CHAPTER III

MYTHOLOGICAL ALLUSIONS IN KADAMBARĪ

Amśāvatāram: p.69, l. 2.

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]

Airāvata: p.239, l. 5.

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

Agasti: p.44, l. 2.

(Śurapati prārthanāpita sakala sāgar jala)

It is narrated in the Purāṇas that when Vṛtta 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

---

1. Svaiḥ svairaṃsaiḥ prasūyadhvaṃ yathestam mānusesu ca Mah Bhā. Adi. 64.58.

2. Rāmā. VII. 16.25.
cf. Kailāsa śrīyam iva dasamukhon mulan - Kāda.

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]

Bāṇa frequently alludes to this and other stories of 'Agastya'.

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

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

The seed of Mitra and Varuṇa 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 Vasiṣṭha.

---

1. Mah Bhā. Vana. Chap. 100-103.
   cf. Bhūta dhātrī kalasayoni pāna pani
   Kalita sakala salilam sāgaram avatīrna - Kāda.

Agasti: Cursed Nahuṣa to be a serpent: (Suralokād ekahuṅkāra nipatita Nahuṣa) p.45, l. 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 Nahuṣa, increased his power by their spiritual might and crowned him the king of the Gods. In his vanity he wanted to enjoy Sachī, 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 Nahuṣa 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.
   cf. Bhṛbheda mātreṇa padān maghonaḥ prabhraśayān yo nahuṣam cakāra - Raghu. XIII.36.
   Nahuṣaḥ parakalatrāphilāsi mahābhujaṅga āsit - Harsa C. III.6.

Agasti: Consuming the demon Vātāpi: (Jaṭharānalajirnavātāpi dānava.) p.44, l. 4.

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 Vatapi 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]

Agasti: (Agastyapita salilai): p.110, l. 1.
Com.: Ghatobhava.

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

---

1. Atāpibhaksito dhena vātāpis ca mahābalaḥ, etc. - Mah Bhā. III.99.

2. Mah Bhā. Vana. Ch.100.

Agastya: p.126, l. 3.

Agastya is a bright star in the southern celestial hemisphere. It is said that water becomes clear when Agastya begins to rise. When Varāhamihira wrote his Bṛhatsamhitā, Agastya 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 'Śami' tree.

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

---

1. Bṛh. Sam. XII.21; Raghu. IV.21.
2. Mah Bhā. Anu. 85. 40, 42.

Agni: Consuming the Khāṇḍava forest: p.75, l. 6.

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

In Mahābhārata it is narrated that King Śvetaki 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 Khāṇḍava 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 Brāhmaṇa asked the assistance of Kṛṣṇa 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.

Agniśāpa: (Kariṇām ca jihvā parivṛttiḥ): p.27. l.7 to p.28. l. 1.

Gods being harrassed by the demon Tāraka, who was extremely powerful by the favour of Brahmā, went to that God and prayed to make them free from the demon. Brahmā

---

1. Mah Bhā. Ādi. 222-27 Chaps.

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]

Antakaparivāra: p.63, l. 3.

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

---

1. "Atha tān dviradaḥ kaścit
Surendra dviradopamaḥ.
Aśvatthasthognirityevaṃ māha
devān Bhṛgudvaha.
Śasāpaḥ jvalanaḥ sarvān dviradān
kopa murcchitaḥ
Pratīpā bhavatam jihvā
bhavatviti Bhṛgudvaha".
- Mah Bhā. Anu. 85. 42-44.

2. Śyāmāvadanam raktākṣam pāśahastam bhayāvaham. - Mah Bhā. Vana. 297.9.

Andhaka: p.119, l. 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, l. 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 vrajatyandha vad yasmādanandhopihi bhārata
tamandhakoyam nāmneti procu tatra nivāsinah
- 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 Drona. 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.

'Vindhya' is compared with body of 'Indra' having netra sahasra. The allusion is to the myth of 'Indras' illicit love with 'Ahalyā,' 'Gautama's' wife. Once, enchanted by 'Ahalyā'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.[1]

---

1. Rāmā. I.48, VII.30.
   Varanga lubdhasyānge te tat sahasram bhavisyati - Kathā. III.3. 144-45.

Amara Śri: p.43, l. 3.

The forest was like the glory of this king. Here the allusion is to the 'Prajāpatis' incentuous love for his daughter 'Sandhyā,' who is also called Saraśvatī. According to the Vedic version, Gods did not like this and from their terric forms fused together sprang Rudra 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 - Mṛgaśīrṣa. This myth is explained by 'Kumari abhaṭṭa' as a poetic notion, the Prajāpati incenstuously disposed towards his daughter being the sun pursuing aurora or the dawn.[2]

---

1. i) cf. Prajāpatirveisvam duhitaramabhyadhyaya ddivamityanyā āhurusasamityanye.
   Tāmrsyo 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.

Amarapagā: p.284, l. 4.

Here the poet compares the lady, who is in penance with the svargagaṅgā amarāpagāmiva nabhasovatīrṇām.

Arjuna: having hundred arms: p.63, l. 1.

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 'Sahasrārjuna'. 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 Parśurām for having carried away his father's Kāmadhenu.[2]

---

1. Viṣ 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 'namoarihantāṇam namo siddhāṇam'.

---

1. Rāmā. VII. 32.4.
   cf. Arjuna bāhudaṇḍa sahasra saṃpinditon muktamiva sahasradhā pravartamānam pravāham Narmadāyah, etc. - Hars. C. VII. 7.

Alarka: p.253, l. 3.

He was a royal sage known for his generosity. Nothing definitely is known about his family.[1] According to Viṣ P., he was the son of 'Pratardana' who enjoyed sovereignty for over 60,000 years.[2] According to the Mārka 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]

---

1. 'Alarkonāma rājarṣir abhavat sumahātapaḥ dharmajñaḥ satyavādi ca mahatmā sudrdha vrataḥ - Mah Bhā. Asva P. Ch.30.
2. Saṣthim varṣam sahasrani saṣthim varṣa satāni ca alarkādaparo nānyā bubhuje medinīm yuvā - Viṣ P. IV. 8.8.
3. Mārka P., Ch.27.
4. Rāmā. Bāla. 14.5.
5. Bhānu., p.253, l. 12.

Asani: p.16, l. 8.
(Asani bhaya punjita kulasaila)

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]

---

1. cf. Udadhim iva bhayāntah pravista sapaksa bhūmibhrt sahasra samkulam - Kāda.

   Paksac cchida gotrabhidattagandhāh saranyam enam śataśo mahidhārah - Raghu. 13.7.

2. Bhānu., p.16.

Aśvatthāmā:[1] p.367, l. 2.

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

Aśvamedha: p.367, l. 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 Aśvamedha was performed.[2] It was believed that he who performed a hundred Asvamedhas became Indra.

---

1. Aśvasyevāsya yatsthāma nadatah pradiśogatam aśvatthāmaiva bālo'yam tasmānnāmnā bhavisyati. - cf. Mah Bhā. Drona. P. 196. 30-32.

2. Vide Śata. Brāh. Kāṇḍa. 13.

Akṣa: p.88, l. 5.

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

Akṣa was the son of Rāvaṇa. According to Rāmāyaṇa, 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]

---

1. Rāmā. Sund. Kāṇḍa, Ch.47, sl.34-37.
2. Ibid. Yuddhakāṇḍa, 52. 36-37.
3. See Manu. I.34.

Ādivarāha: 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 yajna' 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 Bṛhaspati and says purāna prasiddham without mentioning the name of the Purāna.[1]

Iśāna: p.21, l. 6.

The Cāṇḍāla 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 Śiva assuming the form of a Kirāta.

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

Uccaiśravas: p.173, l. 3.

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

---

1. Bhānu., p.393, l. 11-12.
2. Pināka pāṇi bhagavān sarvapāpa haro haraḥ Kairātam veśam āsthāya - Mah Bhā. Vana. 39. 1-4.

Uttara kuru: p.271, l. 8.

This refers to the country of the 'Northern Kurus', one of the nine divisions of the world.[1] 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 Subhadrā.

Udayana: p.88, l. 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 jambudvīpasya varsabhedah 'Daksīnena tu nīlasya meroh pārśve tathottare, uttarāh kuravo rājan punyāh siddhaniśevitāh' - Mah Bhā. Ch.7.
   cf. A. Uttara kuravah śārngavatākhyam varsam tadeva kuruvamśam.
   D. Uttarakurava iti bhūmandalasyanavānām varsānām harasya varsasyā, etc. - Vide Kane., p.II. 8.

Upendra: Vs.3, l. 1.

The reference in this verse is to the Nrsimhāvatāra of Viṣṇu. Viṣṇu in his dwarf incarnation became the son of Kaśyapa and AditI and thus was the younger brother of Indra.[1] Bhanu. also records this: Upendra Nrsimhāvatārī.[2]

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

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

---

1. Upendra iti vikhyāto vāmanatvāc ca vāmanah - Bhāg. P. VII.3.42.

2. Bhānu., p.3, l. 7.
   cf. C Kala. p.3, l. 4.

3. Putratvam gaccha bhagavān adityā mama cānaghah - Rāmā., I.29, 16-1.

4. Bhāg P. VII, Ch.5, 8.

Ulūpī: p.367, l. 2.

Ulūpī was the daughter of the Nāga Kauravya. 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 Babhruvāhana killed Arjuna, it was sanjīvanamani supplied by Ulūpī that brought Arjuna back to life.[1]

---

1. Ulūpī cintayāmāsa tadā sañjīvanam manim
sa copatisthata tadā pannagānām parāyaṇam.
- Mah Bhā. Asvam. 80.42.

... ityuktah sthāpayāmāsa tasyorasi manim tadā.
- Mah Bhā. Asvam. 80.51.

tasminnyaste manau viro jisnurujjīvitah prabhuh
cirasupta ivattasthau mrsta lohita locanah.
- ibid. 80.52.

Ṛśyaśṛṅga: p.140, l. 7.

He was named Ṛśyaśṛṅga because he was born of a doe and had a small horn on his forehead. Once the country Aṅga was affected by draught; so all the Brāhmaṇas advised the king Lomapāda 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 Śāntā, Daśaratha's daughter, adopted by him, in marriage to him. It was this sage who performed for Daśaratha the son giving sacrifice.[1]

Ekalavya: p.64, l. 2.

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

Ekalavya was a Śabara boy, the son of the Hiraṇya dhanusha, a king of the Niṣādas. Ekalavya willing to be a disciple of Droṇācārya approached him and expressed his wish. But he was not admitted only because he was a Śabara. Then thereupon he made an

---

1. Raghu. X.4.
   Rāmā. Bāla. Ch. 9-14.

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 Śabara 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 Śukrācārya, after his Upanayana to learn sanjivanī vidyā.

Kanakagiri: p.91, l. 1.

The sage Jābāli is compared to Kanakagiri.

Kanakagiri - suvarṇādri. This fabulous mountain is also known as Meru and Sumeru. This is regarded as the lympus 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 dvīpas, 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;

---

1. Mah Bhā. Adi. 132. 31-59.

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

Kapila: p.88, l. 2.

Sage Kapila was the founder of the Sāṁkhya 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 Viṣnu,[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 Sāṁkhyakārikā, p.1; Cole Brooks, II. 242.
2. Bhāg P. 13.10; Viṣ P. III.2.18, Bhāgavat Gītā 10.26.
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 Gangā sāgar.[1] 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 Sāṁkhyā 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.[2]

Kabandha: p.47, l. 4.

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

---

1. A. Hall, Introduction to Sāmkhyasāra, p.20.
2. Mah Bhā. Adi. I.125.

When Rāma and Lakṣmaṇa were in search of Seetā, crossed Krauncāranya, after having travelled three Krośas 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 Sthūlaśiras, 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 yōjana in length with which to catch his victims.

When he caught Rāma and Lakṣmaṇa, 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.

---

1. Rāmā. Aranya. 69-72.

Kamalayoni:

'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.

Karnīsuta: p.40, l. 6.

The 'Vindhya' forest is compared with the story of Karṇīsuta. The allusion is:

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

---

1. cf. Viśrāntam iva vitata pakṣatinā viyati pitāmaha vimāna hamsayuthena. Harṣa C. VII.

Karataka - Karnīsutaḥ karatakaḥ steyaśāstrasya kārakaḥ. He is twice referred to in the Daśakumāra carita as Karnīsuta prahite pathi matimakarvam and as Kathamati-kārkaśyena karnīsutamatikrāntaḥ.[3]

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

Bhānu. remarks:

'Karnīsutaḥ karatakaḥ steyaśāstra pravartakaḥ. Khyātau tasya sakhāyau dvau vipulācala sanjñakau. Śaśo mantrīvaras tasya' iti Brhatkathāyām kathā nibaddhā.[4]

According to D., Karṇīsuta nāma caurya śāstra pravartakaḥ kaścit rājā... tasya vipulācaleti nāyikā nāma dheyam. A. gives a long story according to which Karṇīsuta was a brāhmaṇavṛṣa in the country of Bhūrivarman. Vipula and Acala were his pupils. Śaśa was one of his friends.[5]

Kalāpi, etc.: p.202, l. 2.

According to Bhānu., 'Kalāpi', 'sanātha' and 'śvetaketu' are three royal sages.[6] 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.[7]

'Svetaketu' was the son of 'Uddālaka - Āruṇi' whom his father made to understand Brahma by saying 'tattvamasi śvetaketu'.[8]

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

---

1. Kathā. taraṅga. 89.23.
2. Vāsapa. p.74 (Hall).
3. Daśaku. Ch.II, p.76, Ch.III, p.102.
4. Bhānu., p.40, l.
5. Kane (p.50.
6. Kalāpi sanatha svetaketu sobhitam - Bhanu., p.202, l.
7. cf. Kalāpi - Vaiśampāyanāntavāsibhis ca - Pān.IV.2.104.
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 Mahiṣa defeated Indra and drove him along with the gods from the heaven. The gods went to Viṣnu and Śiva for help.

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

---

1. BG. VIII. 17-18.
   Viṣ P. VI., 3-4.
2. Mārkaṇḍ. 82-84.

Kālandī: p.21, l. 8.

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]

---

1. Āgaccha yamune snātumicchāmītyāha vihvalāḥ - Vis P., V. 25.8.

   Tasya vākyam nadī sā tu mattoktāmavamanya vai, nājagāma tataḥ krddho halam jagrāha lāṅgalī - Vis P. V.25.9.

   Grihitvā tām tate tena cakarsa mada vihvalaḥ - Vis P. V. 25.10.

   Vahasi vapusi viśade vasanam jaladābham hala hati bhīti milita yamunābham - Gita.

   Sīrāyudha halabhaya niścala kālindī jala tvisi - Kāda.

Kicaka: p.43, l. 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 Draupadī, in various guise. Draupadī 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, l. 4.

Kindama cursed Pāṇḍu. The allusion is like this -

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

---

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

2. Mah Bhā. Virāṭa. Ch.23.91, 13-22.

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]

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

Kulasaila: p.244, l. 4.

There are seven mountains called Kulasailas. They are:

'Mahendro malayah sahyah suktimānrksaparvatah,
Vindhyas ca pāriyātras ca saptaite kulaparvatāh'.[2]

---

1. Aham hi kindamo nāma tapasā bhāvito muniḥ
vyapatrapan manusyānām mrgyā maithuna mācaram

Mrgarūpa dharam hatvā māmevam kāmamohitam
asya tu tvam phalam mūdha prāpsyasīdrsameva hi

Priyayā saha samvāsam prāpya kāmavimohitah
tvamapyasyāmavasthāyām pretalokam 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 Kuvalayāpida: 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-yātrā) tore out the tusk of Kuvalāyapida, an elephant that was let loose upon him by Kaṁsa, 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]

---

1. Rāmā. Bāla. 36-37.
   Kathā. III.6.
   Bṛhat Kā M. III.1.142, ff.
2. Hatvā kuvalayāpidaṁ vṛṣṭvārohapracoditaṁ, mādāsṛgānuliptāṅgau gajadantavarāyudhau, etc. - Viṣ 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]

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

The reference is to the form of Śiva as half male and half female.[2]

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

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

Khara was the half brother of Rāvaṇa and brother of Surpaṇakhā, whose nose and ears were cut off by Laksmaṇa, 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 Dusaṇa which also met the same fate.[3]

---

1. Kaustubhākhyāmabhūdratnam padmarāgo mahādadheḥ tasmin harih sprhām cakre vakso'lankarane manau - Bhāg. VIII. 8.5.

2. cf. Devya hi gauryā, etc. Kāda. p.302 of p. Dehārdha pravista hara garvitā gaurī - ibid, p.188. vide Kumā VII. 28 Bhāg . IV.3.14.

3. Rāmā. Araṇya. 22. 7-9.

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 śaktiḥ syāt iti.

Ghaṭotkaca: p.68, l. 1.

The Śabara chief was like Ghaṭotkaca. Ghaṭotkaca was the son of Bhīma (the second brother of Pāṇḍavas) by the demoness Hidimbā, was with a terrible form.[1] He fought in the side of Pāṇḍavas and was killed by Karṇa with the Śakti (missile) given by Indra.

---

1. Prajajñe rākṣasī putram bhīmasenanmahā balam.
Vipupākṣam mahāvaktram śaṅku karṇam bibhīṣaṇam.

- Mah Bhā. Ādi. 155.31.

Catuḥ Samudra: p.396, l. 8.

The sāgaras are sometimes said to be four, in the four directions and sometimes seven, surrounding the seven dvīpas.[1] Bāṇa. elsewhere also says about the four sāgaras.[2]

Citralekhā darśita, etc.: p.199, l. 2.

Here the allusion is to the following story: Uṣā, the daughter of Bāṇāsura 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, Citralekhā, drew the pictures of all the youths in the world. She showed them to Usa and asked her to recognise her lover. He happened to be Aniruddha. Citralekhā, 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 saptā saptabhirāvṛtaḥ lavaṇekṣu surā sarpir dadhi dugdha jalaiḥ samām - Viṣ P. II. 2.6.
'Tasya prabhedāḥ kṣīrodo lavaṇodas tathāpare' - Amarakoṣa.

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

3. cf. Viṣ P. 5.33, 32.20.
Brhat Ka M. VII. I.66-67.

Jarāsandha: p.127, l. 6.

The king Tārāpīḍa is compared with Jarāsandha.

This is the story narrated in Mahābhārat - Bṛhadratha, 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 broughtforth 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]

---

1. Mah Bhā. Sabhā. Ch.17.
   Vis. P. IV.19.

2. Bhānu., 127, ll.18-22.

Jaladevatā: Praying Rāma: p.123, l. 2.

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

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

The sage Jabāli 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 alter of Jahnu who was performing a sacrifice. The king got angry and drank off the river. Bhagīratha then propitiated Jahnu, who

---

1. Tato mādhyāt samudrasya sāgarah svayam utthitah - Rāmā. Yuddha. 22.17.

   Sāgarah samupakramya pūrvam amantray vīryavān abravit prānjalir vākyam rāghavam sarapāninam - ibid., Yuddha. 22.22.

afterwards gave out the water through his ear. On this account the Gangā is called Jāhnvī or the daughter of Jahnu.[1] Bhānu., however, says - Jānubhyām udgīrṇā tato Jāhnavīty uchyate.[2]

Jāmadagnya: p.15, l. 5.

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

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

---

1. cf. Vaiśākha śukla saptamyām muninā Jahnunā purā Ādaupītā punastyaktvā karṇarandhrāttu dakṣiṇāt.
   and tato hi yajamānasya Jahnor adbhuta karmaṇaḥ Gangā samplavayāmāsa yajñavāṭṭam mahātmanāḥ - Rāmā. I. 43.35.
   Tasyā valepalam jñātvā krddho Jahnuśca rāghavaḥ apivattu jalam sarvam Gangāyāḥ jalam adbhutam - ibid., I.43.36.
   Tatas tusto mahātejāḥ śrotrābhyām - ibid., I.43.38.
2. cf. Jahnu karṇa samudgīrṇamāna gangā pravāha - Harṣa C. III.

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 Ksatriyas and is said to have done so twenty-one times.[1]

It may be mentioned here that Bāṇa. very frequently alludes the story.[2]

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

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

'Gangā tripathagā nāma divyā Bhagīrathī ca
trinpatho bhāvayantīti tasmāttripathagā smṛtā', iti.

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

---

1. Bhānu., p.15, l. 24-26.
2. cf. Parasurāmam iva ksatra ksapana ksīṇa parasupāsa cinhitam bālānām jatam - Hars C. IV.
   cf. Samagram udgatam ekavismati krtvah krtta vamsam utkhātavān rājanyakam parasurāmah - Ibid. VI.
   Dāvānalasya parasuramasyeva sakalarājanya vamsa vana - 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,[1] and presided over by himself Vidyunmalin and Tārakāsura.

Trisanku: p.16, l. 1.

The Cāṇḍālakanyā is compared to the royal glory of Trisanku, who had also become a Cāṇḍāla 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 Cāṇḍāla, taking it as an insult to their father who had already refused his request. Visvāmitra, the rival of Vasistha, took pity on him and raised Trisanku towards the heaven by virtue of his own

---

1. Mah Bhā. Drona. 202.64.

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

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

Daśavadana: Lifting up the mountain Kailāsa: p.242, l.1.

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

---

1. Rāmā., I. 57-60.
   cf. Triśankor iva ubhayaloka bhrastasya naktamdivam and c. - Hars C. VII.
   Triśankoś ca pitrśāpāc cāṇḍāla bhāvaḥ - Kāda., p.337 of p.
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 Rāvaṇa 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 Rāvaṇa 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]

---

1. Puspakasya gatis cchinnā yat krte mama gacchata
tamimam śailamunmūlalam karomi tava gopate.
- Rāmā. VII. 16.23.

Evam uktvā tato rāmah bhujānviksipya parvate
tolayāmāsa tam śighram sa śailah sama kampatah.
- ibid., VII. 16.25.

cf. Kailāsa śrīyam iva dasa mukhonmūlad na ksobha
nipatitam - K. p.129 of p.

Kālena Kailāsam iva dasānaneo dhriyamānam - Harsa C. V. II.

Daksa: p.295, l. 5.

One of the ten sons of 'Brahmā'. 'Dakṣa' is variously stated to had 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 Kaśyapa and became the mothers of gods, demons, men and animals.

Diggaja: p.415, l. 3.

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: p.253, l. 3.

'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]

---

1. Airāvataḥ puṇḍarīko vāmanaḥ kumudo'ñjanaḥ puṣpadantaḥ sarvabhaumaḥ supratīkaśca diggajāḥ.
   - Amarah.

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 Dhṛtarāṣtra and wife of Jayadratha, the king of 'Sindhudeśa'.

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

Druma[2] 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]

---

1. Parikṣipta śloka after Rāmā. III.26.
2. Drumaḥ kiṃpurusesaś ca upaste dhanadeśvaram - Mah Bhā. Sabhā. X. 29.
   Karam kauraveśvarasya kiṁkara ivākṛti drmaḥ - cf. Harṣa C. VII.8.
3. cf. Bhānu., p.193, l.

Dhundhumāra: p.120, l. 5.

Dhundhumāra, who was otherwise known as Kuvalayāśva, 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. Vis P. IV.2.
   Mah Bhā. 201-204 chaps.
2. Hari V. Ch.70.
   Vis P. V.8.

Narakāsura: p.128, l. 5.

When the 'Mahāvarāha' raised up the earth, out of ocean, a demon, 'Naraka' 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 Aditi. At the request of Indra, Krsna killed him.[1]

Naranārāyana: p.123, l. 6.

Originally regarded as identical, but in later mythology and epic poetry considered as distinct, Arjuna being identified with the former and Krsna with the latter. They are called variously as Daivau or Pūrvadevau, Rsi or Rsittamau and are represented as practising very austere penance on the Himālayas in a hermitage called Badarikāśrama.[2]

---

1. Vis P. 5.29.
   Hari V. Ch.122.

2. Krte yuge mahārāja purā svayambhuvontare
   noro nārāyana ścaiva harih krsnah svayambhuvah, etc.
   - Mah Bhā. Shānti. 334, 9-10.

Naravāhana-datta kathā: p.199, l. 4.

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 Veenā 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]

---

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

2. Tathā hi kathāsarit sāgara - 'Rājā sāgaradattākhyo gandharvāṇāmihasti yaḥ. Tasya gandharovadattākhyā sutāsti nyakkṛtāpsarāḥ'. Sāhi bandimukhān naravāhanadatta sya guṇān śṛtvā tasmin utkaṇṭhitā babhuva.
   - Editor's note No.2, p.199.

However, Bhānu. explains that 'Priyadarśanā' 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.

Viṣnu in the form of 'Narasiṁha' killed the demon Hiraṇyakaśipu.[2]

Narasimha iva: p.239, l.

The prince Candrapida is compared to 'Narasiṁha' 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]

---

1. Antaḥ saṁvardhitā priyadarśanā nāmni rājadārikā Naravāhanaputrī gandharvadattaś ca tasyā gāndharvo-śikṣako pādhyāyas tayoś cira virahitayoḥ samāgamot-kaṇṭhā. - Bhānu., p.199, l. 19-20.
2. Vide supra P. 166.
3. cf. Bhāg. VII.8.22.
4. For this account, see Kathā., Taraṅgas 23, 51-54. cf. Bhānu., p.177, l. 1.

Nala: The monkey chief: p.123, l. 3.

Nala, the son of Visvakarmā, a monkey chief was the architect under whose supervision the Setubandha between India and Srilanka was built.[1] However, Bhānu. holds - Naletyupalakṣaṇam nīlajāmbavatpramukhānām.[2]

Nalakubara: p.310, l. 2.

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

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

---

1. Rāmā. Yuddha. 22. 56, 59.
   Mah Bhā. Vana. Ch.242.
2. Bhānu., p.122, l. 10.
3. Kubera tanayah śrīmān bhartā me nalakubarah
   Yac ccāpāt sa 'daśāsyo 'pi nābhūt parā vadhu 'vibhuh.
   - Bṛhat KaM. VII.198.

Nārāyana: p.128, l. 5.

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] Visnu 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.

Nārāyana: p.21, l. 7.
Śrīya: p.21, l. 8.

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

The reference here is to the legend of Nārāyana as having Laksmī on his chest.[2]

---

1. Rāmā. Bāla. 45.47.
2. Tasyāh śriyas trijagato jagato jananyā vakso nivāsām akarot param vibhuteh - Bhāg. P.VIII. 8.25.
   cf. Yāsya vaksasi narakjito laksmīr iva lalāsa. - Hars C. IV.
   Urah samāropitaika laksīm udita nārāyanāvalepa haranāya
   Prativimbakair nija rūpato Laksmīsanāniva srjantim - Kāda.

Nārada duhitr: p.427, l. 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 nrtyam ca trayam saṅgītam ucyate. Nāradena krtam śāstram makarandākhyam uttamam.[1] And Nārada duhitr may mean 'a lady who had studied Nārada's system of music'.

However, Bhānu. takes Nārada as 'devabrahmā' and his daughter named as Madrā.[2]

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

Nārāyana mūrti: p.227, l. 2.

This refers to the 'Krsna' showing the 'Visvarūpa' to 'Arjuna'.[3]

---

1. Gaekward's Oriental Series No.XVI.
2. Nārado devabrahmā tasya duhitrī madrabhidhana... p.427, l. 11.
3. BG Ch.II.

Paraśurāma: p.169, l. 7.

Candrāpīḍa is compared with Parasurām because of piercing the mountains.

Paraśurāma also pierced the Krauñca mountain.[1] There is a reference further to Paraśurāma's clearing the earth of the Kṣatriyas. The hostile Paraśurāma thrice-seven times destroyed the Kṣatriyas 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 Aśvamedha sacrifice, gave away the whole earth to Kaśyapa and retired to the mountain Mahendra.[2]

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

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

---

1. Vide P.
2. Mah Bhā. Van Par. Ch.116-117.
   ibid Śānti Par. Rājadharma. Ch.49.

Sage Parāśara was the son of the sage Vasiṣṭha, 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]

Parikṣita: p.367, l. 2.

Parikṣita was the son of Abhimanyu and Uttarā. Uttara was pregnant when Abhimanyu died and at the end the Mahabhārata samara in which Duryodhana was mortally wounded, Aśvatthāmā discharged the Brahmāstra, which after having killed the sons of the Pāṇḍavas entered the womb of Uttarā 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. Yojanagandhā.... Vyāsamātā ceti vaijayanti.
3. Mah Bhā. Aśva. Ch.66.
4. Na bravīmy uttare mithyā satyametadbhaviṣyati
   eṣa sañjīvayāmyenam paśyatām sarvadehinām - Ibid.69.18.
   Ityukto vāsudevena sa bālo bharatarsabha śanaiḥ
   śanairmahārāja prāspandatā sacetanāḥ - ibid.69.24.

Pāṇḍu: p.365, l. 4.

Pāṇḍu, 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]

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

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

Pārvatīsimha: p.174, l. 6.

The lion is the vehicle of Pārvatī.[3]

Pārijāta: p.225, l. 6.

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

---

1. Vide Mah Bhā. Ādi. Ch.118.
2. cf. Pātāla talavāsisu vijñāya dānavesu evotistastu tamomaṇḍalesu - Harsa C. III.
3. Ati pramāṇa pādānumīyamāna trsita Kātyāyanī sinhāvatāra mārgam dakṣiṇam tīram - Kāda. p.125 of p.
4. See supra 223

Prthā: p.365, l. 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, l. 8.

Pramadvarā was the offspring of Menakā and Visvavasu, 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 devaduta 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. Suronāma yadusrestha vasudevapitā'bhavat
tasya kanyā prthā'nāma rūpenāpratime bhuvi
agrajāmatha tām kanyām suro'nugraha kānksine
pradadau kuntibhojāya sakhā sakhye mahātmane
- Mah Bhā. Ādi. III.3.

2. Mah Bhā. Ādi. Ch.8-9.

3. Āyuso'rdham prayacchāmi kanyāyai khecarottama
śrngārarūpābharanā samuttisthatumepriyā - Ibid.9-12.

This story is referred to in the Bṛhatkathāmañjarī[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 Śabara 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 incognitio, to send one person. Bhīma went and killed the demon Baka.[4]

---

1. Purā pramadvarām jāyām bhṛguvaṃśābhavo guruḥ (ruruḥ) Āyusordhena duṣṭāhidaṣṭāmevamajīvayat - Bṛhat Ka. M. VII.134.
2. Kathā. II.6. 76-87.
3. Bhānu., p.366, l. 21-23.
4. Mah Bhā. Ādi. Ch. 157-164.

Babhruvāhana: p.367, l. 1.

Babhruvāhana was the son of Arjuna from Citrāṅgadā, princess of Maṇipur.[1] When the horse in the Aśvamedha 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. Babhru. being irritated cut off Arjuna's head with an arrow.[2]

Bāṇa: p.198, l. 2.

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

Bāṇa, a daitya, was the eldest son of Bāli, who had a thousand arms. His daughter, namely, Uṣhā 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
2. Mah Bhā. Aśva. Ch.79-80.

appartment. 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, l. 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 Devasenā.[2] It is said that the child's destiny is written on its forehead on the sixth day.

---

1. Rāmā. Bāla. Ch.29.

2. Evam skandasya Mahisīm devasenām vidurbudhah sasthim yām brāhmanāh prāhurlakshmīmāsām sukhapradām. - Mah Bhā. Vana. 229, 49-50.

Bhagavān Hari: p.21, l. 2.

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 Amrta for which the gods seek the help of Visnu. Visnu then assumed the form of Mohinī and proposed to distribute the 'Amrta' amongst the gods and demons, to which both the parties agreed. He, by tricks, deprived the demons of Amrta.[1] Bhānu. also narrates the same story.[2]

---

1. Tamālokya surā sarve kalasam cāmrtā bhrtam.
   - Bhāg. P. VIII.8.35.

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

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

   Yadā ksayam gatam sarvam tadā visnur mahāvalah amrtam so'harat turnam māyāmāsthaya mohinīm.
   - cf. Rāmā. Bāla. 45-52.

2. cf. Bhāg. P. VIII.9. 21-26.

Bhagīratha:

Gangā pravāha iva Bhagīratha patha pravrttah.[1]

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.[2]

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

---

1. Vide Rāmā. Bāla. Ch. 38-44.
2. cf. MārkaP. 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.[1]

Bharata: p.120, l. 5.

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

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

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

Bhīṣma, the enemy of Śikhaṇḍī: p.67, l. 8.

The Śabara chief is fancied to be like Bhīṣma, both being the enemy of Śikhaṇḍi.

Śikhaṇḍi was the son of Drupada, placing whom before Bhīṣma, the Pāṇḍavas managed to bring about his fall on the battle field.[2]

---

1. cf. Nīti. NSB. VS·10
   Bhagīrathohi rājarsir divyam syandanam āsthitah
   prāyād agre mahārājas Gangā prsthato anvagāt.
   - Rāmā. Bāla. 43.30.

2. Mah Bhā. Bhis. 108, 109.

Madana: p.21, l. 8.

(Kupita hara hutāsana dahyamāna madana dhūma mālinī krtamiva 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.

Madhusūdana carana: p.122, l. 2.

The king Tārāpīḍa is compared with the feet of Viṣṇu. The celestial Ganges is said to have sprung from the toe of Viṣṇu,[1] hence the epithet.

---

1. Vāmapādāmbujāṅgusthe
Nakha sroto vinirgata
Viṣnor bibharti yām bhaktyā
Śirasāharniśam dhṛvah.

- Viṣ P. II.8.110

cf. Mārka P. 56.1.

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

- Harsa C. I.24.

also

Svetagaṅgāvarta pāṇduram
Padam iva tribhuvana
vandanīyam trivikramasya.

- ibid. VII.12.

Madhu-Kaitabha: p.17, l. 7.

(Madhukaitabha rudhirārunena Hari mivoruyugalena virājamānam)

The king resembled Viṣṇu red with the blood of Madhu and Kaiṭabha 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 Kaiṭabha 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 make Hari as Kṛṣṇa.[2]

---

1. Svakāvanā vṛtāv ūrū dṛstvā devavaras tadā madhu kaitabhayo rājaṅ śirasī madhu sūdanaḥ. - Mah. Bhā. Vana. 203.35.

   cf. Mārka P. Ch.81.

   cf. Purāṇa puruṣa pīvaroru samputa piṣṭa madhu kaitabha rudhira paṭāla pāṭala vapur abhavat adhipatir arnasām - Hars C. VIII.

2. Harimiva Kṛṣṇamiva, p.17.

Mārīca: Assuming the form of golden deer: p.47, l.2.

This is the story from the Rāmāyaṇa, that when Rāma, Lakṣmaṇa and Seetā were living in Pañcavati, once Surpaṇakhā, the sister of Rāvaṇa came there and saw Lakṣmaṇa. She was attracted by his personality and wished to have him as her husband. Lakṣmaṇa denied it and cut her nose and ears. Being annoyed and insulted Surpaṇakhā went back to Rāvaṇa and described what had happened. Rāvaṇa, to take revenge, sent so many Rākṣasas to fight. But all were defeated. So Rāvaṇa 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, l. 4.

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

---

1. Vide Rāmā. Aranya. Ch.42 ff.

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

Mahākāla: p.458, l. 7.

Mahākāla is a form of Śiva 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 iva... : p.210, l. 4.

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

---

1. Megh. Vs.34.
2. Mārka. P. 46, 14-15.
3. Bhāg P. III. 13-19.
   cf. Harṣa C. III.

Mahābhārata samara: p.253, l. 8-9.

The war of Kurukṣetra is unique in many ways. The two armies consisted of eighteen akṣauhinis, all of which fell on the battle field. An akṣauhini consists of 21870 chariots, as many elephants, 65610 horses and 109350 foot.

Mahiṣa: p.68, l. 4.
(Killed by Durgā)

The Śabara chief[1] is compared with the trident of Durga, that was wet with the blood of demon Mahiṣa, whom Durgā killed.

Mahiṣāsura: 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 'Mahiṣāsura', that had the form of a Mahiṣa, and was killed by the goddess.

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

---

1. 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]

Mātṛmaṇḍala: p.269, l. 2.

The 'mātṛs' are the divine mothers attending on Śiva or more usually on 'Skanda.' They are generally eight in number.[2] Bhānu. comments: mātṛmaṇḍalam brāhmīprabhṛtīnām saptadevīnām samudāyaḥ.[3]

Mādrī: p.200, l. 20.

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

---

1. Mārka P. Ch.82-84.
2. Brāhmī māheśvarī caindrī varāhī vaiṣṇavī tathā kauberītyapi saptaivā.... - Hālāyudha.
3. Bhānu., p.269, l. 3.
4. Bhānu., p.200, l. 20-21.

Mātrkā: p.145, l. 1.

The Mātrs 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 Brahmasarah.[3]

---

1. Mātrkā... Māhesvarī prabhrti - Bhānu., p.145, l. 2.
   Brahmanyadyāstu mātarah - Amara.
   Brāhmī māhesvarī caindrī vārāhi vaisnavī tathā
   Kaumarī carma mundā ca kālasankasaniti ca
   - Halāyudha.

2. Kailāsa sikharanāma mānasā nirmitam param
   brahmanā narasārdūla tenedam mānasam sarah
   - Rāmā. Bāla. 24, 8-9.

3. Vide Rāmā. Ādi. Ch.XXIV.

Māndhātā: p.147.

Māndhātā 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 - 'Kamesa dhāsyati'? Whereupon Indra came down and said - 'Mām dhāsyati'. The boy thereupon called Māndhātr.[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 Lavaṇa. However, Māndhātr perished along with his army in the right with Lavaṇa.[2]

Bāṇa is very fond of referring to Māndhātā.[3]

Musalāyudha: p.132, l. 2.

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

---

1. Viṣ P. IV.2.
2. Bhāg P. IX.I.34, 2.
   ibid. IX.6.34.
   Rāmā. Uttar. 67, 5-6.
3. cf. Harṣa C. IV.13, III.6, VI.5.
4. Halāṅ ca balabhadrasya gaganād āgatam jvalāt, māhasābhimatam vipra saunandam musalam tathā - Viṣ P. V.22.7.

Meru: p.44, l. 2.

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, l. 3.

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

yayāti: p.120, l. 5.

Yayāti was the second son of Nahuṣa and the father of Yadu. He married 'Devayāni' and 'Śarmiṣṭhā.' He was cursed by Śukrācārya to become prematurely old for tranferring his love from Devayāni, the daughter of Śukrācārya to Śarmisthā, 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. Merukūta tatāntebhyo nipatantī vivartitā, vikīryamāna saliṭā nirālambā papāta sa - Mārka P. 56, 3-4.
   cf. Harṣa C. I.11.
2. Rāmā. III.66.7.
   Mah. Bhā. Ādi. Ch. 78-83.
   cf. Anya evāyam.... bhagīratha yayāti prabhṛtaya svāmī - Harṣa C.II.7.

Rādheya: p.219, l. 5.

Rādheya (Karṇa) 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 Aṅga, as when Arjuna refused to fight with any one who was not a king.[2]

Rāma: Cursing the Cakravāka pairs: p.50, l. 3. (Rāmaśāpagrastā....)

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:

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

---

1. Mah Bhā. Ādi. 136.
2. cf. Harsa C.II.16, VII.17.

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, l. 5.

This alludes to the story of the Vali-Sugriva fight described in Rāmāyaṇa.

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 Dandakāranyavāsi munijanasāpa
sārthamiva sancārantam;
Kālapāseneva mūrta Rāmasā-penākrsyamānam
cakravāka mithunam vijaghate. - Vās Datt. p.185.

cf. Surabhi nisvāsa parimala & C. - Harṣa C.I.6.

2. Sa grhitvā dhanur ghoram śaram ekam ca mānadah
sālam uddisya ciksepa purayan sa raverdisah
... bhitvā tālān giriprastham sapta bhumim visesah
sāyakas tu muhūrtena tālān bhitvā mahā jabah
nispatya ca punastūnām tameva pravivesah
tān drstvā saptanirbhinnān sālān bānara pungavah
Rāmasya śara begena vismayam puram gatah.
- Rāmā. Kis. Kā. 12, 2-5.

Rāhugraha grāsa: Moon being seized by Rāhu: p.218, l.7.

The girl was fair like moonlight. The poet fancies that 'jyotsnā' left orb of the moon through the fear of being seized by the demon 'Rāhu'.[1]

Rohiṇī, wife of moon: p.341, l. 1.

Amongst 27 naksatras, represented as the wives of moon, Rohiṇī was the most favourite.[2]

Laksmī: p.8, l. 2.

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

The reference is to the churning of the ocean by the demons and gods from which sprang up Laksmī. She was the one of the fourteen jewels churned out of the ocean.[3]

1. Rāhuh saimhikeyah sa cāsau grahas tena grāso bhaksanam tasmādyad bhayam tasmād rajanikara mandalam candra-bimbam apahāya tyaktvā gām prthvīm avatīrnayāgatayā jyotsnāyeva kaumuddyeva. - Bhānu., p.218, l. 15-17.
2. cf. Uparāgānte sasinah samupagatā rohinī yogam - Sāk.
3. Vide Vis.I.9.
   cf. Mah Bhā. Ādi. Ch.18.
   Rāmā. Bāla. 45.27.

Lakṣmī, resides in the chest of Viṣṇu: p.120, l. 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, l. 8.

The madhyabhāga of the himagṛha 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

---

1. cf. Narāyaṇa urusthale līlāvihāriṇim - Harṣa C.III.24.
also cf. adhomukhena... paṅkaja vanāni vincyanu - ibid. IV.
cf. Bhāgavata. VIII.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 pitrs, 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 tāta aurvo'gnim varunālaye
utsasarja sa caivāpa upayunkte mahodadhau
mahad hayasiro bhutvā yattadvedavido viduh
tamagnim udgirad vaktrat pibatya āpo mahodadhau
- Mah Bhā. Ādi. Ch.180, 21-22.

cf. Adyāpi nunam harakopavahnis tvayi jvalatyaurva
ivāmburāsau - Sāk. III.

'aurvas tu vādavo vadavānalah' ityamarah.

Varāha; fear of: earth entered into sea: p.268, 1.2.

The demon Hiraṇākṣa obtaining boon from Brahmā became isolent 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 daśana śikhare dharaṇī tava lagnā,
śaśinī kalaṅka kaleva nimagnā keśava dhṛta
śūkara rūpa... - Gīta.

2. Danṣtrāgragām gāmupalakṣya bhītām - Bhāg. P.III. I.86.
For the Boar incarnation, see Bhāg. P. III. 13.

3. cf. Jalakrīḍāsu rucirām varāham rūpamatsaram.

Varuṇa: p.32, l. 8.

The king is compared with Varuṇa. (Yathā varuṇaḥ pracetā rājahaṁsaṁ kalahaṁsamārohati.).[1]

Varṣa/Varṣaparvata: p.295, l. 1.

'Varṣa' is a continent. According to ancient Indian geography the earth is divided into seven dvīpas continents. They are: 'Jambu', 'Plukṣa', 'Śālmala', Kuśa, 'Krauñca', 'Śāka' and 'Puṣkara'. Each of these dvīpas was divided into 9 varṣas (continents) each having mountains and oceans surrounding it.[2]

Bhārata Varṣa is defined as -

Uttaram yat samudrasya
himādraiś caiva dakṣiṇam,
Varṣam tad bhāratam nāmā
bhāratī 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, l. 21 to p.33, l. 1.
2. Vis P. II, 1-3.
   Māṇka P. 54 ff.
3. Vide Vākyasudhā on Amara.

different divisions of earth. They are:

Himavān hemakūtaś ca ṛsabha meru reva ca
nīlaḥ śvetaḥ tathā śṛṅgī śaptāsmin varṣa parvatāḥ.[1]

Some read niṣadhaḥ for ṛsabhaḥ and Kṛsṇa for nīla.[2]

Vasujanani: p.227, l. 4.

Vasujananī - who gave birth to the Vasus.

The eight Vasus tried to carry off Vaśiṣṭha's cow (Kāmadhenu) 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. Mārka P. 54.9.
2. cf. Vyāsa Bhāsya on Yoga su. III.
3. Tvamasmān mānusī bhūtvā sṛja putrān vasunbhuvi - Mah Bhā. Ādi. 96.15.
4. Tat patnitvam upagatāyā gaṅgāyāh śāpadoṣād astānām api vasunam manuṣyeṣu utpattih - Kada. P.337,of p.

Vāli: p.49, l. 5.

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 Rsyamūka where he was safe from the attacks of Vāli.

---

1. Rsyamūka girivara pampā paryanta sobhite
nivasatyātmavān vīrascaturbhih saha vānaraih -
Rāmā. Ara. 72.12.

Evamuktvā tu mām tatra vastranaikena vānarah
Tadā nivasayā māsa Vāli vigata sādhvasah
Tenāham apaviddhvas ca hrtadāras ca Rāghava
... Rsyamūkam girivaram bhāryāharana dukkhitah -
ibid. Kis. 10, 26-28.

vāyupralāpa: p.90, l.1.

The speech of the god of wind; the Vāyu-purāṇa was originally related by Vāyu.[1]

vāsuki: p.123, l. 5.

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

vāsuki: p.177, l. 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 sampravakṣyāmi yaduktam mātarisvanā, prstena munibhih pūrvam naimisīyair mahātmabhih. - Vāyu P. I. 47, 48.
2. Vivudhāh sahitāh sarve yatah puccham tatah krtāh, Krsnena vāsuker daityāh pūrvakāya nivesitāh. - Viṣ P. I.9.83.
   Mah Bhā. Ādi. Ch.18.
   Rāmā. Bāla. 45, 27-30.
   cf. Ullikhita pārsvaprakāsitakrasimnā mandaramiva surāsurarabha sabramita vāsuki ksinena madhyena, etc. - Harsa C. IV.27.
3. Viṣ. P. I.9.
   Mah Bhā. Ādi. Ch.18.

Vāsudeva: p.9, l. 5.

Vikrama trayeṇa āyāsita Vāsudevam.[1] 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.[2]

Virupākṣa: p.284, l. 2.

The god Śiva so called because he has an odd number of eyes.[3]

---

1. Bhānu., p.9, l. 12.
2. Rāmā. Bāla. 29.
3. Vikṛtarūpanyakṣīṇi netrāṇi yasya sa virupākṣaḥ śivaḥ. Vairūpyam ca trinetratvād iti - Kṣīrasvāmī. Vividhāni ravicandrāgni rūpānyakṣīṇyasyeti - Bhānujidīkṣitaḥ.
cf. Kum. V.

Viśrama bhramarī Lakṣmī: p.225, l. 6.

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

Viṣṭaraśravas: p.163, l. 5.

The new born child is compared with Viṣṭaraśravas, i.e., Viṣṇu. Viṣṇu possessed of Śankha and Cakra. Bhānu. wrongly treats Viṣṭa. as Indra.[1]

Vṛkodara: p.124, l. 1.
(Brings the flowers from Gandhamādana).

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 abundent with these flowers, on the mount Gandhamādan . He conquered the Nāga king, the guardian of the lake, married his daughter Ullakā and came with the Saugandhika flowers.[2]

---

1. Bhānu., p.161, l. 13-14.
2. Mah Bhā. Vana. 146, 2-3.

Vaikuṇṭha: p.123, l. 4.

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 cāpakoṭi, etc. Bhānu. comments: Vainya iva pṛthurāja iva. Pṛthunā pūrvam parvatākirṇām dharitrīm vilokya dhanukoṭyā parvatān utsārya bhūḥ samikṛteti purāṇam.[3]

---

1. Tato devāsurāḥsarve mamanthuḥ raghundana
   praviveśāya pātālam manthānaḥ parvatottamaḥ.
   - Rāmā. Bāla. 45.47.
   cf. Vis P. I.9.76.
   iti śrutvā hṛṣikeṣaḥ kāmatham rūpam āsthitaḥ
   parvatam pṛṣṭatam kṛtvā śiśye tatro dadhau hariḥ
   parvatāgram tu lokātmā haste nākramya keśavaḥ.
   - Rāmā. Bāla. 45-30.
2. Tatra udyaktau yo vaikuṇṭhaḥ kṛṣṇaḥ... - Bhānu. p.123.
3. Bhānu., p.9, l. 8-9.

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 Pṛthu levelled the earth and made it fertile.[1]

It may be mentioned here that Vena, being a profame 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. Tata utsārayāmāsa śailān śata sahasrasaḥ;
   dhanuṣkotyā tadā Vainyas tena śaila vivardhitaḥ. -
   Vis P. I.13.82.
   cf. Pṛthvīm iva samutsārita mahākula bhūbhṛd vyatikarām.
   - Kāda.
   Harsa C.IV, Vs.2.

2. Viṣ P. I.13.
   cf. Kum. 1.2.

Vṛkodara: p.169, l. 4.

Here Candrāpīḍa is compared with Vṛkodara, i.e., Bhīma. In the Ādiparva of Mah Bhā., 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) śaktir astraviśeṣaḥ.[3]

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

---

1. Jave lakṣhyabhihāraṇe bhojye pāṃsu vikarṣaṇe dhārtarāṣṭrān bhīmasenaḥ sarvāṃsnaha parimāndati. Mah Bhā. Ādi. 128.16.
2. Mah Bhā. Sabhā. 49, 39 &c.
3. Bhānu., p.8.

Śatamakha: p.16, l. 2.

Bhānu.: Śatamakha - Indraḥ.

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

Śitikaṇṭha (Śiva), drinking poison: p.266, l. 1.

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-halā' 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.

Śurasena: p.365, l. 3.

Śurasena was the king of Mathurā and father of Vāsudeva and Kunti.[1]

Sonitapura: p.198, l. 2.

Sonitapura was the ancient capital of Bāṇāsura and now it is known as Devikoṭ in Sinajpur District.[2]

Śriparvata: p.461, l. 3.

That old drāviḍa dhārmika was conversant with thousands of wonderful stories about the Śriparvata.

This Sriparvata is a famous shrine in the Kurnool district in the Madras presidency, which is also known as Śri Śailam. It is a sacred place of Śiva and here lord Śiva is worshipped as Mallikārjuna.[3]

About this Śriparvata, Mahābhārata says:-

Śrīparvatam samāsādya nadīṭīram upaspruśet
Aśvamedhamavāpnoti pūjayitvā vṛsadhvajam
Śrī parvate mahādevo devyāsaha mahādyutih.

---

1. Mah Bhā. Ādi. 111.3.
2. Śonitapuram Bāṇānamno daityasya nagaram tac ca 'Devikot' iti prasiddham - Bhānu., p.198, l. 7.
3. Vide The progress report by Rao Sahib H. Krisna Shastri for 1914-15.

nyavasat paramaprīto brahmā ca tridasaiḥ saha
tatra deva hrade snātvā sucih prayata mānasah
aśvamedhām avāpnoti parām siddhi ca gaccati.[1]

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

Śvetaketu: p.202, l. 2.

Vide Kalāpi.

Śvetadvīpa: p.279, l. 7.

Śvetadvīpa 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.

---

1. Mah Bhā. Vana par. p.85, 18-21.
2. Kṣīrodadheruttaratah śvetadvīpo mahāprabhah - Mah Bhā. Śan. 338.

Satyavrata is the name of Bhīṣma. His original name was Devavrata. Śāntanu fell in love with Satyavati, a fisherman's daughter. But out of fear of Bhisma who was heir to the throne, her father did not consent to her marriage with Śāntanu. To gratify his father's desire, Śāntanava 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.[1]

Sanat Kumāra: p.78, l. 1.

Sage Hārita was like Sanatkumara. Sanat was a sage and was one of the four sons of Brahma.[2] Sanat was always Kumārāh: 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 Brahmavidyā.

---

1. Vide Mah Bhā. Ādi. 100.98.
2. i) The other three were Sanaka, Sadānanda and Sanātana.
   ii) Bhāg P.III.12.

Sandīpani: p.367, l. 4.

He was the teacher of Krsna and Balarāma in Dhanurvidyā. The teacher demanded as his Daksinā his son that had been killed at Prabhasa by a rāksasa called Pancajana. Krsna dived into the sea, killed Pancajana, but he did not find the boy there, then he went to yamapurī, conquered yama and brought back the boy and restored him to his teacher.[1]

Sapaksa bhubhrt: 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]

---

1. Vis P. V.21, 19-30.

2. cf. Raghu. 13-7.

Saptadvipa: p.237, l. 7.

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

Saptarsimandala: p.106, l. 3.

The seven sages are: Marīci, Atri, Angiras, Vasiṣṭha, Pulastya, Pulaha and Kratr.[3] Each Manvantara is said to have a different set of Saptarsis. Thus the Vaivasvatamanvantara has: Vasiṣṭha, 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 sambartakaḥ. Samvartakā ambudāḥ puskarāvartakāḥ.[5]

---

1. Vide Vis P.II.2.11. ff,
   Also Vyāsa Bhāsya on Yoga Sū. III.25.
2. Aṣṭādaśa dvīpa nikhāta yūpaḥ - Raghu. VI.38.
   Api ca tavāṣṭādaśa dvīpāsta mangalaka mālinī medinī & c. - Harsa C.VI.11.
3. Vis P. III.1.
4. Mārka P. 79, 9-10.
5. See Veni. III.4, 8.
   cf. Samvartakāmbudā lokavināsa kālinā meghās tesām vrndam samūha - Bhānu. p.191, l. 17.

Sarasvatī, etc.: p.227, l. 6.

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]

Sindhurāja Jayadratha: p.365, l. 7.

Jayadratha, booned by lord Siva and killed by Arjuna. The story narrated in the Mahabharata is as follows:

Jayadratha, the king of Sindhudeśa, 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 Bhīma upto 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 Pāṇḍavas in the battle except Arjuna.[1] In the Mahābhārata battle he was killed by Arjuna.[2]

---

1. Jagāma rājan duḥkhārto gaṅgādvaraya bharata
sa devam śaraṇam gatvā virupākṣam umāpatim.
- Mah Bhā. Vana. p. 272.25.

Tapaś cacāra vipulam tasmai prīto vṛsadhvajah
- ibid. 26.

Varam cāsmai dadau devaḥ sa ca jagrāha taccṛnu
samastān sarathān pañca jayeyam yudhi pāṇḍavān.
- ibid. 272-29.

iti rājābravīddevaṁ neti devastam abravīt
ajayyām scāpyavadhyāmsca vārayisyasi tānyudhi.
- ibid. 272-28.

rterjunam mahābāhum naram nāma sureśvaram.
- Mah Bhā. Vana P. 272.

2. Sa tu gāṇḍīvanirmuktaḥ śaraḥ śyena ivāśugaḥ
cchitvā śiraḥ sindhupater utpapāta vihāyasam.
- Mah Bhā. Droṇa. 146-21.

Sītā: p.47, l. 6.

Sītā's image was painted inside the hut occupied by Rāma. Poet fancies that Sita 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]

---

1. cf. Yathāham Rāghavād anyam manasāpi na cintaye.
Tathā me Mādhavī devī vivaram dātum arhati.
Manasā Karmaṇā vācā yathā Rāmam samārcaye. tathāme.
Tathā śapantyān vaidehyām prādurāsī ttadadbhutam,
bhūtalād utthitam divyam simhāsanamanunnatam.
Tasmins tu dharaṇī devī bahubhyām gṛhya maithilīm.
Svāgatenābhinandyenāmāsanecopaveśayāt. Tāmāsanagatām dṛstvāpravisantīm rasātalam, puspavṛstir avicchinnā divyā Sītamavākiram.

- Rāmā. Araṇya Ch.92, 14-26.

Sīrāyudha halabhaya: p.413, l. 4.

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

Here the poet compared marakatasilā 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 Brahmā.[2] According to Bhānu., Savitrī is the wife of fire god.[3] A. takes it as the presiding deity of the gāyatrīmantra.[4]

---

1. See p.
2. Harṣa C. I.4.
3. Savitrī hutāsana patnī. p.264, l. 12.
4. Rco'tha sāvitry ākhyāh sāvitrī devato cyate.
   Vide Kane., p.309.
   cf. Tridasair arcitā devī vedabhāgesu pujitā
   bhāvasuddhasvarūpā tu sāvitrī tena sā smrtā.
   - 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.[1] Thus it is called 'Sudhāsnuta'.

Suparna: Vs.13, l. 2.

'Suparna', the Eagle more known as 'Garuda', was the son of 'Vinatā' and 'Kasyapa', and is the vehicle of 'Viṣnu'. According to mythology, Garuda 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.[2]

---

1. Sūrya rashmih susumno yas tarpitas tena candramāh krsnapakse'maraih sasvatpīyate vai sudhāmayah.
   - Viṣ P. II.11.22.
   cf. Ravimāvasate satām kriyāyai sudhayā tarpayayate surān pitrns ca. - Vikrama.

2. Vide Kane, p.10.

Sumandara: p.426, l. 3.

This is the mountain said to be in the east of Meru.[1]

However, Bhānu. wrongly explains it as Meru.

Saimhikeya: p.71, l. 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 gandhamādanah
vipula pascime pārsve supārsvas cottare sthitah.
- ibid. II.2.16.

Surasindhu: p.120, l. 3.

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 wanter in the labyrinth in his matted hair long, till one outlet was given to her.[1]

Sthūlasira: cursing Rambhā: p.178, l. 5.

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 jñātvā 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 - 'Sthūlaśirā nāma maharsih kusasamidarthaṃ paryatan mahati svabhrāntare pratāmah paritrāyasva paritrāyasva ittyuccataraṃ dhvanim aśrnot. Gatvā ca tatra kṣāmaśarīrān puruṣāns tatra lagnān pralambamānān apaśyat. Prstaśca 'ke yūyam' iti. Te ca pitara ityevocan - 'tvayā ca apatyotpattir na krtā. Tat virahāt tvaduparame pumnamni narake patisyāmah' iti. Tat śrutvā maharsī rambhābhidhānāmeva yositamidam uktavān - 'tvām kāmayāmah' iti. Tayā coktam - 'yathājñāpayasi. Kim tu devakāryam krtvāgaccāmi. Ksamyatām tāvat' iti. Gatāyām saṅketa bhaṅgo jāta iti maharsiṇā krddhena 'vadavā bhava' iti sā śaptā naranārāyaṇa vigrahāvadhis ca śāpo bhavisyati' iti.[1]

---

1. Bhānu., p.178, l. 16-22.

Hari: Killing the demon 'Naraka:' p.80, 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 Prāgjyotiṣa. According to the Mah Bhā. and Viṣ P.[1], he carried off the ear-rings of Aditi to the impregnable castle of Prāgjyotiṣa, 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 Harivaṁśa.

Hari: Sleeping in the vana.: p.88, 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]

---

1. Viṣ P. V.29.
   cf. Harṣa C. IV.3.
2. Vide C. Kalā. p.124, l. 10-11.

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 Ghaṭotkaca, who played a prominent role in Mahābharat yuddha.[1]

Hiranyagarbha: p.198, l. 5.

In which the god Brahmā was born as Hiraṇya garbha, that the action of the world may well proceed. According to Manu, Brahmā was born as Hiraṇyagarbha, 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 Ṛg Veda, Hiraṇyagarbha 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.

Hiraṇāksya: p.68, l. 2.

The Sabara chief is fancied to be Hiraṇāksya for he had his chest wounded by the tusk of big boars.

The reference is to the myth of Hiraṇāksya being killed by lord Visnu in his Varāha incarnation.[1]

Harikrta jalakrīdām: 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 Krsna jumped into the river from this Kadamba tree and trod upon the hoods of 'Kāliya'.[2]

---

1. Bha P. III. 13-19, vide fns, supra, p.

2. Tadetam nātidūrastham kadambamurusākhinam, adhiruhyotpatisyāmi hradesminnabilasinah, iti.
   - Vis P. V.7.10.

Ksirasāgarāt, etc.: p.225, l. 6.

The poet mentions seven jewels out of 14 churned from the ocean including Laksmī.

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

---

1. See p. 223 supra.