’. This word, available in the PHC means the same Himalaya mountain. Hence the names ‘tuhinagiri’, ‘tuhinādrī’, ‘nihāragiri’, ‘himālaya’ and ‘himādrī’ are synonymous. According to the VP, this ‘Himalaya’ is the northern limit of India. It is said in the introductory stanza of the Kumāra: Kālidāsa distinctly mentions here that the king of the mountains, Himalaya by name is situated to the northern direction.

126. ....... nihāragiri kumārikā kāntā ............... - VPC. P. 23.
127. nityapratyagrapūjāniratani japūnīrangamāsān mahīśān
bhūyaḥ svasthānaṇadānapramudita manasaḥ sānukampaṁ prāhitya
āsetorāhimādreravihatasumahāsāvesanāḥ śrīnāṁiniḥ
pārāvāraidh paṇārāṁ bhavanamiva nijāṁ pālayāṁasa dhīṁāṁ.
   - ibid., V. 55.
129. .......... tuhinagirijahnuvakābhyāṁiva............ - PHC., p. 17.
130. uttaram yat samudrasya himādreścaiva daksināṁ
   varśaṁ tat bhārataṁ nāma bhārati yatra santalīḥ. - VP, II. 3-1.
131. astyuttarasayāṁ disi devatātmā himālayo nāma nagādhīrajāḥ
   - Kumāra. 1-1.
Moreover, the names ‘tuhinādṛ’$^{132}$ and ‘himādṛ’$^{133}$ are also found to be employed in the R̄ḡ of Kālidāsa.

According to the Kūp$^{134}$, the Himavat is the abode of siddhas and cāraṇas. It spreads over one thousand and eighty yojanas. After that this Purāṇa$^{135}$ narrates that the ‘Himalaya’ is the source of the rivers like śatadru, candrabhāgā, sarayū, yamunā, irāvatī, vitasta, vipāśā, devikā, kuhū, gomati, dhūtapāpā, bāhūdā, dṛṣadvati, kauśikī and lohitā. Again, it is the source of the mighty Gaṅgā also. Because of this, the river Gaṅgā is often called the daughter of the ‘Himālaya’ (Himālayasūta).

Vindhyā : The mountain Vindhyā has been mentioned in a single verse of the VPC.$^{136}$ According to MS$^{137}$ the range of the Vindhyā

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132. ...jvalitena guhāgataṁ tamastuhinādṛerivā naktaṁosadhiḥ. - R̄ḡ.VIII.54.
133. paraspareṇa vijñātāstesūpāyānaṁ pārśu
rajinā himvataḥ saśro rajnāḥ saśro himādriṇāḥ. - ibid., IV. 79.
134. parvato himavānāma nāṇādhaṭuviḥbhūṣitaḥ
yojanaṁ sahasraṁ saḥsriṇī so śīśīstvāyato giriḥ
siddhacāraṇaṁ sāṅkṣiṁ devaṁsīṁ saṅgasevitaḥ. - Kūp. II. 36. 43.
135. sravante pāvanā nadyāḥ parvateḥbhyo viniḥśṛtāḥ
śatadruścandrabhāgā ca sarayūryamunā tattāḥ
irāvatī vitastaḥ ca vipāśā devikā kuhūḥ
gomati dhūtapāpā ca bāhūdā ca dṛṣadvatī
136. ... kṛtakagiritaṁ tvam kīccha te vindhyāśīle kathamariṣu...... - VPC., p. 65.
137. himavadvindhyayormadhyaṁ yatprāgavinaśanādapi
pratyageva prayāgacca madhyadesāḥ prakīrtitaḥ. - MS., II-21.
mountain is the southern limit of Madhyadeśa. Hence the range of the Vindhya mountain is the southern limit, which separates Northern India from the Deccan or the south.\textsuperscript{138} It is regarded as one of the seven Kulaparvatas.\textsuperscript{139} The VP\textsuperscript{140} states the name of the seven Kulaparvatas i.e. principal mountains. The Vindhya has been clearly stated in the Rmn.\textsuperscript{141} It describes the Vindhya as having thousand of peaks covered with various trees and creepers.

Anantabhaṭṭa, the author of the CB\textsuperscript{142} relates the legend of the Vindhya and the sage Agastya. There is a legend, which is found in the MB.\textsuperscript{143} According to this legend, sage Agastya minimized the height of the Vindhya mountain. The AP\textsuperscript{144} describes that the Vindhya mountain is the source of the river Narmadā. According to Kūp,\textsuperscript{145} different rivers originated from the Vindhya.

\begin{itemize}
\item \textsuperscript{138} cf. Apte's Students' Sanskrit English Dictionary, p. 513.
\item \textsuperscript{139} Kūp, I. 45. 22.
\item \textsuperscript{140} mahendro malayaḥ sahyaḥ śuktimāṇḍkaparvataḥ
vindhyaśca pāriyātraśca saptatīte kulaparvataḥ. - VP. II.3.3.
\item \textsuperscript{141} sahasra-śirasam vindhyam nānādramalatāyulaṁ. - Rmn. IV. 41.8.
\item \textsuperscript{142} āilhogarbhe śisuriva bhuvaḥ śāsanādyasya śete. - CB. III. 35.
\item \textsuperscript{143} Vide, MB. Ādi. CII.
\item \textsuperscript{144} vindhāccanarmadādyāḥ syuh - AP. CXVIII.7.
\item \textsuperscript{145} tāpi payoṣṇī nirvindhya śighrodā ca mahānadi
veṇyā vaitaraṇī caiva balākā ca kumudvati
toyā caiva mahāgaurī durgā cāntahṣilā tathā
vindhyaapādāprastūtāstā nadyaḥ puṇya jālāḥ śubhāḥ. - Kūp. 1.45. 33-34.
\end{itemize}
These are the Tāpī, Payoṣṇī, Nirvindhyā, Śighrodā, Mahānadi, Veṇyā, Vaitaraṇī, Balākā, Kumudvati, Toyā, Mahāgaurī, Durgā, and Antahśilā.

Sahya: Sahya\(^{146}\) is another mountain of ancient India, mentioned in the VPC. This mountain is one of the seven Kulaparvatas.\(^{147}\) The Sahya mountain is regarded as a place of pilgrimage in the AP.\(^{148}\) Again it is narrated in the AP that the rivers Tāpī, Payoṣṇīkā, Godāvarī, Bhīmarathī, Kṛṣṇavēnāvā, etc. originate from the mountain Sahya.\(^{149}\) On the other hand, the rivers Godāvarī, Bhīmarathī, Kṛṣṇā, Varṇā, Matsaṇī, Tuṅgabhadrā, Suprayogā, Kāverī, etc. appear from the mountain Sahya as stated in the Kūp.\(^{150}\)

According to the MB\(^{151}\) this mountain belongs to the southern part of India. Hence, this mountain is neighbouring the ocean. The Sahya mountain is regarded as a part of the western

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146. ........ sahyagiriśdrūtatarasānubhavaṁ ........... - VPC. P. 27.
147. op.cit., Kūp. I. 45.22
149. sahyāt tāpi prayaṣṇikā
    godāvarībhīmarathī kṛṣṇavēnāvādikāstathā. - ibid., CXVIII. 7.
150. godāvarī bhīmarathī kṛṣṇā varṇā ca matsaṇī tūṅgabhadrā suprayogā kāverī ca dvijottamāḥ
    daksīṇāpathagā nadyaḥ sahyapādaviniḥsṛtāḥ. - Kūp. I. 45.35.
151. niryāya tasmaduddesatpasyamō lavanāṁbhāsaḥ
    samīpe sahyamalayau varduraṁ ca mahāgiriṁ
    - MB. Vana. CCLXVI. 42.
Ghāts with the Nilgiris at some distance from the sea.\textsuperscript{152} A nice description of this mountain is found in the writings of Kālidāsa.\textsuperscript{153} He refers to this mountain in many places. Another beautiful description of the Sahya mountain is met with in the Brp also. According to the Brp\textsuperscript{154} the place to the north of the Sahya and close to the Godāvarī is a charming one in the world.

Mahendra : Reference to the mountain called Mahendra\textsuperscript{155} is also found in the VPC. In the Rmn\textsuperscript{156} we observe the name of the Mahendra mountain in various places. So Mahendra is also an important mountain of India. We notice the reference of this mountain in the Rgh\textsuperscript{157} of Kālidāsa. According to the CB\textsuperscript{158} the mountain Mahendra is situated on the eastern part of India.

\footnotesize{152. a) Vide Ancient Geography of India, p. 7.
   b) The Student’s Sanskrit English Dictionary, p. 595.
153. a) asahyavikramaḥ sahyaṁ dūrānvukhamudanvatā
nitambamiva medinyāḥ srastāṁśukamalaṁghayat. - Rgh. IV. 52.
   b) rāmāstrotsrito’pyāśītsahyalagna ivāṁava. - ibid., IV. 53.
154. sahyasya cotto’ta tu yatragodāvāraṁ naṁ
pṛthivyāmapi kṛtsnāyaṁ sa pradeso manoraṁḥ - Brp. XXVII.43.
155. ..... vistṛta mahendra śailābhidha...... - VPC., p. 58.
156. citrasānunagaḥ śrīmānḥmahendraḥ parvatottāmaḥ
   jātāṛpaṇyaḥ śrīmānṇavagāḍho mahānṛṇavaṁ. - Rmn. IV. 41.21.
157. sa pratāpaṁ mahendrasya mūrdhāni tikṣṇāṁ nyavesayat
   ankuśaṁ dviradasyeva yantā gambhiravedinaḥ. - Rgh. IV. 39.
158. CB. P. 157.}
The AP\textsuperscript{159} says that the \textit{Mahendra} is the source of the rivers like \textit{Trisśmā} etc. Again the name of this mountain along with some other important mountains of India are found in the \textit{BP}.\textsuperscript{160} Hence the \textit{Mahendra} mountain is considered as one of the seven \textit{Kulaparvatas}.\textsuperscript{161}

\textbf{Malaya:} \textit{Malaya} is another important mountain of India mentioned in the \textit{VPC}.\textsuperscript{162} In the \textit{Rmn},\textsuperscript{163} it is said that \textit{Malaya} exists towards the south of India and it is the source of the river \textit{Tāmraparṇī}. On the other hand, the reference of the three mountains viz. \textit{Sahya}, \textit{Malaya} and \textit{Dardura} is seen in the \textit{MB}.\textsuperscript{164} According to \textit{MB} these three mountains are said to be adjacent to the ocean.

\begin{enumerate}
\item trisśmādyā mahendrajaḥ. - AP. CXVIII. 8.
\item śrīśailo-veṅkaṭo-mahendro-vāridhāro ..................... - BP. V. 19.16.
\item op. cit., Kūp. I. 45.22.
\item a) madhusamayāsārvabhaume malayagiri jātamārūtā...... VPC. P. 127.
\item b) atha malayagirisaṅcāra........................................... - ibid., p. 127.
\item a) tasyāṁnam nagasyāgre malayasya mahaujasaṁ
drakṣyathādityasamkāśamagastyaṃprīṣāttaṃ

tatastenābhyanujñātāḥ prasannena mahatmanā

\begin{quote}
\textit{tāmraparṇīṁ grāhaujāṁ tarīṣyatha mahānādīṁ.} - Rmn. IV. 41. 16-17.
\end{quote}
\item a) śrīmāṁvā mahāśailo malayo meghamālayā.

\begin{quote}
- MB. Vana. CCLXIV. 34.
\end{quote}
\item b) ... samāpe sahyamalayou dardurāṁ ca mahāgirinā.

\begin{quote}
- ibid, Vana. CCLXVI. 42.
\end{quote}
\end{enumerate}
The use of the mountain *Malaya* in the writings of the classical poets and dramatist are also available. For example, Harśa in his *Ngd*,\(^{165}\) says about the peak of the *Malaya*. The great poet and dramatist Kālidāsa\(^{166}\) also mentions the name of this mountain in his writings, specially in the *Rgh*.

The *Malaya* mountain is regarded as a place of pilgrimage in the *Purāṇas*.\(^{167}\) According to the *AP*,\(^{168}\) the *Malaya* mountain is considered as one of the seven *Kulaparvatas*. Some accounts are met with in the *Kūp*\(^{169}\) also. The *BP*\(^{170}\) describes it as an important mountain of Indian subcontinent. According to the

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165. *naivāṃī malaṃ sānavāḥ* ṇāgānāmaṣṭhisāṅghāṭāḥ khalevete.  
- *Ngd.*, Act. V.

166. i) *sa nirvīya yathākāmaṁ taṭevālīnaḥ candanaū*  
*stanāviva diśastaśyaḥ śailau malayadurau*.  
- *Rgh.* IV. 51.

ii) *dinamukhāni ravirhimanigrāhair*  
*vimalayanmalayāṁ nagamatyajāt*.  
- *ibid.*, IX. 25.

iii) *vaidehi paśyāmalayādvibhaktāṁ*  
*mattetunā phenilāṁ amburāśīṁ*.  
- *ibid.*, XIII.2.

167. *śrīparvataṁ kolvagirīṁ sahyādrīmalyayogieṁ*  
- *AP.* CIX. 21.

168. *mahendro malyaṁ sahyāḥ śuktimāṁ hemaparvataṁ*  
*vindhyasācapāripātraśca saptātrakulaparvatāṁ*.  
- *ibid.*, CXVIII. 2-3.


170. *bhāratépyasminvarṣe saricchailāḥ santi bahavo malayo maṅgala*  
- *BP.V.19.17.*
Kūp\textsuperscript{171} the rivers Rṭumālā, Tāmrapaṃī, Puṣpavatī and Utpalāvatī etc. are originated from the Malaya mountain. According to the AP\textsuperscript{172} the river Kṛtamālā springs out from the Malaya mountain.

Moreover, it is said in the Pañcatantra (PT)\textsuperscript{173} that candana does not grow in any other place than the Malaya mountain. The Brahmavaivarta Purāṇa (BVP)\textsuperscript{174} also firmly holds the idea that the Malaya mountain is the abode of sandal wood. In the Amara, the word malayaja\textsuperscript{175} is used. The meaning of the word is candana (sandal wood). It indicates that the Malaya mountain is famous for producing sandal wood.

Maināka : The VPC gives us some information of the mountain called Maināka\textsuperscript{176} too. It is another mountain of ancient India. The Maināka is regarded as the son of the Himālaya, which is found to

\begin{enumerate}
\item[171.] Rṭumālā tāmrapaṃī puṣpavatyyutpalāvatī
    malayāniḥśṛtā nandyaḥ sarvāḥ sītajalāḥ smṛtāḥ. - Kūp. I. 45.36.
\item[172.] malayāt kṛtamālādyā. – AP. CVIII.8.
\item[173.] vinā malayamanyatra candanaṁ na prarohati. - PT. I. 41.
\item[174.] ghṛtācīvacanaṁ śrutvā viśvakarāṁ nilākṛtiḥ
    jagāma tāṁ grītvā ca malayāṁ candanālayaṁ. - BVP. X. 85.
\item[175.] gandhasāro malayajo bhadraśrīścandaneśtriyaṁ.
    - Amara, II. Manusyavarga.
\item[176.] .......... mainākādiḥbhircaḷairākāṅkita nivāsaṁ .......... – VPC. P. 53.
\end{enumerate}
be mentioned in the *Kumāra*.\(^{177}\) The description of this mountain is found in the *Vanaparvan* of the *MB*\(^{178}\) also. Reference of this mountain is to be found in the *Rmn*.\(^{179}\) The *Kiṣkindhākāṇḍa* of the *Rmn* describes the rivers, lakes, mountains etc. of India. In this context, the name of the *Maināka* and some other mountains are mentioned.

Again in the writings of *Bānabhaṭṭa*\(^{180}\), the legend of *Maināka* is hinted. When Indra took an operation of cutting the wings of the mountain, *Maināka* took shelter in the ocean. The legend of taking refuge of the *Maināka* in the ocean is narrated here and there, in the writings of *Kālidāsa*.\(^{181}\) The fifth *skandha* of the *BP*\(^{182}\) also narrates the hills and rivers of India, wherein the *Maināka*

\(^{177}\) asūta śā nāgavadhūpabhogyāṁ
    mainākamambhonidhibaddhasakhyāṁ
    kruddheapi pakṣacchīdi vṛtrasātṛā

\(^{178}\) avekṣamānaḥ kailāśaṁ mainākaṁ caiva parvataṁ.
    gandhamādanapādāṁśa merum cāpiśiloccayāṁ. – *MB*. Vana, CLV. CLV. 14.

\(^{179}\) krauncāṁ girimatikramya maināko nāma parvataḥ. – *Rmn*. IV. 43.30.

\(^{180}\) mainākenevaviditapakṣapātena. – *Kd.*, Ujjaninīvarṇanā.

\(^{181}\) pakṣacchidā gotrabhidattagandhāḥ
    śāreṇyamenaṁ śaṭaśo mahiddhraṁ
    ṇṛpāivapalavinaḥ parebhyo

\(^{182}\) malayo maṅgalaprastho mainākastrīkūṭa. – *BP*. V. 19.16.
is found. This mountain comes in this Purāṇa under the purview of description of different hills of ancient India.

**Flora and Fauna**

A study of the VPC provides the reader with some information regarding the flora and fauna of India of the age of Tirumalāmbā. Different kinds of flowers, plants, birds and animals are mentioned in the VPC in different contexts. A brief note on these informations, is presented here.

**Flowers**: Various kinds of flowers are mentioned in the VPC. Of the flowers, the reference of the lotus is very common. Hence, the lotus is of frequent occurrences among the flowers in this work of Tirumalāmbā. The words Kamala\(^{183}\), Aravinda\(^{184}\), Nalina\(^{185}\), Utpala\(^{186}\), Padma\(^{187}\), Puṇḍarīka\(^{188}\), Ambhoja\(^{189}\), Paṅkaja\(^{190}\), Ambuja\(^{191}\) etc. are used to denote white-lotus. On the other hand, the word Kuvalaya\(^{192}\) means a blue water lily. And the word

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184. ibid., pp. 18, 21, 0, 74, 85, 115.
185. ibid., pp. 26, 73.
186. ibid., V. 26, p. 107
187. ibid., V. 45
188. ibid., pp. 53, 61, 139.
189. ibid., p. 123.
190. ibid., p. 136.
191. ibid., p. 144.
Kumudini\textsuperscript{193} or Kumuda\textsuperscript{194} is taken to mean a lily. The Kiñśuka\textsuperscript{195} which is known as Palāśa, is another kind of flower mentioned in the VPC. Aśoka\textsuperscript{196} is also an important flower, which is known as Vañjula\textsuperscript{197}. The Kadamba\textsuperscript{198} is such a type of flower, which is said to put forth buds at the roarings of thunder clouds. The word Mallikā\textsuperscript{199} indicates a particular kind of the Jasmine. Kahlāra\textsuperscript{200} indicates a red lotus. The Karṇikāra\textsuperscript{201} flower, which is also known as Vanacampa is also found in the VPC. On the other hand, the Campaka\textsuperscript{202} flower is frequently mentioned by the poetess. Kunda\textsuperscript{203} is a kind of flower, mentioned in the VPC. In the Bhaṭṭikāvyā\textsuperscript{204} (Bhaṭṭī) also the reference of this flower is seen frequently. Moreover the flower called Jāti\textsuperscript{205} flower is found to be mentioned in the VPC. This flower does not blossom during the Spring\textsuperscript{206} season.

\begin{itemize}
\item 193. ibid., pp. 81, 146.
\item 194. ibid., p. 26.
\item 195. ibid., V. 129.
\item 196. ibid., p. 15.
\item 197. ibid., p. 103.
\item 198. ibid., p. 8.
\item 199. ibid., p.103.
\item 200. ibid., p.103.
\item 201. ibid., pp. 101, 131
\item 202. ibid., pp. 15, 81, 130, 131, 134.
\item 203. ibid., V. 120.
\item 204. kundāvdātāḥ kalahāṁsāmālāḥ ............ – Bhaṭṭī. II. 18.
\item 205. VPC. P.128.
\item 206. nasyāṅjāti vasante. - SD. VII.
\end{itemize}
Land lotus (sthalapadma) is another charming flower found in the work. Various kinds of flowers viz., Kuravaka, Tilaka, Vakula, Pāṭala and Kesara are mentioned by Tirumalāmbā in the VPC.

Plants and Herbs:

The VPC contains the names of various kinds of plants. Of the various kinds of plants, the Tamāla is an important plant. It is known as Varuṇa Vṛksa and generally it is found on the bank of the Yamunā. Moreover, the Nārikela (Coconut) which is common in every part of India, is mentioned in the VPC. The word Sahakāra means a mango tree, which is essential in the rituals. The Sarja is known as Śāla tree. Santāna and Santānaka are two different varieties of the heavenly tree i.e. Devatarū. In the

207. VPC, V. 99.
208. ibid., p. 15
209. ibid., pp. 15, 133.
210. ibid., V.9, pp. 15, 124, 131.V.99.
211. ibid., p. 19.
212. ibid., pp. 86, 102, 127, 138.
213. ibid., pp. 15, 56, 82, 107, 147.
214. ibid., V. 38, p.15.
215. ibid., p. 130.
216. ibid., p. 15.
217. ibid., p. 15.
218. ibid., p. 15.
Amara\textsuperscript{219}, Santānaka is said to be the same as the Kalpavr̥kṣa. The word Nameru\textsuperscript{220} means the tree known as Rudrākṣa, the nuts of the tree are worn by people as garland. The Drākṣalata\textsuperscript{221} means sugarcane. The word Pondā or Ponā also indicates sugarcane. The Tāla\textsuperscript{222} (Palm tree) is also mentioned in the VPC. The names of other plants like Nāga\textsuperscript{223}, Nāgakesara\textsuperscript{224}, Pūgapunnāga\textsuperscript{225}, Bhūrja\textsuperscript{226} and Kharjura\textsuperscript{227} (Date tree) are also met with in the VPC.

One of the important herbs, found in the VPC is Viśalyakaraṇī\textsuperscript{228} The sap of this herb is used in healing wounds caused by arrows. The word viśalya means ‘healed of an arrow wound’. Hence, that which effects this healing is Viśalyakaraṇī. Another important herb, mentioned in the VPC is Mādhavilatā\textsuperscript{229},

\textsuperscript{219} pañcaite devataravo mandāraḥ pārijātakah santānaḥ kalpavr̥kṣasca puṇīṣi vā haricandanaṁ - Amara. I.
\textsuperscript{220} VPC., p. 130.
\textsuperscript{221} ibid., p. 17.
\textsuperscript{222} ibid., p. 15.
\textsuperscript{223} ibid., p. 15.
\textsuperscript{224} ibid., p. 15.
\textsuperscript{225} ibid., p. 15.
\textsuperscript{226} ibid., p. 15.
\textsuperscript{227} ibid., p. 15.
\textsuperscript{228} ibid., p. 17.
\textsuperscript{229} ibid., p. 125.

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which is known as Vāsanti. It is stated that the bank of the river Kāveṇī is surrounded by Syama-lata.\textsuperscript{230}

**Insects and Reptiles:** The VPC contains the names of different kinds of insects and reptiles. Among the insects, only the black bee is found to be mentioned. The poetess uses several words to denote the black bee. The words *Makaranda*\textsuperscript{231} and *Madhukara*\textsuperscript{232} are employed many times. On the other hand, the words *Ali*\textsuperscript{233}, *Bhasala*\textsuperscript{234}, *Puṣpandhaya*\textsuperscript{235}, *Ṣaṭpadā*\textsuperscript{236}, *Bhramara*\textsuperscript{237}, *Makarandavāhinī*\textsuperscript{238}, *Ṣaṭcaraṇa*\textsuperscript{239}, *Madhu-vṛata*\textsuperscript{240} and *Dvirepha*\textsuperscript{241} also are used in the same meaning. *Kūrma*\textsuperscript{242} or *Kacchapa*\textsuperscript{243} is used to indicate tortoise. And to denote a fish, the word *Mīna*\textsuperscript{244} is

\begin{itemize}
\item \textsuperscript{230} ibid., p.27.
\item \textsuperscript{231} ibid., pp. 16, 24, 125, 128, 133.
\item \textsuperscript{232} ibid., pp. 107, 125, 130, 146.
\item \textsuperscript{233} ibid., p. 12.
\item \textsuperscript{234} ibid., pp. 22, 103.
\item \textsuperscript{235} ibid., p. 101.
\item \textsuperscript{236} ibid., V. 100, pp. 99, 131.
\item \textsuperscript{237} ibid., p. 106.
\item \textsuperscript{238} ibid., p. 124.
\item \textsuperscript{239} ibid., pp. 127, 134.
\item \textsuperscript{240} ibid., V. 134.
\item \textsuperscript{241} ibid., V. 160.
\item \textsuperscript{242} ibid., p. 54.
\item \textsuperscript{243} ibid., V. 120.
\item \textsuperscript{244} ibid., p. 138.
\end{itemize}
employed. Among the reptiles, except snake and crocodile\textsuperscript{245}, i.e.\textit{Makara}, no other particular species are mentioned in the VPC. The words \textit{Pannaga}\textsuperscript{246} and \textit{Bhujanga}\textsuperscript{247} are used to denote a snake.

\textbf{Birds:} Various kinds of birds are referred to in the VPC. The \textit{Mainā}\textsuperscript{248} is used to mean a \textit{Sārikā} (English canary), is an important bird, which is said to be a female parrot. A parrot (\textit{Śuka}) and a \textit{Sārikā} are often tagged by Sanskrit writers\textsuperscript{249}. On the other hand, \textit{Rasāyu}\textsuperscript{250} is a huge black bird and \textit{Khaṇja}\textsuperscript{251} (wagtail bird) is a small bird. Moreover, the \textit{Mayūra}\textsuperscript{252} is also mentioned in the VPC and this bird normally dances in the rainy season. While the \textit{Harīsa}\textsuperscript{253} means a swan, which is found frequently in this work of Tirumalāṁbā. Again the \textit{Pika}\textsuperscript{254} is the Indian cuckoo, which is also known as \textit{Kokila}\textsuperscript{255}. This bird sings sweet songs, generally in the

\textsuperscript{245} ibid., p. 55
\textsuperscript{246} ibid., pp. 26, 79
\textsuperscript{247} ibid., p. 86.
\textsuperscript{248} ibid., p. 15.
\textsuperscript{249} a) śrūyate hi śukasārikābhīrmantrabhīnnaḥ. - AS (mantrādikāra) X. 4  
     b) prccanti vā madhuravacanāṁ sārikāṁ pañjarastraḥ. -Megha. II. 25.  
\textsuperscript{250} ibid., p. 16.
\textsuperscript{251} ibid., p. 128.
\textsuperscript{252} ibid., p. 16.
\textsuperscript{253} ibid., V. 112, pp. 24, 27, 118.
\textsuperscript{254} ibid., V. 138, p. 77.
\textsuperscript{255} ibid., V. 132, pp. 101, 102, 131.
Spring season. The Cakravāka\textsuperscript{256} is the ruddy goose, which is believed as being separated from its mate at night. The king of the bird i.e. Pakṣirāja is also found to be mentioned in the work. The word Pakṣikulādhyaśa\textsuperscript{257} is used to mean ‘Garūḍa.’ This bird is said to be the enemy of serpent\textsuperscript{258}.

Animals: Of the animals the horse is referred to in the VPC. The words Turaṅga\textsuperscript{259}, Turaga\textsuperscript{260}, Vājī\textsuperscript{261}, Haya\textsuperscript{262}, Ājāneya\textsuperscript{263} and Dhāra\textsuperscript{264} are used to mean a horse. The elephant is mentioned in many places of the VPC. Several words are used to mean an elephant, viz. Mātanga\textsuperscript{265}, Kan\textsuperscript{266}, Nāga\textsuperscript{267}, Dvipendra\textsuperscript{268}, Gajendra\textsuperscript{269}.

\begin{itemize}
\item \textsuperscript{256} ibid. p. 139.
\item \textsuperscript{257} ibid., p. 84.
\item \textsuperscript{258} purā kila svapakṣapvanāpāstasāgarajalastarasā rasātalāduddhṛtya bhujangamān anudinamāhārayati sma vainateyāḥ. - Ngd.. Act. V.
\item \textsuperscript{259} ibid., V. 80-81, pp. 52, 58, 84,
\item \textsuperscript{260} ibid., p. 90.
\item \textsuperscript{261} ibid., p. 35.
\item \textsuperscript{262} ibid., V. 78-79; 82, 85, pp. 58, 88.
\item \textsuperscript{263} ibid., p. 83.
\item \textsuperscript{264} ibid., p. 91.
\item \textsuperscript{265} ibid., p. 12.
\item \textsuperscript{266} ibid., V. 35, 43, pp.12, 48, 80.
\item \textsuperscript{267} ibid., pp.15, 40.
\item \textsuperscript{268} ibid, V. 32, 71.
\item \textsuperscript{269} ibid., V. 36.
\end{itemize}
Hasti\textsuperscript{270}, Kuñjara\textsuperscript{271}, Mahābala or Mahāmada\textsuperscript{272}. The words Sārāṅga\textsuperscript{273} and Hariṇa\textsuperscript{274} stand to mean a deer. Again the words Sīrha\textsuperscript{275}, Kesarīndra\textsuperscript{276} and Kesā\textsuperscript{277} are employed by the poetess to denote a lion. Lastly Chāga\textsuperscript{278} i.e. a goal is also an important animal mentioned in the VPC. One of the uncommon animals, rhinoceroses\textsuperscript{279} is also found to be mentioned here. Leopard\textsuperscript{280} is a kind of tiger and like some reptiles, it also stays on the top of the tree.

\textsuperscript{270} ibid., V. 41.
\textsuperscript{271} ibid, pp. 48, 50.
\textsuperscript{272} ibid, p. 51.
\textsuperscript{273} ibid., p. 51.
\textsuperscript{274} ibid., p. 85.
\textsuperscript{275} ibid., pp. 85, 118, 124
\textsuperscript{276} ibid., V.12, 21, p. 28
\textsuperscript{277} ibid., V. 54 , p. 63.
\textsuperscript{278} ibid., V. 35
\textsuperscript{279} khargikulapariyārtaṁ, - ibid., p. 43
\textsuperscript{280} ibid., p. 50.