

HOW TO INCORPORATE VAIṢṆAVA MYTHS INTO THE ŚAIVA MYTHOLOGY

STUDIES IN THE *Skandapurāṇa*

Yuko YOKOCHI, Kyoto

The original *Skandapurāṇa* (SP), consisting of 183 chapters in its earliest form, contains a variety of subjects related to the Śaiva devotion; but its largest part is devoted to telling the Śaiva mythology. From the commencement of creation the main plot of this mythology leads to Skanda's birth and his slaying of the demon Tāraka, which ends at chapter 165. Of these 165 chapters, however, nearly half is occupied by the Andhaka myth cycle, inserted in the middle of Skanda cycle. There are some references to the fight between Śiva and Andhaka in the *Mahābhārata*, but the full story of this myth is not found in the Epic. The Andhaka myth in the SP provides the oldest, very detailed account, and therefore the question why it played so prominent a role in this text would be worth considering in regard to not only the structure and purpose of this text but also the evolution of the Śaiva mythology.

In the Purāṇic Śaiva mythology Andhaka is well known as a 'demon devotee', and thus the very counterpart of Prahlāda in the Vaiṣṇava mythology. In the SP, too, Andhaka becomes Śiva's son and Gaṇapati at the end. It is beyond doubt that this characteristic of Andhaka was one of the reasons why his myth was significant in the SP. However, there may be another, not less important reason.

In the SP Andhaka is included in the lineage of the demons who originally feature in the Vaiṣṇava mythology, such as Hiraṇyakaśipu, Hiraṇyākṣa, Prahlāda. In and around the Andhaka cycle, as a result, several myths in which some form of Viṣṇu slays one of the demons are told with Śaiva adaptation. Thus it seems that the Andhaka myth with the invention of the demons lineage including him was strategically utilized in order to modify famous Vaiṣṇava myths in accord to the Śaiva faith and incorporate them into the Śaiva mythology.

In this paper I will first present the relation between the Andhaka myth and the originally Vaiṣṇava myths in the SP; then, the demons lineage will be examined compared to those found in other early material, for which the *Vaṃśa* and *Vaṃśānucarita* parts of Kirfel's *Purāṇa Pañcalakṣaṇa* provides a starting point.