

Kampar awoke early in the morning he saw a divine form disappearing from his room, and exclaimed, "Oh! mother! you have slipped away". To this the divine form replies, "Oh Kampar! I have finished writing". And, then the divine form vanished completely.

When Kampar got completely out of sleep and looked about he found the Rāmāyaṇa story fully written in verse on his desk. Kampar inferred that the poem was composed by Sārādābhagavati, the presiding deity of learning and literature, and he was wonder-struck. He recited the poem in the royal assembly, and the King and others too were wonder-struck. And, afterwards, according to the orders of the King the story of the war (Yudhākāṇḍa Kathā) began to be exhibited as dolls-play in the presence of the idol of the Devī in the temple. Thus Śiva incarnated himself as Kampar, recited the story of the Rāma-Rāvaṇa war in the temple, and hearing it Bhadrakālī danced.

The above is the chief legend about Kampar.

**BHADRAKĀLIPPĀṬĪU.** (Pāṭṭu=Song). Folk song very popular in Kerala temples. The practice is to sing songs in praise of Bhadrakālī

**BHADRAKĀRA.** A king of ancient India; he once left his kingdom, in fear of Jarāsandha, and took refuge in South India. (Sabhā Parva, Chapter 14, Verse 26).

**BHADRAKARNEŚVARA(M).** A sacred place. He who visits this place conducts worship will never have to face ill fate. (Vana Parva, Chapter 84, Verse 39).

**BHADRAMATĀ (BHADRAMANĀ).** Daughter born to Kaśyapa prajāpati of his wife, Krodhavaśā. The ten daughters of Krodhavaśā are: Mrgī, Mrgamandā, Hari, Bhadramatā, Mātāṅgī, Śārdḍulī, Śvetā, Surabhi, Surasā and Kadru. (Sarga 14, Āraṇya Kāṇḍa, Vālmiki Rāmāyaṇa).

**BHADRAMATI.** A very poor brahmin. This brahmin had six wives and two hundred and fortyfour daughters. (Nārada Purāṇam).

Once, hearing the glory of Bhūdāna (giving away land free to the deserved) he was much impressed and from then onwards he became filled with a strong desire to give land free to the poor. He had no land of his own. But he went to the king of Kauśāmbī and begged for some land which when received was immediately given as gift to poor brahmins. After that he went and bathed in the Pāpanāśana tīrtha situated in the mount of Veṅkaṭācala. Bhadramati got salvation by this good deed. (Skanda 2,1,10).

**BHADRAŚĀKA.** A name of Subrahmaṇya. It is the figure of Subrahmaṇya in the shape of a goat that is known as Bhadrāśāka. (Śloka 4, Chapter 228, Vana Parva, M.B.).

**BHADRAŚĀLA(M).** A forest on the top of the Mountain Bhadrāśvavaṛṣa which lies to the east of Mahāmeru. There is a tree called Kālāmra in this forest. This is a very sacred tree standing miles high above other trees and is being worshipped by the Vṛddhacāraṇas. By worshipping this tree the men have become white and majestic and by drinking a juice prepared from its leaves the women keep themselves eternally young. Chapter seven of Bhīṣma Parva says like this about this tree: "Kālāmra stands towering miles high bearing flowers and fruits at all times of the year. The Vṛddhacāraṇas worshipping it are white, strong and majestic. The women drinking its juice are lotus-complexioned, beautiful, Moonfaced,

well versed in music and dance and having a life-span of over a thousand years, remaining young all the time." **BHADRASĀRA.** A king in the region of Kāśmīra. His only son, Sudharman, was very much devoted to Śiva and spent most of his time worshipping him. The father tried his best to withdraw his son from this excessive devotion but failed.

Then one day the great sage, Parāśara, came to the King as his guest and the King then requested him to make his son withdraw from his Śiva-worship. But Parāśara then told him about the previous life of Sudharmā and consoling him persuaded the King to do the 'Rudrābhiṣeka' (uninterrupted pouring of cold water over an idol of Śiva) by himself. The king then entrusted the state with his son and left for the forests accepting an ascetic life. (Skandha Purāṇa, 3.3.20-21).

**BHADRASENA.** A king. Uddālaka Maharṣi performed a demoniac yāga to destroy this king. (Śatapatha-brāhmaṇa).

**BHADRAŚRAVAS.** A king whom the Purāṇas extol as having ruled Saurāṣṭra in Dvāparayuga. At the forest of Naimiṣa sage Sūta told the following story to explain how Lakṣmī (goddess of wealth) took her abode in the houses of men.

Bhadraśravā (Bhadraśravas) who was ruling Saurāṣṭra had seven sons and a daughter of his wife Suraticandrikā. The daughter was named Śyāmabālā. Once truthful-Śyāmabālā was sitting under a green-wood tree with her playmates playing with diamonds and gold sand when the goddess of wealth disguised as an aged brahmin woman went to the gates of the palace and asked for permission to see the queen, Suraticandrikā. The sentries pressed for details about her and then she said this: "My name is Kamalā. My husband is a man named Bhuvanāśva and we live in Dvārakā. Your queen in her previous birth was a Vaiśya woman. One day she quarrelled with her husband and he beat her hard and then crying loudly she ran out of the house. I met her and when she told me her story I instructed her to observe a Puṇyavrata (Fasting to any particular deity). She did it willingly and as a result she acquired great wealth and happiness.

One day the husband and wife died. Yama, the king of Death, then sent his orderlies to bring before him that couple who had always quarrelled with each other while living. Bound by ropes the ghastly servants of Yama were about to drag them to their land when the angelic servants of Viṣṇu with the insignia of 'Śaṅkha-Cakra-Gadā' on their lapels arrived there and those messengers of Lakṣmī headed by Svaprakāśa cut off the ropes and carrying them in a Rājahaṅsa chariot took them through noble paths to the land of Lakṣmī. They lived there happily for a period calculated at the rate of a thousand years for one week of Puṇyavrata observed. In the end to complete the goodness remaining they were born as King and queen on earth with plenty of wealth and happiness. But they have now forgotten about the Puṇyavrata and I have come here to remind them of it."

The gate-keeper immediately went to her mistress and told her all that happened. But the queen, Suraticandrikā got angry when she heard the story and ordered the old woman to be sent away from there with thrashers. The old woman ran away from the palace crying loudly and Śyāmabālā on hearing the cry went and