

APPENDIX III

INCIDENTS RECORDED BY THE ĀLVĀRS, BUT NOT FOUND IN ĪTIHĀSAS AND PURĀNAS

(SECTION II : CHAPTER VII; SECTION III : CHAPTER XI)

1. *A reference to Rāvaṇa* (M.Tv. 45; Mu. Tv. 77; Nāṇ. Tv. 44) : Once Rāvaṇa, hiding his ten heads, went in disguise to the four-faced Brahmā to get boons from him. Nārāyaṇa transformed Himself into a baby, pretended to be asleep in the lap of the four-faced god and counted Rāvaṇa's concealed heads with His leg thereby hinting to Brahmā the real identity of the receiver of the boons and what would result by the grant of the boons.

2. *Controlling of the seven wild bulls by Kṛṣṇa* (M. Tv. 62, 83; I. Tv. 62, 63; Mu. Tv. 25, 49, 85; Nan. Tv. 33; Perum. Tm, 2: 3; Peri. Tm. 1.2: 3; 1.4: 6; 1.10: 7; 2. 2:4; 2.9: 9; 2.10: 7; 3.4: 4; 3.8: 9; 3.10: 10; 4.4: 4; 5.1: 6; 5.9: 8; 6.5. 5; 6.10: 5; 7.7: 7; 7.8: 8; 8.6: 9; 8.9: 3; TVR. 21; TVM. 1.5: 1; 1. 8: 7; 2.9: 10; 3.5: 4; 4.2: 5; 3.3: 1; 4.8: 4; 5.7: 9; 6 4: 2, 6; 7.2: 9): Kumpakaṇ, a leader of cowherds and the brother of Yacōtai had a daughter Nappiṇṇai by name born of the amsa of Nīlā. He sent a proclamation that any one who can control the seven wild bulls kept by him was eligible to marry his daughter. Śrī Kṛṣṇa appeared before the bulls in seven forms, controlled them and won the hands of Nappiṇṇai. Of all the consorts married by Śrī Kṛṣṇa, Nappiṇṇai is most glorified in Tamil literature and this tradition is handed down to the Ālvārs' poems.

3. *Kuṭākkūttu (Pot-dance) by Śrī Kṛṣṇa* (I. Tv. 98; Mu. Tv. 73; Tr. V. 38; Perum. Tm. 7: 9; Peri. T.m. 2:5: 4; 3.10: 8; 5.5: 6; 9.10: 9; C.TML. Kan. 11, 12; Periyal. Tm. 2.7: 7; 2.9: 6; Nac. Tm. 3: 6; TVR. 38; P.Tv. 31; TVM 2.7:4; 3.6: 3, 7; 4.2: 5; 4.4: 6; 8.5: 6; 10.1: 11; 10.10: 4): Kuṭakkuttu is a kind of pot-dance in which the dancer will carry a pile of pots on

his head, two pots, one on each shoulder; he will then throw pots up in the air with both the hands and receive them deftly in quick succession. Śrī Kṛṣṇa is said to have been an adept in this dance. When Pradyumna was put into prison by Bānāsura for having loved and secretly lived with his daughter Uṣā, Śrī Kṛṣṇa rushed to Bāna's capital to retrieve His grandson. This is the version of the incident recorded in the Purānas.¹ The Tamil Literature mentions, in addition to these doings of Kṛṣṇa, the Koṭakkūttu enacted by Śrī Kṛṣṇa in Bāna's city, Cōṭitapuram. This is explained by Aṭiyārkkunallār, the commentator of *Cilappatikāram*.²

4. *Story of Cimālikan* (Periyāl. Tm. 2.7: 8): Cimālikan was an intimate cowherd friend of Śrī Kṛṣṇa. He learnt the wielding of many weapons from Śrī Kṛṣṇa, became arrogant of his strength and started giving trouble to peace loving people. Śrī Kṛṣṇa was very much worried about this, called him and advised him not to do so. Cimālikan not only did not pay heed to His advice, but also found fault with Śrī Kṛṣṇa for not teaching him how to wield the discus. Even though Śrī Kṛṣṇa tried to convince him that it would be a difficult affair, Cimālikan insisted on his learning of it. Thinking that it would be the proper time to dispose of his undesirable comrade, Śrī Kṛṣṇa rotated the discus with His single finger, sent it up in the air and received it back with great deftness. Cimālikan tried to do the same, but alas! in the process, had his head cut off his neck by the rotating discus.

5. *Rāma bound by jasmine garland* (Periyāl. Tm. 3.10: 2): When, once in Ayodhyā, Rāma and Sītā were spending a pleasant night, there arose a petty quarrel between them. In a sulky mood for which the reason is not known, Sītā in an endearing love-quarrel bound Rāma by means of a jasmine garland.

6. *The squirrels' part in building the dam for Rāma across the ocean* (T.M. 27): Seeing the monkeys rolling and carry-

1. Bhāg: P. 10. 62.

2. CLP. 1: 6. ll. 54-55 (Commentary). Refer also to [T.A.S. Vol. V, p. 117 for its explanation.

ing the mountains in the building of the dam across the ocean, the squirrels also desired to do their humble mite in the sacred task. They dived into the water, besmeared themselves with the sand of the ocean bed by rolling on it and came up to spill the sand on the dam.

7. *Breaking of Kurunta tree* (M. Tv. 27, 54, 62; Nan. Tv. 57; Tc. V. 37; Peri. Tm. 1.8: 1; 4;3: 8 : 5; 4.5: 4; 9.10: 8; 10.5: 4; 11.2: 1; TVM 6.4: 6; 6.6: 8; 6.8: 8). The incident alluded to by the Ālvārs, it seems, is based on the Tamil tradition³ according to which Kṛiṣṇa took away all the garments of the gopīs when they were taking bath in the Yamuna and climbed in a Kurunta tree to hide them. When he saw Balārāma coming on that way He thought that He would be scolded by His brother. So He bent the tree towards the river so that the gopīs could hide themselves from his sight.⁴

8. *Namuci's fate* (Periyal. Tm. 1.8: 8): When Vāmana grew into Tirivikrama and began to measure the three feet of the land got as a free gift from Bali, Bali's son, Namuci, rushed to His feet and hit at the growing feet of the Lord in order to prevent His measuring process. Namuci demanded Him to measure with the same feet He appeared in as Vāmana, because He got His gift only on that measure. The Lord argued that the physical body cannot be static but only growing and told him the impossibility of His returning to His previous form. In spite of His argument, Namuci clung to His feet firmly. So the Lord hurled him in the air.

3. AKN. 59 and old commentary.

4. For further details refer to *Ārāyecittokuti*, pp. 61 to 65.