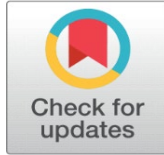


'VĪRABHADRĀṢṬOTTARAM' RECENT TRENDS IN REVIVALISM OF THE HINDU SCRIPTURES

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ABSTRACT

"The customary duty is to get up from bed early in the morning, read and learn the scriptures that are the heritage of the prodigious writings of seers of the antiquarian generation. What all we read and meditate pertain to the glories of the Lord's feet. He is the holder of the great Disc." Poykai Ālvār's Tiruvantāti I, 66, [Rajaraman et al. \(2017\)](#). Very few scholars working on South and Southeast Asian scriptures, temple architecture, and sculpture have employed the *nāmāvalīs* of the Hindu gods and goddesses from the art historical point of view, e.g., professors Ratan Parimoo, Hans Bakar and Raju Kalidos. I have followed their footsteps to work on a neo-piece of work, i.e. 'Vīrabhadrāṣṭottaram', whose author is unknown¹.

Keywords: Hindu Scriptures, Nāmāvalī, Vīrabhadrāṣṭottaram, Vīrabhadrāṣṭottaram, Sahasranāma, Art History

kālai eḷuntulakam karpanavum karṇuṇarnta
mēlait talaimaraiyōr vēṭpanavum - vēlaikkāṇ
ōrālī yānaṭiyē ōtuvatum ōrppanavum
pērālī koṇṭāṇ peyar

1. INTRODUCTION

[Ayyar \(1990\)](#) has listed the *aṣṭottaram* of the divinities in an order. They are Vighneśvara, Subrahmaṇya [Kalidos \(1999\)](#): 89-90, Devasenā, Vaḷli, Śiva, Pārvaṭī, Kṛṣṇa, [Dāśarathi]-Rāma (cf. [Rajaraman 2017](#)), Nṛsimha, Veṅkaṭeśvara (two versions: *Sanarkumārasaṃhitā* and *Varāha Purāṇa*), Lakṣmī (two versions: 1 source not cited, 2 *Anyat*), Sarasvatī, Sūrya (two versions), Candra, Aṅgāraka, Budha, Guru/Bṛhaspati, Śukra, Śanaiścara, Rāhu, Ketu (Sūrya to Ketu under 'Navagrahas', see [Rajaraman \(2015\)](#), [Parthiban \(2019\)](#), Lalitāṣṭottaram, Viṣṇu (Ratan Parimoo), Dakṣiṇāmūrti, Durgā, Hariharaputra, Śaṅkarācārya [Kalidos \(1997\)](#), Rudratriśatī and

the *sahasranāmas* of Devī (from the *Rudrayāmaḷa*) and Lalitā (from the *Brahmāṇḍa Purāṇa*). The Śiva (Hans Bakkar) and Viṣṇu *sahasranāmas* are part of the *Mahābhārata*, uttered by the great *kṣatriya-ācārya*, Bhīṣma.

Sahasranāma literally means “thousand-name”, *triśati* (three-hundred) and *aṣṭottaramśata* (*aṣṭa* “eight”, *uttaram* “end” [Apte \(1890/2012\)](#): 101 and *śata* “hundred”, meaning one-hundred ending with eight, i.e., one-hundred and eight); *sahasranāma* may be 1,000 or +1,000; and *aṣṭottaramśata* ±108, popularly known as *aṣṭottam*. In fact, during *nityapūjās*, particularly *puṣpāñjali* we invoke (*āvāhanam* “invite”) the divinities by uttering the 108 names in *pūjālayas* after the completion of *abhiṣeka* and *alaṅkāra* for the *mūlabera* [Sastri \(1916\)](#): 55, cf. [Stietencron \(1977\)](#): 127). This is a living tradition in the south. During *alaṅkāra*, the *mūlabera* is not shown for *darśana* of devotees assembled in the *mahāmaṇḍapa* of the temple. Now a day, the priests do not utter all the 108 epithets during *pūjā*. Hurry burry, they recite a few memorized *nāmas* to the modulation of their own tongue subject to common notes. Any individual may recite the names for personal gratification leading to solace.

āynturaippa ṇāyirampēr ātinaṭu vantivāy
vāytta malar tuvi vaikalum...

“I have selected the *sahasranāma* to recite regularly. Viṣṇu is the beginning, the center and the end. I am showering the best flowers every day (while uttering the names).” (*Tiruvantāti* II, 73, [Kalidos \(2019\)](#)).

2. AṢṬOTTARAMAŚARAḤ OF VĪRABHADRA

The *Vīrabhadraṣṭottaram* has been tapped from a popular Tamil magazine, ‘*Tiṇamalar*’ⁱⁱ. The source is not cited, and the compiler’s name is not given. I presume someone whose *kuladevatā*, maybe of Kaṇṇaḍa-Telugu *nāyakkar* (Nāyaka) lineage, is Vīrabhadra has done this job (see [Rajarajan \(2009\)](#): 54-57, 60, 97-99, figs. 12-20, [Rajarajan \(2018\)](#), [Rajarajan \(2019\)](#)). We are just listing the translated *nāmas*. The Tamil version of obscure origin couched in conventional format. The *nāmas* in begin with Om (Tamil Ōm) and end with *pōṛri* (Be Exalted or Praise), cf. the *Pōṛrittiruvakaval* of Māṇikkavācakarⁱⁱⁱ, e.g. *Ōm Īcan makanē iravā pōṛri* - 3. The work may be brought under the head “literature whose author is not known”, e.g. the *Kōḷūr Penpillai Irakaciyam*^{iv} in Vaiṣṇava lore [Parthiban \(2018\)](#).

“Thou the Grace given by the Nāyaka of Āvuṭai” (Yoni) 1

“Thou kicked the ignominious *yākam/yajña*” (of Dakṣa) 2

“Thou the Lord, son of Īśvara” 3

“Thou, the servant of Rudra” 4

“Thou are the *uttama* in my heart” 5, cf. Puruṣottama

“Thou offer courage and grace” 6

“Thou, the eight-armed, *aṣṭabhuja*” 7

“Thou, the dean of the Lord mounted on the bull, son of Vṣabhavāhana” 8

“Thou accomplished the command of Śiva” 9, Dakṣa-*yajña* destroyed.

“Thou, the incomparable Beauty”, Sundara 10; images of Agni- and Aghora-Vīrabhadra are found in the *kampattaṭimaṇḍapa* of Sundareśvara enclave in Maturai [Rajarajan \(2009\)](#): pl. 31, cf. [Rajarajan \(2006\)](#): II, pl. 89-92).

“Thou originated on the head (*keśa*[va] “hair”, turned heir) of Śiva” 11

“Protect us to follow the path of *dharma*” 12

“Lord, come to be decorated with *tumpai* (Leucas aspera) flowers^{vii}” 13, symbolic of purity of word and deed.

“Reduce the enemies to dust, *satrunāsa*” 14

“Praise the Victor that won heroic battles” 15, cf. Aṣṭa-Vīrabhadra [Rajaraman \(2019\)](#): 60^{vii}

“Thou chased away the armies of demonic terrorists” 16, Vīrabhadra was the war-God of the Nāyakas Keḷadi-Ikkēri, cf. the Vīrabhadra and Aghoreśvara temples in Malnād.

“Be exalted, Thou the Victor” 17, Vijaya is a prefix to Rāma, Vijaya-Rāghava.

“Thy Guide is Bhairava” 18, another terrific manifestation of Śiva of whom 64 are listed [Rajaraman \(2009\)](#): 2)

“Thou achieve righteous victories, *dharmavijaya*” 19

“Thou the victor of directions, *dikvijaya*” 20

“Thou plucked out the eyes of Bhaga^{viii}” 21 (cf. [Rajaraman \(2009\)](#): 49-50) Bhaga was a minor Vedic deity, one among the Ādityas and Viśvadevatas [Dowson \(1928/1998\)](#): 43. Vīrabhadra is God of the Vīraśaivas who revolted against *brāhmaṇas* and the *Vedas*.

“Thou broke the teeth of the Sun God, Sūrya-Ravi” 22

“Thou absorbed the illumination of celestial bodies, e.g. Ravi-Candra” 23

“Thou trampled Candra” 24

“Thou cut the tongue of Agni” 25

“Thou amputated the hands of Agni” 26

“Thou ended the lives of gods” 27 those that attended the sacrilegious *yajña* of Dakṣa.

“Thou snatched the Kāmadhenu of Vasiṣṭha” 28

“Thou helped Agastya to compress Kāviri in his fist” 29

“Thou eradicated the pride of celestials” 30

“Thou trapped the [*mahiṣa*]-*vāhana* of Yama” 31

“Thou accomplished the job assigned by the Ekamūrti” 32, Ēkaṅ-Śiva (*Civapurāṇam* l. 5), cf. *Tiruccantaviruttam* 17, Viṣṇu is the Ādideva “Ēkamūrti Mūnrumūrti Nālumūrtti...Pōkamūrtti Puṇṇiyattinmūrtti eṇṇil-Mūrtti Nākamūrtti...

“Thou snatched the *dvaja* of Yama” 33

“Thou tied the hands of Varuṇa” 34

“Thou, the King that shatter hills to pieces” 35, Vīrabhāhu, assistant of Murukaṅ in his war with Tārakāsura

“Lord, Thou restrained the forces of Vṛkṣa” 36, cf. the previous epithet, *vṛkṣa*-Tārakāsura as tree (Fig. 5)

“Thou accomplished the job when the *munis* were under consternation” 37, in the *yajñasālā* of Dakṣa

“Lord, Thou curtail all the sins committed in past births” 38, cf. Viśodhanaḥ (VSN-637)

“Thou make shine the *vedis* (experts in *Vedas*)” 39

“Thou amputated the head of Dakṣa” 40, later fitted with a goat-head^{ix}

“Thou amputated the head of Takar” 41, *takar* “goat” or *gajāśura* (TL III, 1705)

“Thou offered the drum” 42, ‘Tamarukaṅ’ seems to be personified *ḍamaruka* (TL III, 1755)

“Thou rooted out the pride of Dakṣa” 43

“Thou accomplished the curse (on Dakṣa) of Dākṣāyaṅī” 44, the curse was the ruin of the *yajña* and its *yajamāna*

“Thou, the follower of Kālī” 45, Virabhadra’s assistant and wife.

“Thou, the Lord of protection (from evil)” 46, *Kāvalteyvam* “Guardian God” 46

“Thou, the frightening form that destroyed the *yajña*” 47

“Thou, the Immaculate know no defeat” 48

“Thou, the holder of *aṣṭāyudhas*” 49 - *caturbhuja-Vīra* in STN (3.55, 119) takes *khaḍga*, *bāṇa*, *gadā* and *dhanus*; the *Śilparatna* (chap. 8) deals with *aṣṭabhuja-Vīra* Aghoramūrti Rajarajan (2009): 63, pl. 25).

“Thou, the accomplisher of assigned jobs” 50

“Thou, the Lord extolled in pure Tamil” 51 - Virabhadra appears since the 8th century in the *Tiruvācakam* of Māṅikkavācakar Rajarajan (2009): 34-41)

“Thou, graced with separate temples” 52 - rare in Tamilnāḍu, popular in Vijayanagara-Nāyaka art Rajarajan (2009), Rajarajan (2018), Rajarajan (2019)

“Lord, Thou pervades all over the Cosmos” 53, Virāṭ Puruṣa

“Thou, safeguards the lives of the Tamils” 54 - Vīra is Lord of all countries wherever heroism of the righteous order prevails, cf. Māṅikkavācakar “Teṅṅāṭṭaiya Cicaṅē pōrri/ Ennāṭṭavarkkum iṅaiṅā pōrri” “Śiva of the southern country Be Exalted, Let the God of all countries^x Be Exalted” (*Pōrrittiruvakaval* ll. 164-165, Pope 2003: 40, see note 3)

“Praise the Lord, He is the sovereign seated in Āndhradeśa” 55 maybe Lepākṣī Rajarajan (2009): Plan 4) or Śrīsailam (a separate temple).

“Praise the Lord, He is handsomely present (in temples of) Karnāṭaka” 56, e.g. Muduvīraṅṅā of Hampi and Mātaṅga-*parvata*.

“Praise the Lord, He is present in Kēraḷa” 57 Sarkar (1978): 104) notes the Virabhadra temple Udiyavara. Furthermore, Virabhadra is the guide that leads the Sapta Mātṅkas.

“Lord residing in the Parvata Hill be Praised” 58 maybe the *sapta-Kulaparvatas* (or Kulvarai) in southern India^{xi}.

“The Lord of Kashmir be Exalted” 59, cf. Kailāsanātha, the abode of Śiva and Umā.

“Lord, Thou are speaking to me” 60 the *kuladevatā* worshippers (Fig. 6) ardently believe *ave varuvā*, *ave pēcuvā* “He will come, He will speak to me”. *Pēcum Teyvam* is “Talking God”^{xii}.

“Thy words reverberate in the *Tēvāram* hymns” 61 Tamil literature talks of *aṭṭavīraṭṭānam* (eight heroic venues) of which Pariyalūr is the venue of the destruction of Dakṣa’s sacrifice by Virabhadra (Rajarajan (2009): 35).

“Thou are present in the umbilicus of *Tiruvācakam*” 62.

“Thou get an honorable place in the *Vedas*” 63

“Thou are shining in the folk literature of the land” 64 the Jats (root *jaṭa* “locks of hair”) in Rājasthān claim origin from Virabhadra.

“Thou are the mould of the *vigraha* of Śiva” 65

“Thou are the annihilator of the evil-monsters” 66

“Thou are the wielder of *triśūla*” 67

“Thou chase away inveterate enemies” 68

“Thou are the wonder enacting *aṭṭahāsa*” 69 Tripurāntakamūrti was armed well but he did not employ any weapon, the Lord’s mere *aṭṭahāsa* (loud laughter) shattered the forts.

“Thou are the immaculate Primeval Divinity” 70

“Vīrabhadra, Thou give us life” 71

“Thou are the warmth of the fire of wrath” 72

“Thou are Śiva, present in my full mind” 73

“Lord, Thou are of the form of Śiva” 74 The standard version of the creation of Vīrabhadra was from a hair of Śiva (see epithet 11) above. The *Takkayākkappaṇi* (8.89) of Oṭṭakkūttar c. 12th century (*paraṇi*^{xiii} minor literary composition) says Vīra emerged from the forehead of Śiva, i.e., the Lord’s third eye, *tritīyanetra*, ‘*neṛri viḷikka vantu piṛantu niṇṛān Vīran*’.

“Thou complete the undertaken *karma* efficiently” 75

“Thou wipe out the *drohis* that eat our food and do harm us” 76 They drink our water and eat our mother, *go* “cow”. It is one among the *pañcamahāpātakas*.

“Thou bless the *dharmātmas* to live long” 76

“Bless us, warding off all our miseries” 77

“Thou stand by the *garbhagrhas*” 78 the Lord is present everywhere in Ayodhyā or Kashmir (Kailāsa see note 3).

“Thou the Excellency through the ages” 79

“Thou are the beloved brother of Gaṇapati” 80

“Thou are the elder of Murukaṇ” 81

“Thou are the grace offering Vīrabhadra” 82 Lord of projecting heroism.

“Thou are the God of Mercy” 83

“Thou are the Vīra^{xiv} cutting at the guardian-knot defectors” 84

“Thou are Root sustaining our *vīra*” 85

“Thou shower unending graces” 86

“Allow us to lead a righteous noble life” 87

“Thou are the Guardian God” 88

“Thy duty is to see Śivaism flourish” 89

“Thou are graced with anklets of molten gold” 90

“Thou enable the *vaṃśa* of *dharmā* flourish” 91

“Grant us peace and prosperity” 92

“Thou cut the nose of Vācdevī” 93 for attending the *yajña* of Dakṣa

“Thou are the Lord assuring prosperity of the Cosmos” 94

“Praise the Lord graced with strong shoulders” 95

“Thou torpedo the evil minds” 96

“Thou see the worlds live” 97

“Thou are Bhadra, the Uttamadeva” 98

“Thou are the immaculate Ādipuruṣa” 99

“Thou are the skilful king of dancers, Naṭarāja (Figs. 1-2, 3)” 100

“Thou chase away the evil-minded even if they are gods” 101, cf. Kāmadahanamūrti^{xv} (Fig. 4)

“Thou are the Hero extolled in the Cosmos” 102

“Thou infuse life in the dead” 103 all punished gods in Dakṣa-*yajña* were restored to their former glory after the destruction of the ignoble sacrifice, including Dakṣa. This is Hindu *dharma*. The aim is to reform *durātmas*, not to punish them.

“Thou are the child reborn to fight (for peace)” 104

“Thou are the protector of the *māṅgalyasūtra* of women” 105

“Thou are the Lord, Your Majesty” 106...

“Hail, Hail Vīrabhadra is Exalted (Figs. 1-2)” 108.

It may be pointed out that the *sahasranāma* and *aṣṭottaramśata* bearing on Śiva and Devī register the earliest *nāmas* bearing on Vīrabhadra and Dakṣāyaṇī. It is from this root that the unknown author of the *Vīrabhrāṣṭottaram* has coined the 108 epithets on the Lord. We may cite the following^{xvi}, e.g.

‘Pattināṃ-pataye’ *Rudratrisati*-35 (*pattina* “foot soldier”, *pattiḥ* “hero” [Apte (1890/2012): 312], Hero of heroes, Vīrabhadra [Figs. 1-2]; leads the *devasena* against the *asurasena* in the *devāsura-yuddha*)

‘Dākṣāyinyai’ *Durgāṣṭottaram*-26 (daughter of Dakṣa) ‘Dākṣāyaṇī’ *Lalitāsahasranāma* -598 (Daughter of Dakṣa)

‘Dakṣayajña-vināśinī’ *Lalitāsahasranāma*-600 (Dākṣāyaṇī destroyed the vainglorious sacrifice of Dakṣa) Śiva created Vīrabhadra to get the job done (Rajarajan (2009): chap. 2, Rajarajan (2018), Rajarajan (2019)).

‘Dakṣayāgapahārin’ *Śivasahasranāma*-188 (destroyed Dakṣa’s *yajña*)

‘Dakṣādhvarahara’ *Śivāṣṭottaram*-99 (blessed the incorrigible Dakṣa with a boon for resurrection)

‘Vīrabhadra’ *Śivāṣṭottaram*-55 (Hero marching in all direction (Figs. 1-2))

Figure 1



Figure 1 Nṛtya-Vīrabhadra (Note *Pāduka*, Mustache and Sword), Kaḷḷarpirāṇ Temple, Vaikuntam (cf. Rajarajan (2009): pl. 40)

Figure 2



Figure 2 Having Destroyed the *Yajña* of Dakṣa, Vira Started Dancing Exultantly, Holds Horn to Blow, *Aprājitapṛccha* Cited in Rajaraman (2009): 50

Figure 3



Figure 3 Śiva-Tāṇḍavam, Kuṅṛakkuṭi Pāṇḍya Rock-Cut Cave (8th Century CE)

Figure 4



Figure 4 Kāmadahanamūrti, Kantakōṭṭam (Modern Stucco), Ceṇṇai

Figure 5



Figure 5 Vira Shattering the Tree-Demon, Kāmākṣī Ammaṇ temple, Tēvatāṇappaṭṭi (grāmadevatā Temple for Tree Goddess, it Came up Under Patronage of the Pālaiyakkārar-Nāyakas of Eḷumalai – Parthiban (2019), Vol. II Plates)

Figure 6



Figure 6 Virabhadra Temple, Old (left) and New (Right), Bōḍināyakkaṇpaṭṭi, Village, Tiṇṭukkāl (From R.K. Parthiban (2019))

I understand the *vīra*-Śaivism otherwise the *suddha*-Śaivas of Karnāṭaka and Āndhradeśa have several such horde of devotional works whose authors are not known. Following the earlier model set by Parthiban (2018) and the Norwegian Institute of Advanced Study in Religion and Theology, we could also make headway in this direction. Many forgotten texts and scriptures in vernaculars could be discovered and brought to limelight. Furthermore, it is very much desired that centers of Advanced Study in Religion and Theology of Hinduism is instituted in leading Indian universities and abroad. Several true historical currents are veiled in Muslim chronicles, which make up the main source for Indian historian-steeds with eyes cloaked. The *mukkāṭu* (face cover) will have to be removed.

CONFLICT OF INTERESTS

None.

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None.

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- i This theme is of late fostered in the west, e.g. the Norwegian Advanced Institute in Religion and Theology. If they have so many Trinity institutes in the west, why not we have centers for Hindu Studies.
- ii A popular daily in Tamil, each week, it publishes a magazine on *bhakti* (November 29, 2019 - ‘Bhaktimalar’ p. 15). The published items relate to folk and elite culture, some new information unknown to scholars. A full scholar welcomes such notations, the learned saying is “Let noble thoughts come to us from every side”, the motto of Bhāratīya Vidya Bhavan.
- iii See the following epithets, *Paṭaippāy kāppāy tuṭaippāy pōrri* line (l.) 100 “Thou, create, sustain and wipe out be Exalted”, *Aiyā pōrri aṇuvē pōrri* l. 112, “Venerable Patriarch Be Exalted, Thou, the Atom Be Exalted”, *Caiva porri* “Thou, the Auspicious Śaiva Be Exalted” l. 113, *Kayilai malaiyāy pōrri* “Thou, the Kailāsa Be Exalted” 167, *Pērāyiramūtai pemman pōrri* “Thou, the dignified with 1000-names (*sahasranāma*) Be Exalted” l. 200 and son on (for a summary see Rajaraman et al. 2017b: 61-62).
- iv This versatile piece of work is a compendium of the *itihāsa-purāṇas* and folk legends, not known to many experts in Vaiṣṇavism. Śrī Rāmānujācārya during his tour in the Deep South was about to move from Kōḷūr to Kurukūr. He enquired a curd vendor little girl, ‘Kōḷūr-peṇ-piḷḷai’ which way to follow. This maiden retarded telling “what do I know” recollecting the mythologies from the *Mahābhārata* and the *Rāmāyaṇa*, including the Ācārya-*guruparampara*. The great Ācārya said, “you are the fittest Guide. This is to prove all those born in *divyadeśas* are scholars whose works are unknown.
- v *Aṣṭabhūja-Vīra* is Aghoramūrti holding *paraśu*, *ḍamaru*, *khaḍga*, *kheṭaka*, *bāṇa*, *dhanuṣ*, *śūla* and *kapāla* (Jeyapriya 2009: 63, pl. 25). The Ikkēri temple is for Aghoramūrti, an excellent example of South Indian architecture and sculpture (Rajaraman 2006: II, Plan XXIV, pls. 167-169).
- vi The Lord’s favourite is *koṅṇrai* Cassia fistula (*Tēvāram* 4.35.3, 8), and scriptures talk of *aṣṭapuṣpa/aṭṭamāmalar* (ibidem 5.123.4) of which *veḷḷerukku* [*erukku* Madar *Calotropis* gigantean] (ibidem 1.173.1) and *tumpai* are rare.
- vii Children of the Lord’s lineage take pet names with either ‘Vīra’ prefixed or suffixed.

- viii The *Kūrma Purāṇa* cited in Gopinatha Rao ('Elements of Hindu Iconography') says Ravi's eyes were put out, Candra crushed at Vīra's toe, Agni's hands amputated, Indra's head made standstill and so on. Tamil sources say Ravi's teeth were broken, Varuṇa, Yama and Nirṛti punished severely (Jeyapriya 2009: 50).
- ix The Vīrabhadra temple in Keḷadi finds the goat-headed Dakṣa as *dvārapālaka* (Rajaraman 2006: II, pl. 311).
- x Rev. G.U. Pope says "our country folk".
- xi They are Mahendra, Malaya, Sahya, Śuktimat, Ṛkṣa or Gandhamādana, Vindhya and Pāripātra (Rajaraman et al. 2017a: 653). *Pōṛṛittiruvakaval* l. 205 notes the Mantira/Madara hill.
- xii The *suddha*-Śaivas consider all children and grandchildren are manifestations of their *kuladevatā* (Fig. 6). Sometime ago, an evangelist preaching Yahweh or Jehovah came to our house telling; "God will speak to you."
- xiii The type of heroic poem deals with the *nāyaka* who had overcome 1000 elephants in war (TL IV, 2494).
- xiv The folk God Maturai-vīran seems to have been named after Vīrabhadra. The hero was commissioned by Tirumalai Nāyaka (1623-68) to crush the *kaḷḷan* menace. Another Vīra should be born today to reform and rescue the Tamil country.
- xv Lord who burnt down Kāmadeva is an iconographic form of Śiva, brought under one of the variables of Dakṣiṇāmūrti. When the Lord was engaged in deep meditation, Kāmadeva dare shoot the arrow of love, *mohanabāṇa*. The perturbed Śiva-Yogīśvara opened his third eye to reduce Kāma to dust. Afterwards, on request of Ratī, he was restored with the stipulation; he will be visible only to Ratī. Therefore, Kāmadeva is an abstraction of love even if anthropomorphic figures are common in Vijayanagara art. They are usually set on opposing sculptural pillars, e.g. the Kālamēkap Perumāḷ temple at Tirumōkūr.
- xvi The subject has been elaborated in detail in Rajaraman & Jeyapriya (2019). We have traced the literary mandate but fieldwork has yet to be done to give a full shape to the thesis. I am a 'Rashtrabhāṣa' certificate holder in Hindi. From Hindi *devanāgarī* it is easy to go to Sanskrit. This way we were able to work on the *sahasranāma* and *aṣṭottaram*. Personally, I recommend knowledge of Hindi or Sanskrit is essential for Indians.